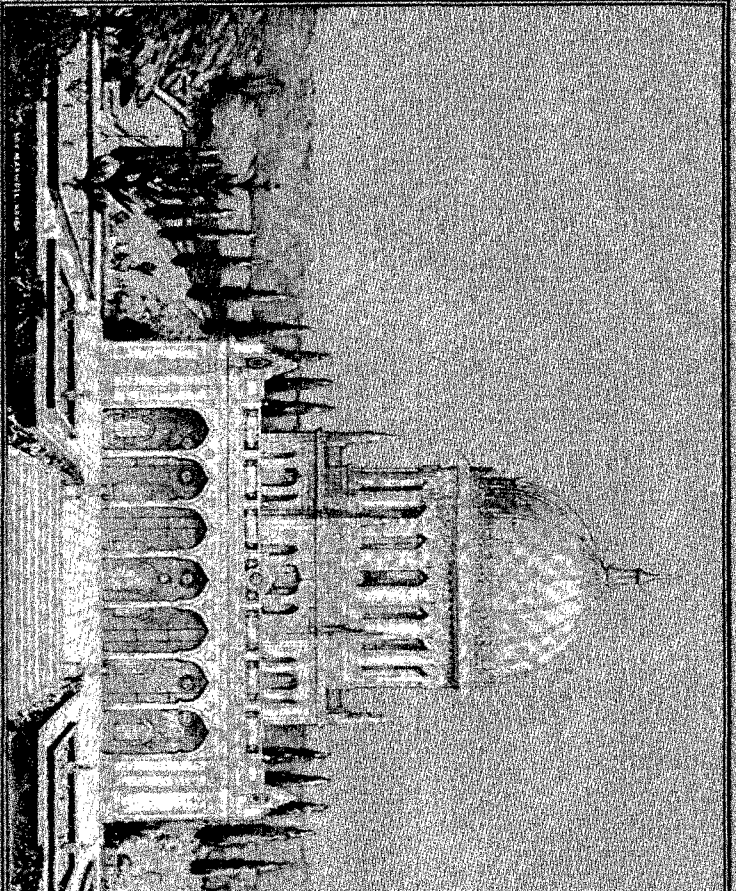


THE
BAHÁ'Í
WORLD
1940-1944

THE BAHÁ'Í WORLD

97, 98, 99 AND 100 OF THE BAHÁ'Í ERA

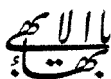
1940-1944 A.D.



Design for the Completion of the Sepulcher of the Mahi on Mt. Combarua Hills, Pagan



The First Mashriqu'l Adhkár of the West. Wilmette, Illinois.



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 IX

97, 98, 99 AND 100 OF THE BAHÁ'Í ERA

APRIL 1940-1944 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.

To
S H O G H I E F F E N D I
Guardian of the Baha'i Faith
this work is dedicated
in the hope that it will assist
his efforts to promote
that spiritual unity
underlying and anticipating the
"Most Great Peace"
of
B A H Á ' U ' L L Á H

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INTRODUCTION

DURING the past eighteen 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 "Bah'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 Bah'í events and activities over an area now embracing more than sixty countries. In addition, each volume has presented those "historical facts and fundamental principles that constitute the distinguishing features of the Message of Bahá'u'lláh to this age."

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

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

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PART ONE



THE BAHÁ'Í WORLD

I

AIMS AND PURPOSES OF THE BAHA'I FAITH

BY HORACE HOLLEY

1. A WORLDWIDE SPIRITUAL COMMUNITY

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

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

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

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

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

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

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

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

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

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

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

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

2. THE RENEWAL OF FAITH

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

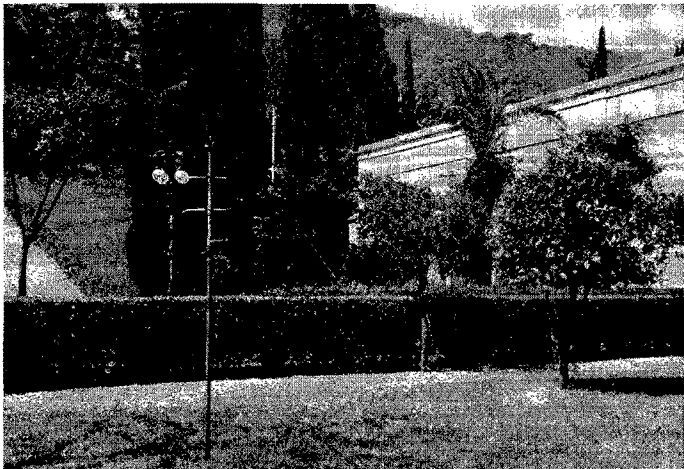
In stating that the Cause of Bahá'u'lláh is an independent religion, two essential facts are implied.

The first fact is that the Bahl'i Cause

historically was not an offshoot of any prior social principle or community. The teachings of Bahá'u'lláh are no artificial synthesis assembled from the modern library of inter-



Views of the Shrine of the Báb on Mt. Carmel.
The façade of the Shrine is seen at the left; it overlooks the Port of Haifa
and the Bay of 'Akká.



Behind the Shrine building, in the center of the picture, may be seen the clump of cypress trees marking the place where Bahá'u'lláh stood and pointed out to 'Abdu'l-Bahá the site of the Báb's Sepulcher, and instructed Him to purchase the land for it.

THE BAHÁ'Í WORLD



The marble sarcophagus prepared by the Burmese Baha'ís to receive the remains of the Báb. This picture was taken in Burma previous to its shipment to Palestine.

national truth, which might be duplicated from the same sources. Bahá'u'lláh created a reality in the world of the soul which never before existed and could not exist apart from Him.

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

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

To Bahá'ís, religion is the life and teachings of the prophet. By identifying religion with its founder, they exclude from its spiritual reality all those accretions of human

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

This Bahh'í teaching leads to a profounder analysis of the process of history. The followers of Bahá'u'lláh derive mental integrity from the realization made so clear and vivid by 'Abdu'l-Bahá that true insight into his-

tory discloses the uninterrupted and irresistible working of a Providence not denied nor made vain by any measure of human ignorance and unfaith.

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

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

3. THE BASIS OF UNITY

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

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

The Bahá'í teaching has this vital distinction, that it extends from the realm of conscience and faith to the realm of social action. It confirms the substance of faith not merely as a source of individual development but as a definitely ordered relationship to the community. Those who inspect the Bahá'í Cause superficially may deny its claim to be a religion for the reason that it lacks most of the visible marks by which religions are recognized. But in place of ritual or other formal worship it contains a social principle linking people to a community, the

loyal observance of which makes spiritual faith coterminous with life itself. The Bahá'ís, having no professional clergy, forbidden ever to have a clergy, understand that religion, in this age, consists in an "attitude toward God reflected in life." They are therefore conscious of no division between religious and secular actions.

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

Of the Baha'i community it may be declared definitely that its character does not reflect the communal theory. The rights of the individual are fully safeguarded and the fundamental distinctions of personal endowment natural among all people are fully preserved. Individual rights, however, are interpreted in the light of the supreme law of brotherhood and not made a sanction for selfishness, oppression and indifference.

On the other hand, the Bahá'í order is not a democracy in the sense that it proceeds

from the complete sovereignty of the people, whose representatives are limited to carrying out the popular will. Sovereignty, in the Bahí'í community, is attributed to the Divine prophet, and the elected representatives of the believers in their administrative function look to the teachings of Bahá'u'lláh for their guidance, having faith that the application of His universal principles is the source of order throughout the community. Every Bahí'í administrative body feels itself a trustee, and in this capacity stands above the plane of dissension and is free of that pressure exerted by factional groups.

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

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

Nine National Spiritual Assemblies have come into existence since the passing of

'Abdu'l-Bahá in 1921. Each National Spiritual Assembly will, in future, constitute an electoral body in the formation of an International Spiritual Assembly, a consummation which will perfect the administrative order of the Faith and create, for the first time in history, an international tribunal representing a world-wide community united in a single Faith.

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

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

The experience which Bahá'ís receive through participation in their spiritual world order is unique and cannot be paralleled in any other society. Their status of perfect equality as voting members of a constitutional body called upon to deal with matters which reflect, even though in miniature, the whole gamut of human problems and activities; their intense realization of kinship with believers representing so wide a diversity of races, classes and creeds; their assurance that this unity is based upon the highest spiritual sanction and contributes a necessary ethical quality to the world in this age—all these opportunities for deeper and broader experience confer a privilege that is felt to be the fulfillment of life.

4. THE SPIRIT OF THE NEW DAY

"If man is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect. The savage tribes of Central Africa are evidence of this. Left in their natural condition, they have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity. . . . God has Purposed that the darkness of the world of nature shall be dispelled and the imperfect attributes of the natal self be effaced in the effulgent reflection of the Sun of Truth."—'ABDU'L-BAHÁ.

The complete text of the Bahá'í sacred writings has not yet been translated into English, but the present generation of believers have the supreme privilege of possessing the fundamental teachings of Bahá'u'lláh, together with the interpretation and lucid commentary of 'Abdu'l-Bahá, and more recently the exposition made by Shoghi Effendi of the teachings concerning the world order which Bahh'u'llih came to establish. Of special significance to Bahá'ís of Europe and America is the fact that, unlike Christianity, the Cause of Bahá'u'lláh rests upon the Prophet's own words and not upon a necessarily incomplete rendering of oral tradition. Furthermore, the commentary and explanation of the Bahí'í gospel made by 'Abdu'l-Bahá preserves the spiritual integrity and essential atn of the revealed text, without the inevitable alloy of human personality which historically served to corrupt the gospel of Jesus and Muḥammad. The Bahí'í, moreover, has this distinctive advantage, that his approach to the teachings is personal and direct, without the veils interposed by any human intermediary.

The works which supply the Bahhí teachings to English-reading believers are: "The Kitáb-i-Íqán" (Book of Certitude), in which Bahá'u'lláh revealed the oneness of the Prophets and the identical foundation of all true religions, the law of cycles according to which the Prophet returns at intervals of approximately one thousand years, and the nature of faith; "Hidden Words," the essence of truths revealed by Prophets in the past; prayers to quicken the soul's life and draw individuals and groups nearer to God; "Tablets of Bahá'u'lláh" (Ṭarázát, The Tablet of the World, Kalimát, Tajallíyht, Bishárát, Ishráqát), which establish social and spiritual principles for the new era; "Three Tablets of Bahá'u'lláh" (Tablet of the Branch, Kitáb-i-'Ahd, Lawḥ-i-Aqdas),

the appointment of 'Abdu'l-Bahá as the Interpreter of Bahá'u'lláh's teachings, the Testament of Bahh'u'llih, and His message to the Christians; "Epistle to the Son of the Wolf," addressed to the son of a prominent Íránian who had been a most ruthless oppressor of the believers, a Tablet which recapitulates many teachings Bahh'u'llih had revealed in earlier works; "Gleanings from the Writings of Bahh'u'llih." The significant Tablets addressed to rulers of Europe and the Orient, as well as to the heads of American Republics, about the year 1870, summoning them to undertake measures for the establishment of Universal Peace, constitute a chapter in the compilation entitled "Bahá'í Scriptures."

The largest and most authentic body of Bahá'u'lláh's Writings in the English language consists of the excerpts chosen and translated by Shoghi Effendi, and published under the title of "Gleanings from the Writings of Bahá'u'lláh."

In "Prayers and Meditations by Bahá'u'lláh," Shoghi Effendi has similarly given to the Bahá'í Community in recent years a wider selection and a superb rendering of devotional passages revealed by Bahá'u'lláh.

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

States during the year 1912; "The Wisdom of 'Abdu'l-Bahá," a similar record of His addresses in Paris; "'Abdu'l-Bahá in London"; and reprints of a number of individual Tablets, especially that sent to the Committee for a Durable Peace, The Hague, Holland, in 1919, and the Tablet addressed to the late Dr. Forel of Switzerland. The Will and Testament left by 'Abdu'l-Bahá has special significance, in that it provided for the future development of Bahá'í administrative institutions and the Guardianship.

The most comprehensive selection of the Writings of Bahá'u'lláh and 'Abdu'l-Bahá now available in the English language is "Bahá'í World Faith."

To these writings is now to be added the book entitled "Bahá'í Administration," consisting of the general letters written by Shoghi Effendi as Guardian of the Cause since the Master's death in 1921, which explain the details of the administrative order of the Cause, and his letters on World Order, which make clear the social principles imbedded in Bahá-u'lláh's Revelation.

These latter letters were in 1938 published in a volume entitled "The World Order of Bahá'u'lláh." Here the Guardian defines the relation of the Faith to the current social crisis, and sums up the fundamental tenets of the Bahá'í Faith. It is a work which gives to each believer access to a clear insight on the significance of the present era, and the outcome of its international perturbations, incomparably more revealing and at the same time more assuring than the works of students and statesmen in our times.

After laying the basis of the administrative order, and explaining the relations between the Faith of Bahá'u'lláh and the current movements and events which transform the world, the Guardian has written hooks of more general Bahá'í import. In "The Advent of Divine Justice," Shoghi Effendi expounded the significance of 'Abdu'l-Bahá's teaching plan for North America against a background of ethical and social regeneration required for Bahá'í service today. "The Promised Day Is Come" examines the history of the Faith in its early days when the world repudiated the Báb and Bahá'u'lláh and inflicted supreme suffering

upon them and their followers, and develops the thesis that war and revolution come as penalty for rejection of the Manifestation of God.

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

When it is borne in mind that the term "religious literature" has come to represent a wide diversity of subject matter, ranging from cosmic philosophy to the psychology of personal experience, from efforts to understand the universe plumbed by telescope and microscope to efforts to discipline the passions and desires of disordered human hearts, it is clear that any attempt to summarize the Bahá'í teachings would indicate the limitations of the person making the summary rather than offer possession of a body of sacred literature touching the needs of man and society at every point. The study of Bahá'í writings does not lead to any simplified program either for the solution of social problems or for the development of human personality. Rather should it be likened to a clear light which illumines whatever is brought under its rays, or to spiritual nourishment which gives life to the spirit. The believer at first chiefly notes the passages which seem to confirm his own personal beliefs or treat of subjects close to his own previous training. This natural but nevertheless unjustifiable over-simplification of the nature of the Faith must gradually subside and give way to a deeper realization that the teachings of Bahá'u'lláh are as an ocean, and all personal capacity is but the vessel that must be refilled again and again. The sum and substance of the faith of Bahá'is is not a doctrine, not an organization, but their acceptance of Bahá'u'lláh as Manifestation of God. In this acceptance lies the mystery of a unity that is general, not particular, inclusive, not exclusive, and

limited in its gradual extension by no boundaries drawn in the social world nor arbitrary limitations accepted by habits formed during generations lacking a true spiritual culture.

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

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

"An intermediary is needed to bring two extremes into relation with each other. Riches and poverty, plenty and need: without an intermediary there could be no relation between these pairs of opposites. So we can say that there must be a Mediator between God and man, and this is none other than the Holy Spirit, which brings the created earth into relation with the 'Unthinkable One,' the Divine reality. The Divine reality may be likened to the sun and the Holy Spirit to the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created things, so do the Manifestations bring the power of the Holy Spirit from the Divine Sun of Reality to give light and life to the souls of men."

In expounding the teachings of Bahá'u'lláh to public audiences in the West,

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

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

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

Moses, the spirit of each, but expressed in teachings which relate to all mankind.

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

The Bahí'í learns to perceive the universe as a divine creation in which man has his destiny to fulfill under a beneficent Providence whose aims for humanity are made known through Prophets who stand between man and the Creator. He learns his true relation to the degrees and orders of the visible universe; his true relation to God, to himself, to his fellow man, to mankind. The more he studies the Bahí'í teachings, the more he becomes imbued with the spirit of unity, the more vividly he perceives the law of unity working in the world today, indirectly manifest in the failure which has overtaken all efforts to organize the principle of separation and competition, directly manifest in the power which has brought together the followers of Bahá'u'lláh in East and West. He has the assurance that the

world's turmoil conceals from worldly minds the blessings long foretold, now forgotten, in the sayings which prophesied the coming of the Kingdom of God.

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

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

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

1. A BACKGROUND OF HEROIC SACRIFICE

"O My beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behooves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. . . . Ponder the words of Jesus addressed to His disciples, as We sent them forth to propagate the Cause of God."—THE Báb.

The words of Bahá'u'lláh differ in the minds of believers from the words of philoso-

phers because they have been given substance in the experience of life itself. The history

of the Faith stands ever as a guide and commentary upon the meaning and influence of the written text.

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

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

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

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

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

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

After the Báb's martyrdom, the weight of

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

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

During forty years of exile and imprisonment, Bahá'u'lláh expounded a gospel which interpreted the spiritual meaning of ancient scriptures, renewed the reality of faith in God and established as the foundation of human society the principle of the oneness of mankind. This gospel came into being in the form of letters addressed to individual believers and to groups in response to questions, in books of religious laws and principles, and in communications transmitted to the kings and rulers calling upon them to establish universal peace.

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

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

For three years prior to the European War, 'Abdu'l-Bahí, then nearly seventy years of age, journeyed throughout Europe and America, and broadcast in public ad-

dresses and innumerable intimate gatherings the new spirit of brotherhood and world unity penetrating His very being as the consecrated Servant of Bahá. The significance of 'Abdu'l-Bahá's commentary and explanation is that it makes mental and moral connection with the thoughts and social conditions of both East and West. Dealing with matters of religious, philosophical, ethical and sociological nature, 'Abdu'l-Bahá expounded all questions in the light of His conviction of the oneness of God and the providential character of human life in this age.

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

During the years of general confusion since 1921, the Bahá'í community has car-

ried forward the work of internal consolidation and administrative order and has become conscious of its collective responsibility for the promotion of the blessed gospel of Bahá'u'lláh. In addition to the task of establishing the structure of local and national Spiritual Assemblies, the believers have translated Bahá'í literature into many languages, have sent teachers to all parts of the world, and have completed the exterior ornamentation of the Bahá'í House of Worship on Lake Michigan, Wilmette.

During the seven years since 1937, the final period of the first Bahá'í Century, the American believers have concentrated upon three major tasks: completion of the Temple exterior; formation of a Spiritual Assembly in each State of the United States and each Province of Canada; and the establishment of a nucleus in every independent country of Central and South America.

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

II

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

BY HORACE HOLLEY

THROUGHOUT the period from 1940 to 1944 represented in this volume the Bahá'í community has been surrounded by a world at war. War has created the environment in which this spiritual body has dwelt. War has established the conditions under which the followers of Bahí'u'lláh, losing their physical unity, have learned the true meaning of their unity in spirit and in truth. As communication and travel slackened and ceased, their realization of essential oneness quickened. As the pressure of a struggling society intensified, longing for the Kingdom of peace and fellowship filled their hearts. As many nations and peoples committed their very existence to human policy exploiting hope for lasting power and wealth and expanded authority, the Bahá'ís developed clearer understanding of the import of a Divine policy committed to the whole of mankind. As sectarian creeds were made aware of their impotence in the face of a dire world need, the Bahí'í Paith found sustenance in witnessing the fulfilment of the prophecies of all the ancient Prophets, and inspiration in the surpassing power released by Bahá'u'lláh's Tablets to the Kings.

These Tablets, unique in the world's sacred literature, have for the Bahá'ís been the expression of an Authority and a Power superior to the events of this time, superior to the human forces attempting to ride these events and guide them to limited, partisan goals, superior to the shifting waves of popular hopes and fears: the sign, no less,

that the ultimate victory of the spirit is to be achieved on earth.

Therefore, as each national Bahá'í community has concentrated effort upon certain definite tasks, such as the spread of the Paith to new countries and areas or the construction of a befitting Hazirátu'l-Quds or national administrative center, and every local community has multiplied its range of action, the Bahá'ís as a spiritual body, a religious world commonwealth, have been experiencing a profound humility and renewal. The Guardian's providential gift of the Tablets to the Kings through the chosen passages forming so vital a part of his work "The Promised Day Is Come" armed the Bahá'ís against the psychic onslaught of war itself, and created an inner peace which nothing in the world can assail.

In "The Promised Day Is Come" Shoghi Effendi asserted the spiritual power of his station as Guardian of the Faith of Bahá'u'lláh by meeting, once and for all, the challenge made by terror, death and devastation to the minds and hearts of men. He has written the justification of faith, restored the integrity of religion in human experience, and disclosed the unique and universal character of the Dispensation of Bahí'u'lláh. In this volume the world has light for its darkness, healing for its hurt, guidance for its future, justice for its wrongs, purification for its evil. There can be no more suitable introduction to a summary of international Bahá'í activity from 1940 to 1944 than a presentation of



A Group of Early Persian Bahá'í Sufferers for the Faith.
 On the left: Jihábi-Vargá and his son Rúhú'lláh, who were later martyred.
 On the extreme right: Háji Imán-i-Zanjání, a survivor of the Zanjan upheaval.

key passages from the Guardian's book, written in the form of a communication addressed to the Bahá'ís throughout the West dated March 28, 1941.

"A tempest, unprecedented in its violence, unpredictable in its course, catastrophic in its ultimate effects, unimaginably glorious in its ultimate consequences, is at present sweeping the face of the earth. Its driving power is remorselessly gaining in range and momentum. Its cleansing force, however much undirected, is increasing with every passing day. Humanity, gripped in the clutches of its devastating power, is smitten by the evidences of its restless fury. It can neither perceive its origin, nor probe its significance, nor discern its outcome. Bewildered, agonized and helpless, it watches this great and mighty wind of God invading the remotest and fairest regions of the earth, rocking its foundations, deranging its equilibrium, sundering its nations, disrupting the homes of its people, wasting its cities, diving into exile its kings, pulling down its bulwarks, uprooting its institutions, dimming its light, and harrowing up the souls of its inhabitants.

"The time for the destruction of the world and its people," Bahá'u'lláh's prophetic pen has proclaimed, "hath arrived. The hour is approaching," He specifically affirms, "when the most great convulsion will have appeared."
 "The powerful operations of this titanic upheaval are comprehensible to none except such as have recognized the claims of both Bahá'u'lláh and the Báb."
 "This judgment of God, as viewed by those who have recognized Bahá'u'lláh as His Mouthpiece and His greatest Messenger on earth, is both a retributory calamity and an act of holy and supreme discipline. It is at once a visitation from God and a cleansing process for all mankind. Its fires punish the perversity of the human race, and

weld its component parts into one organic, indivisible, world-embracing community. Mankind, in these fateful years, which at once signalize the passing of the first century of the Bahí'í Era and proclaim the opening of a new one, is as ordained by Him Who is both the Judge and the Redeemer of the human race, being simultaneously called upon to give account of its past actions, and is being purged and prepared for its future mission. It can neither escape the responsibilities of the past, nor shirk those of the future."

"These great oppressions,' He, moreover, foreshadowing humanity's golden age, has written, 'are preparing it for the advent of the Most Great Justice.' This Most Great Justice is indeed the Justice upon which the structure of the Most Great Peace can alone, and must eventually, rest, while the Most Great Peace will, in turn, usher in that Most Great, that World Civilization which shall remain forever associated with Him Who heareth the Most Great Name."

"For a whole century God has respited mankind, that it might acknowledge the Founder of such a Revelation, espouse His Cause, proclaim His greatness, and establish His Order. In a hundred volumes, the repositories of priceless precepts, mighty laws, unique principles, impassioned exhortations, reiterated warnings, amazing prophecies, sublime invocations, and weighty commentaries, the Bearer of such a Message has proclaimed, as no Prophet before Him has done, the Mission with which God had entrusted Him. To emperors, kings, princes and potentates, to rulers, governments, clergy and peoples, whether of the East or of the West, whether Christian, Jew, Muslim, or Zoroastrian, He addressed, for well-nigh fifty years, and in the most tragic circumstances, these priceless pearls of knowledge and wisdom that lay hid within the ocean of His matchless utterance."

"Unmitigated indifference on the part of men of eminence and rank; unrelenting hatred shown by the ecclesiastical dignitaries of the Faith (i. e., Islám) from which it had sprung; the scornful derision of the people among whom it was born; the utter contempt which most of the kings and rulers who had been addressed by its Author mani-

festated towards it; the condemnations pronounced, the threats hurled, and the banishments decreed by those under whose sway it arose and first spread; the distortion to which its principles and laws were subjected by the envious and the malicious, in lands and peoples far beyond the country of its origin—all these are but the evidences of the treatment meted out by a generation sunk in self-content, careless of its God, and oblivious of the omens, prophecies, warnings and admonitions revealed by His Messengers."

"To the mounting tide of trials which laid low the Báb, to the long-drawn-out calamities which rained on Bahá'u'lláh, to the warnings sounded by both the Herald and the Author of the Bahá'í Revelation, must be added the sufferings which, for no less than seventy years, were endured by 'Abdu'l-Bahá, as well as His pleas, and entreaties, uttered in the evening of His life, in connection with the dangers that increasingly threatened the whole of mankind."

"How often and how passionately did He appeal to those in authority and to the public at large to examine dispassionately the precepts enunciated by His Father? With what precision and emphasis He unfolded the system of the Faith He was expounding, elucidated its fundamental verities, stressed its distinguishing features, and proclaimed the redemptive character of its principles? How insistently did He foreshadow the impending chaos, the approaching upheavals, the universal conflagration which, in the concluding years of His life, had only begun to reveal the measure of its force and the significance of its impact on human society?"

"After a revolution of well-nigh one hundred years what is it that the eye encounters as one surveys the international scene and looks back upon the early beginnings of Bahá'í history? A world convulsed by the agonies of contending systems, races and nations, entangled in the mesh of its accumulated falsities, receding farther and farther from Him Who is the sole Author of its destinies, and sinking deeper and deeper into a fratricidal carnage which its neglect and persecution of Him Who is its

Redeemer have precipitated. A Faith, still proscribed, yet bursting through its chrysalis, emerging from the obscurity of a century-old repression, face to face with the awful evidences of God's wrathful anger, and destined to arise above the ruins of a smitten civilization."

"We are indeed living in an age which, if we would correctly appraise it, should be regarded as one which is witnessing a dual phenomenon. The first signalizes the death-pangs of an order, effete and godless, that has stubbornly refused, despite the signs and portents of a century-old Revelation, to attune its processes to the precepts and ideals which that Heaven-sent Faith proffered it. The second proclaims the birth-pangs of an Order, divine and redemptive, that will inevitably supplant the former, and within whose administrative structure an embryonic civilization, incomparable and world-embracing, is imperceptibly maturing. The one is being rolled up, and is crashing in oppression, bloodshed, and ruin. The other opens up vistas of a justice, a unity, a peace, a culture, such as no age has ever seen."

"For the trials which have afflicted the Faith of Bahá'u'lláh a responsibility appalling and inescapable rests upon those into whose hands the reins of civil and ecclesiastical authority were delivered. The kings of the earth and the world's religious leaders alike must primarily bear the brunt of such an awful responsibility. 'Every one well knoweth,' Bahá'u'lláh Himself testifies, 'that all the kings have turned aside from Him, and all the religions have opposed Him.'"

"It should not be forgotten that it was the kings of the earth and the world's religious leaders who, above all other categories of men, were made the direct recipients of the Message proclaimed by both the Báb and Bahá'u'lláh. It was they who were deliberately addressed in numerous and historic Tablets, who were summoned to respond to the Call of God, and to whom were directed, in clear and forcible language, the appeals, the admonitions and warnings of His persecuted Messengers. It was they who, when the Faith was born, and later when its mission was proclaimed, were still, for the most part, wielding unquestioned

and absolute civil and ecclesiastical authority over their subjects and followers. It was they who, whether glorying in the pomp and pageantry of a kingship as yet scarcely restricted by constitutional limitations, or entrenched within the strongholds of a seemingly inviolable ecclesiastical power, assumed ultimate responsibility for any wrongs inflicted by those whose immediate destinies they controlled. It would be no exaggeration to say that in most of the countries of the European and Asiatic continents absolutism, on the one hand, and complete subservience to ecclesiastical hierarchies, on the other, were still the outstanding features of the political and religious life of the masses. These, dominated and shackled, were robbed of the necessary freedom that would enable them to either appraise the claims and merits of the Message proffered to them, or to embrace unreservedly its truth."

"The magnitude and diversity of the theme, the cogency of the argument, the sublimity and audacity of the language, arrest our attention and astound our minds. Emperors, kings and princes, chancellors and ministers, the Pope himself, priests, monks and philosophers, the exponents of learning, parliamentarians and deputies, the rich ones of the earth, the followers of all religions, and the people of Bahá—all are brought within the purview of the Author of these Messages, and receive, each according to their merits, the counsels and admonitions they deserve."

"The transcendent majesty and unity of an unknowable and unapproachable God is extolled, and the oneness of His Messengers proclaimed and emphasized. The uniqueness, the universality and potentialities of the Bahá'í Faith are stressed, and the purpose and character of the Bábí Revelation unfolded. The significance of Bahá'u'lláh's sufferings and banishments is disclosed, and the tribulations rained down upon His Herald and upon His Namesake recognized and lamented."

"Appeals for the application of the highest principles in human and international relations are forcibly and insistently made, and the abandonment of discreditable practices and conventions, detrimental to the

happiness, the growth, the prosperity and the unity of the human race, enjoined. Kings are censured, ecclesiastical dignitaries arraigned, ministers and plenipotentiaries condemned, and the identification of His advent with the coming of the Father Himself unequivocally admitted and repeatedly announced. The violent downfall of a few of these kings and emperors is prophesied, two of them definitely challenged, most are warned, all are appealed to and exhorted."

"The decline in the fortunes of the crowned wielders of temporal power has been paralleled by a no less startling deterioration in the influence exercised by the world's spiritual leaders. The colossal events that have heralded the dissolution of so many kingdoms and empires have almost synchronized with the crumbling of the seemingly inviolable strongholds of religious orthodoxy. That same process which, swiftly and tragically, sealed the doom of kings and emperors, has operated in the case of the ecclesiastical leaders of both Christianity and Islám, damaging their prestige, and, in some cases, overthrowing their highest institutions. 'Power hath been seized' indeed, from both 'kings and ecclesiastics.' The glory of the former has been eclipsed, the power of the latter irretrievably lost."

"This great retributive calamity, for which the world's supreme leaders, both secular and religious, are to be regarded as primarily answerable, as testified by Bahá'u'lláh, should not, if we would correctly appraise it, be regarded solely as a punishment meted out by God to a world that has, for a hundred years, persisted in its refusal to embrace the truth of the redemptive Message proffered to it by the supreme Messenger of God in this day. It should be viewed also, though to a lesser degree, in the light of a divine retribution for the perversity of the human race in general, in casting itself adrift from those elementary principles which must, at all times, govern, and can alone safeguard, the life and progress of mankind. Humanity has, alas, with increasing insistence, preferred, instead of acknowledging and adoring the Spirit of God as embodied in His religion in this day, to worship those false idols, untruths

and half-truths, which are obscuring its religions, corrupting its spiritual life, convulsing its political institutions, corroding its social fabric, and shattering its economic structure.

"Not only have the peoples of the earth ignored, and some of them even assailed, a Faith which is at once the essence, the promise, the reconciler, and the unifier of all religions, but they have drifted away from their own religions, and set up on their subverted altars other gods wholly alien not only to the spirit but to the traditional forms of their ancient faiths."

"The chief idols in the desecrated temple of mankind are none other than the triple gods of Nationalism, Racialism and Communism, at whose altars governments and peoples, whether democratic or totalitarian, at peace or at war, of the East or of the West, Christian or Islamic, are, in various forms and in different degrees, now worshipping. Their high priests are the politicians and the worldly-wise, the so-called sages of the age; their sacrifice, the flesh and blood of the slaughtered multitudes; their incantations outworn shibboleths and insidious and irreverent formulas; their incense, the smoke of anguish that ascends from the lacerated hearts of the bereaved, the maimed, and the homeless.

"The theories and policies, so unsound, so pernicious, which deify the state and exalt the nation above mankind, which seek to subordinate the sister races of the world to one single race, which discriminate between the black and the white, and which tolerate the dominance of one privileged class over all other—these are the dark, the false, the crooked doctrines for which any man or people who believes in them, or acts upon them, must, sooner or later, incur the wrath and chastisement of God."

"Contrasting with, and irreconcilably opposed to, these engendering, world-convulsing doctrines, are the healing, the saving, the pregnant truths proclaimed by Bahá'u'lláh, the Divine Organizer and Saviour of the whole human race—truths which should be regarded as the animating force and the hall-mark of His Revelation: "The world is but one country, and man-

kind its citizens.' 'Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind.' And again: 'Ye are the fruits of one tree, and the leaves of one branch.' 'Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply . . . all mankind may become the upholders of one order, and the inhabitants of one city . . . Ye dwell in one world, and have been created through the operation of one Will.'"

"The flames which His Divine Justice have kindled cleanse an unregenerate humanity, and fuse its discordant, its warring elements as no other agency can cleanse or fuse them. It is not only a retributive and destructive fire, but a disciplinary and creative process, whose aim is the salvation, through unification, of the entire planet. Mysteriously, slowly, and resistlessly God accomplishes His design, though the sight that meets our eyes in this day be the spectacle of a world hopelessly entangled in its own meshes, utterly careless of the Voice which, for a century, has been calling it to God, and miserably subservient to the siren voices which are attempting to lure it into the vast abyss."

"The world is, in truth, moving on towards its destiny. The interdependence of the peoples and nations of the earth, whatever the leaders of the divisive forces of the world may say or do, is already an accomplished fact. Its unity in the economic sphere is now understood and recognized. The welfare of the part means the welfare of the whole, and the distress of the part brings distress to the whole. The Revelation of Bahá'u'lláh has, in His own words, 'lent a fresh impulse and set a new direction' to this vast process now operating in the world. The fires fit by this great ordeal are the consequences of men's failure to recognize it. They are, moreover, hastening its consummation. Adversity, prolonged, world-wide, afflictive, allied to chaos and universal destruction, must needs convulse the nations, stir the conscience of the world, disillusion the masses, precipitate a radical change in the very conception of society, and coalesce ultimately the disjointed, bleeding limbs of mankind into one body, single, organically united, and indivisible."

The text from which these few excerpts are taken contains many selections from Bahá'u'lláh's Tablets to the Kings and His Messages addressed to the official heads of religions. They are not cited here for the reason that these Tablets are reproduced elsewhere in the present volume. What appears above is the fundamental Bahá'í position in relation to the whole movement of world events.

A survey of actions and events within the worldwide Bahá'í community, while it must necessarily reveal the shock and perturbation caused by the general dislocation of life today, will disclose at least a portion of the arc of progress and evolution which the Bahí'í community makes in every period in attainment of its destined goal.

Three separate but inter-connected lines of development will be noted by every person aware of the nature of the Cause of Bahá'u'lláh: first, an increase in the number of declared believers; second, the formation of new institutions and the strengthening of existing institutions within the local, national and international Bahí'í community, adapting the Bahí'í body to a condition of approaching maturity; and third, a greater degree of recognition by civil and ecclesiastical institutions that the Faith is an independent, a revealed religion bearing within it a potency which, by successive stages and degrees, must eventually challenge the truth, the virtue, the power and the authority of every social organization on earth. The history of the Bahá'í community is not a record of incident but a reflection of the divine will, divine, integral and supreme no matter how weak and ineffective the instruments through which it works at any given time, in any particular place.

NATIONAL BAHÁ'Í HEADQUARTERS

The social organism, like the individual personality, operates by qualities whose effective functioning requires instruments. Every social institution is inherently the projection of a quality within the life of civilization. A spiritually conscious order will therefore create the means by which it can manifest the truths and the virtues which lie within its collective soul. As it

has understanding, so it will build schools; as it has devotion, so it will create houses of worship; as it has justice, so it will create courts of law; as it has will, so it evolves government. But while the capacity remains latent and ineffective without the institution, so the institution becomes negative and parasitic without the flow of sustaining life from the quality it is supposed to manifest. False is the mysticism which remains aloof from the instruments of civilization because it feels that the qualities by themselves are perfect and complete; materialistic is the man who has confidence in the institutions, because of their avowed functions, when their connection with the spirit has become broken.

The Bahh'í community is an organism imbued with certain spiritual realities which seek expression and influence in human life. Therefore it is an organism possessing a society-building power. The Bahá'ís in all countries, whatever the stage of their collective development, are actively concerned with their administrative agencies, whether Assemblies or Committees, because without the organs of a true society their spiritual experience could not maintain its vital integrity. To remain honest, a man must strive to assure the dominion of honesty throughout the area of his social existence. The point at which he ceases to strive is the point where his honesty fails and finds justification in dogma and myth.

During the period under consideration, the Bahh'í community expressed itself in the development of a Haziratu'l-Quds, or Headquarters, in the various countries possessing a National Spiritual Assembly. This action discloses a turning point in their evolution, marking the commencement of a new stage in the history of the Faith.

From Persia the Assembly reports that the central auditorium of the Haziratu'l-Quds, in Tíhrán, has been completed. The circular auditorium is three stories in height, with two tiers of loges. The grounds have been landscaped, and much work has been done on the building. The Persian Bahh'ís plan to equip their National Office with every modern facility, including air-conditioning and indirect lighting. The structure has become a landmark in the city where

less than one hundred years ago Bahá'u'lláh was condemned as heretic and rebel, and thrust for months into the depths of a dungeon used for the vilest criminals of the realm.

Outside Tíhrán, the local Assemblies of Persia also have their Haziratu'l-Quds, the National Spiritual Assembly contributing to the local building fund when the local community itself needs assistance.

The Bahh'ís of Egypt laid the foundation stone of their Headquarters in Cairo in 1940, their funds permitting at that time only the construction of the first story intended for administration. The encouragement and contributions received from the Guardian, however, together with donations offered by other National Assemblies, so stimulated the spirit of sacrifice among the believers that the three story building, surmounted by a dome, was finished before the end of the first Bahh'í century.

The most complete description of a Haziratu'l-Quds comes in the report of the National Spiritual Assembly of 'Iríq, the administrative section of whose Headquarters had been constructed in Baghdád by September, 1939. Since 1940, the building has been furnished and equipped. From the Assembly's report we cite these interesting facts:

"The office rooms of both the National Spiritual Assembly and the Local Spiritual Assembly of Baghdád were provided with metal cases to contain documents and records; typewriters; a duplicating machine; telephones, and other necessities. The room for the public meetings accommodates quite a number of attendants. The national library is furnished with modern book cases and shelves, and is provided with Bahh'í literature in many different languages, the nucleus of which had been graciously donated by the Guardian. This institution, which is being constantly enlarged through its own budget and provided with the latest Bahh'í publications, is playing an important role in the promotion of teaching work. The national archives, instituted by the expressed wish of the Guardian, and blessed by his gift of a picture of the inner Shrine of the Bib, has by now grown fairly rich with various sacred objects offered by the



Attendants at the Australian Bahá'í Summer School, held at Yerrinbool, 1942 Session.

believers for preservation from damage or loss. The room is beautifully furnished with modern cases and shelves which befit the sacred objects. The contents are arranged as follows:

"Manuscripts comprising original Tablets of Bahá'u'lláh and 'Abdu'l-Bahí together with original letters and messages of the Guardian.

"Clothes and personal articles of Bahá'u'lláh and 'Abdu'l-Bahí, among which is a shirt of Bahá'u'lláh which He wore at the time the tragic martyrdom of the Purest Branch occurred in the Most Great Prison. This shirt bears stains of the blood of that Youthful Martyr. Another sacred object is a handkerchief stained with blood believed to be of Bahá'u'lláh, which flowed out of His mouth after drinking the poisoned water given Him by the treacherous Mírzá Yahyá. The Guardian asked that these sacred relics be safely preserved in the archives, saying that these precious objects bless and protect the Bahá'í community in 'Iriq.

"Portraits and photographs of 'Abdu'l-Bahá, together with pictures of early believers, of martyrs, and of Bahí'í historic places. Most sacred among these objects are locks of the hair of Bahá'u'lláh and 'Abdu'l-Bahí.

"Thus this Bahí'í spiritual and adminis-

trative center has, by reason of its splendid design, its priceless contents, and its spiritual atmosphere, proved to be an effective factor in promoting the Faith of Bahá'u'lláh, and enhancing its prestige."

Attached to, and forming a component part of, the Bahá'í Headquarters at Baghdád is a Guest House which was virtually completed in April, 1944, a large two-storied building which can accommodate a considerable number of Bahá'í travelers and guests. The unfinished portion awaits the release of building material by the civil authorities.

Linking these two sections will be a spacious assembly hall or auditorium, the last part of the construction plan approved by the Assembly of the Bahí'is of 'Iráq, delayed on account of the shortage of building materials at this time.

The student of Bahá'í history will recall the time spent by Bahá'u'lláh with His family and followers in Baghdád, the Declaration of His Mission outside that city, and the designation of His House as the point of Pilgrimage for the Bahá'is of East and West. To the Bahí'is of 'Iriq the Guardian wrote at the time the completion of the first section of the Headquarters was being celebrated: "The country of 'Iriq will be the arena of the dawning of Light and the first link to connect Persia, the



Attendants at the Australian Bahá'í Summer School, held at Yerrinbool, 1943 Session.

cradle of the Faith of God, with the Holy Land, the point of adoration of the people of Bahb."

The formation of a Headquarters by the National Spiritual Assembly of the Bahá'ís of India and Burma has been one of the effects of the completion of the exterior of the Bahí'í House of Worship in North America. On January 15, 1943, the Assembly received a message from Shoghi Effendi informing the members that this event necessitated that they direct attention to the establishment of an administrative center for the Faith in India. The city of Delhi was designated. The Guardian himself contributed to the building fund, and with active participation by the local Assemblies of India and other National Spiritual Assemblies, it became possible, despite the difficulties of the war period, to purchase a house for the centralizing of the Assembly activities. "In previous years," as the report states, "the National Office used to shift with (the residence of) the elected Secretary. As rapidly as possible, the stock of the Publishing Committee has been transferred from Lahore, and the Assembly records are being centralized and permanently arranged. In India, three local Spiritual Assemblies have likewise pur-

chased property for use as a local Ḥazíratu'l-Quds, in Bombay, Andheri, and Quetta.

"How profoundly stirred we were, how honored, what a stimulus and tonic to the Australian and New Zealand Bahí'í community," the Assembly reports concerning the immediate and beneficial effects of the Guardian's action in donating funds for the establishment of a National Bahí'í Headquarters in Sydney. "We had been considering how to befittingly celebrate the end of the first Bahb'í century; now a munificent centenary gift was being made to us by our beloved Guardian." Their joy and spirit of accomplishment was further deepened by receipt of contributions from their sister-Assemblies of other lands, the total amounting to £4,024/9 in Australian currency, or some \$20,000—truly, a most impressive evidence of spiritual solidarity manifested in the darkest days of world war. After extensive search, a property was purchased within the municipal area of Sydney which the Assembly considers an ideal choice. "Now we have realized more than ever before, the meaning of Bahí'í unity. . . . We rejoice in the reality of our spiritual union with the believers throughout the world."



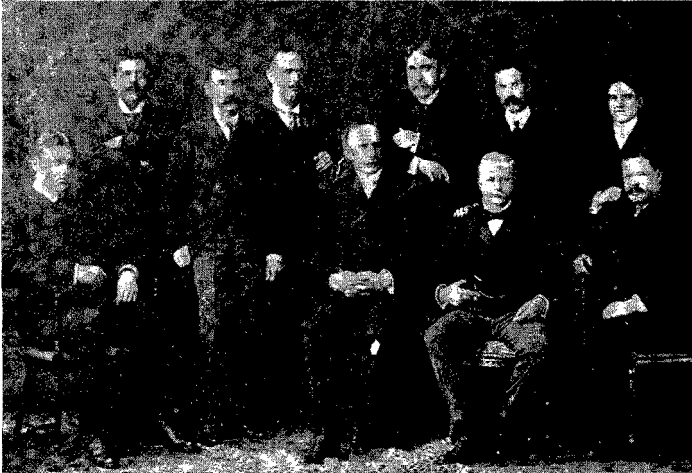
A group of early believers taken in 1898 in the studio of Arthur P. Dodge, in New York City. Left to right: Elizabeth Ann Dodge, Arthur P. Dodge, Anna Mason Hoar, W. H. Hoar. (Paul Dodge seated on floor.)

The Bahá'ís of North America had established National Headquarters some months before the period of the present survey in the studio constructed on land connected with the House of Worship by its architect, the late Louis J. Bourgeois, as reported in volume VIII. There are at present, therefore, six National Bahá'í Headquarters in existence symbolizing both to the public and to the Bahá'í community itself that the Faith of Bahá'u'lláh is a process of continuous growth and activity which little by little manifests the organic oneness of the human race. The Bahá'ís have traversed a great part of the road leading to the institution of the Universal House of Justice.

The Guardian wrote concerning this step in a letter dated July 4, 1939:—

"The readiness of your Assembly . . . to transfer the National Bahá'í Secretariat to the vicinity of the Temple in Wilmette has evoked within me the deepest feelings of thankfulness and joy. Your historic decision, so wise and timely, so surprising in

its suddenness, so far-reaching in its consequences, is one that I cannot but heartily and unreservedly applaud. To each one of your brethren in the Faith, throughout the United States and Canada, who are witnessing, from day to day and at an ever-hastening speed, the approaching completion of their National House of Worship, the great Mother Temple of the West, your resolution to establish within its hallowed precincts and in the heart of the North American continent the Administrative Seat of their beloved Faith cannot but denote henceforth a closer association, a more constant communion, and a higher degree of coordination between the two primary agencies providentially ordained for the enrichment of their spiritual life and for the conduct and regulation of their administrative affairs. To the far-flung Bahá'í communities of East and West, most of which are being increasingly proscribed and ill-treated, and none of which can claim to have had a share of the dual blessings which a specially designed and constructed House



The "Board of Counsel" of the Bahá'í Assembly of New York City, 1900. Seated, left to right: Orosco C. Woolson, Howard MacNutt, Arthur P. Dodge, Charles E. Sprague. Standing, left to right: Anton F. Haddád (honorary), Frank E. Osborne, Hooper Harris, William H. Hoar, Andrew Hutchinson, and Edwin A. Putnam.

of Worship and a fully and efficiently functioning Administrative Order invariably confer, the concentration in a single locality of what will come to be regarded as the fountain-head of the community's spiritual life and what is already recognized as the mainspring of the administrative activities, signalizes the launching of yet another phase in the slow and imperceptible emergence, in these declining times, of the model Bahá'í community—a community divinely ordained, organically united, clear-visioned, vibrant with life, and whose very purpose is regulated by the twin directing principles of the worship of God and of service to one's fellow-men.

"The decision you have arrived at is an act that befittingly marks the commencement of your allotted term of stewardship in service to the Cause of Bahá'u'lláh. Moreover, it significantly coincides with the inauguration of that world mission of which the settlement of Bahá'í pioneers in the virgin territories of the North American

continent has been but a prelude. That such a decision may speedily and without the slightest hitch be carried into effect is the deepest longing of my heart. That those who have boldly carried so weighty a resolution may without pause or respite continue to labor and build up, as circumstances permit, around this administrative nucleus such accessories as the machinery of a fast evolving administrative order, functioning under the shadow of, and in such close proximity to, the Mashriqu'l-Adhkar, must demand, is the object of my incessant and fervent prayer. That such a step, momentous as it is, may prove the starting point for acts of still greater renown and richer possibilities that will leave their distinct mark on the third year of the Seven Year Plan is a hope which I, together with all those who are eagerly following its progress, fondly and confidently cherish."

In these words we meet the attitude felt by the Guardian on all the Háziratu'l-Quds established since 1940,

PROPERTIES AND HISTORIC SITES

In addition to the several Administrative Headquarters mentioned, the Bahá'í world community has acquired a number of other important properties which either contribute facilities for larger service or bring Bahi'í control over sacred historic sites associated with the early days of the Faith.

In North America we note the following acquisitions:

The administrative building constructed on Temple property for the work of the Treasurer and the Publishing Committee, with facilities also for the work of the Secretariat.

The Temple land has been improved by the realignment of Sheridan Road by the Village of Wilmette, involving an exchange of land on the west of the road for land on the east; the rental of a strip on Linden Avenue adjacent to the canal for use as a parking lot; grading and seeding of the area surrounding the House of Worship; fencing this area; enlargement of the area along the lake shore east of the National Office by fill extending to the water line; grading and seeding along the east side of Sheridan Road.

The House of Worship, the exterior ornamentation of which was completed in 1943, has been developed through successive contracts: the construction of tunnels and areaways; upper portion of the main story pylons; ornamentation of the main story; construction of circular steps; installation of tile drainage system at base of steps. Within the Temple foundation space and facilities have been provided for storage of publications by the Publishing Committee and for the storage and preservation of the sacred relics and records entrusted to the National Archives Committee.

The detailed report of Temple construction work during the four-year period under survey will be found elsewhere in the present volume.

The Wilhelm property at West Englewood, New Jersey, historic site of the Feast given by the Master in 1912 which He declared marked the spiritual birth of the Faith of Bahá'u'lláh in North America, will in future be developed with the sole Memorial to 'Abdu'l-Bahá in this continent. Mr.

Roy C. Wilhelm has augmented his previous deeds of lots and buildings with the donation of the family home and lots one, two, three, four and five of Block D. This munificent gift, transferred to Trustees for the benefit of the National Spiritual Assembly, completes Mr. Wilhelm's intention of establishing the family home so signally blessed by the Master as a permanent Bahi'í property. Two lots lying between the home and the grove at the lower end of Evergreen Place, purchased by the late Mr. James and now in his daughter's possession, will be transferred later to the Trustees.

Green Acre Bahi'í School in Eliot, Maine, has likewise benefited through a generous gift. The property known as Nine Gables, beautifully remodeled farmhouse, with two studios, farm buildings, gardens and more than one hundred acres of land, has been transferred by Mr. and Mrs. Siegfried Schopflocher to the Green Acre Trustees. As in the case of the Wilhelm house, the indenture reserves life use for the present owner. The Rogers cottage, standing at the entrance to Green Acre, has been extensively remodeled and improved since the death of Mrs. Elizabeth Greenleaf, who for a number of years conducted it as a teaching center, and has been temporarily rented and made income-producing for the benefit of the School.

The Bahá'ís of Persia have been adding steadily to the historic sites and properties brought under their collective control, a sacred trust for the Bahá'í world community. Since 1940 the National Spiritual Assembly has acquired the following: "The house of the seven martyrs in Sulṭánábád (Persian 'Iráq); the resting place of Quddús in Babul (formerly Bárfurúsh); the house at Miyanaj (Ardhírbayjan) visited by the Bib; the house and garden of Siyyod Muhammad-Rida, who fought at Tabarsi, in Shahrímirzá; the house of Haj Mírzá Ma'sum (Zanján) where the Báb resided; the house of Bahá'u'lláh in Ṭíhrán, and the houses adjacent to this."

Bahi'í properties of historic significance repaired since 1940, according to the report of the National Spiritual Assembly, include: "The house in Qum where the body of the Báb rested for a time; the house of

the mayor of Tíhrán where Tíhrih was imprisoned; the house of the martyr, Hájí Naşír (Saráju'sh-Shuhadá) in Raşh; the shop of the Báb in Búshíhr; the house of Hujjat in Zanján; the house of the King of Martyrs and the Beloved of Martyrs in Işfáhán; the houses of the four martyrs and the seven martyrs in Sulţánábád; lands surrounding the burial-place of the martyrs in Maláyir; the shrine of Shaykh-Tabarsí; the bath attended by the Báb in the Street of the Sword-Makers (Şhíráz); the house at Míyánaj (Ádhbirbáyján); the house of Bahí'u'llih in Tíhrán."

The House of Worship which the Persian Bahí'is are preparing to construct when conditions of economic and social stability are restored will assuredly be one of the marvels of the Bahí' world. For some nine years the National Spiritual Assembly has been purchasing lands for that purpose near the capital city. By 1944 up to three million, five hundred and eighty-nine thousand square meters had been acquired, including several houses and two extensive gardens. Contributions are being received for the building fund, and the Assembly will begin the work on receipt of directions from Shoghi Effendi.

In Egypt, under circumstances of such importance that they are presented in connection with reports on the subject of civil recognition later in this survey, the Bahí'is have developed a number of cemeteries for the interment of members of the Faith. In 1940 a burial place of four hundred square meters was acquired at Ismaíla and one of an acre a year later at Cairo. The matter of similar cemeteries at Alexandria and Port Sa'íd has been under discussion with the civil authorities, and the National Spiritual Assembly of the Bahí'is of Egypt and the Súdán believes that the necessary permits will be obtained.

The Bahí'is of Egypt have also received a valuable gift from Aly Effendi Saadeddin, member of the Bahí' community of Port Sa'íd. On December 27, 1943, his property known as "Villa Safwan" was deeded to the Assembly. This estate is in Port Fouad on the east bank of the Suez Canal, opposite Port Sa'íd. The gift represents a considerable asset to the Bahí' community.

Data concerning national and international Bahh'í endowments were compiled by Shoghi Effendi as of the end of the first Bahá'í century, and the following material has been taken from his World Survey of the Bahí' Faith:

Estimated value of Bahh'í national endowments in the United States of America	\$1,768,339
Area of land purchased as the site of the first Mashriqu'l-Adhkár of Persia	3,189,000 sq. meters
Area of land surrounding and dedicated to the Shrine of the Bib on Mr. 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	10,730 sq. meters
Area of land dedicated to the Shrines of Bahí'u'llih and the Báb 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

<i>Mashriqu'l-Adhkár, Wilmette, Illinois</i>
Temple
Caretaker's Cottage
Land
<i>Hazíratu'l-Quds, Wilmette, Illinois</i>
National Bahí' Office
Supplementary Administrative Office
Bahí' Publishing Committee Office
Green Acre <i>Babá'í</i> School, Eliot, Maine
Bahl'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, Best *Englewood*, New
Jersey
 Wilhelm House
 Evergreen Cabin
 Cottage, Garage
 Land, including pine grove where
 'Ahdul-Bahi gave the unity feast in
 1912.
 Geyserville *Bahá'í* School, Geyserville, *Cali-*
fornia
 Bosch House
 Bahá'í 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 'Ahdul-Bahá rested
 in 1912
 Land
Muskegon, Michigan
 Land

ESTIMATED VALUE OF AMERICAN
 BAHÁ'Í PROPERTIES

Mashriqu'l-'Ádhkár	\$1,482,012.91
Házíratu'l-Quds	21,126.42
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	500.00
TOTAL	\$1,768,139.33

These statistics do not include the physical value of the Bahá'í property which has developed in the form of books and pamphlets published by the several National Spiritual Assemblies in a total of forty-one different languages to the end of the period of this review, April 21, 1944.

THE FORMATION AND INCORPORATION
 OF LOCAL SPIRITUAL ASSEMBLIES

In nine countries Bahá'í local Spiritual Assemblies have been incorporated, thirty-seven in the United States, thirteen in India, three in Burma, two in Australia, two in Canada, one in Germany (suspended by the civil authorities), one in New Zealand, and one each in Costa Rica and Balúchistán. The cities are given in the following list:

United States of America—

Berkeley, Calif.
 Binghamton, N. Y.
 Boston, Mass.
 Chicago, Ill.
 Cincinnati, O.
 Cleveland, O.
 Columbus, O.
 Detroit, Mich.
 Flint, Mich.
 Helena, Mont.
 Honolulu, H. I.
 Indianapolis, Ind.
 Jersey City, N. J.
 Kenosha, Wis.
 Lima, O.
 Los Angeles, Calif.
 Miami, Fla.
 Milwaukee, Wis.
 Minneapolis, Minn.
 New York, N. Y.
 Oakland, Calif.
 Pasadena, Calif.
 Peoria, Ill.
 Philadelphia, Pa.
 Phoenix, Ariz.
 Portland, Ore.
 Racine, Wis.
 Richmond Highlands, Wash.
 San Francisco, Calif.
 Seattle, Wash.
 Springfield, Ill.
 St. Paul, Minn.
 Teaneck, N. J.
 Urbana, Ill.
 Washington, D. C.
 Wilmette, Ill.
 Winnetka, Ill.

India—
 Ahmedabad
 Andheri
 Bangalore
 Baroda



Believers gathered at a Bahá'í Summer Conference held in Ontario, Canada

Bombay
 Calcutta
 Delhi
 Hyderabad Sind
 Karachi
 Panchgani
 Pooua
 Serampore
 Yellore
Burma—
 Daidanow-Kalazoo
 Mandalay
 Rangoon
Australia—
 Adelaide
 Sydney
Canada—
 Montreal
 Vancouver
Germany—
 Esslingen
New Zealand—
 Auckland
Costa Rica—
 San José
Bahúchistán—
 Quetta

In the formation of new Assemblies, the current four-year period greatly surpasses any similar period in the past.

From 'Iráq comes the report that the Assemblies were increased from three to nine; the Bahá'ís of India formed sixteen new Assemblies, making a total of twenty-nine; in England one Assembly was established; the Bahá'ís of North America formed five new Assemblies in 1940-1941, ten new Assemblies in 1941-1942, nineteen the following year, and ten Assemblies in 1943-1944. These numbers do not include the restoration of former assemblies dissolved for lack of numbers. At the beginning of the four-year period there were 102 Assemblies in North America; at the end of the period, 135.

Two changes of fundamental importance have been made in the area of iurisdiction of a local Spiritua! Assembly in North America since 1940. They are mentioned here because they no doubt apply to all local Assemblies of the Bahá'í World Order.

First is the Guardian's ruling that voting members of the local community must reside within the civil limits of the municipality, whether city, town or village. Hith-



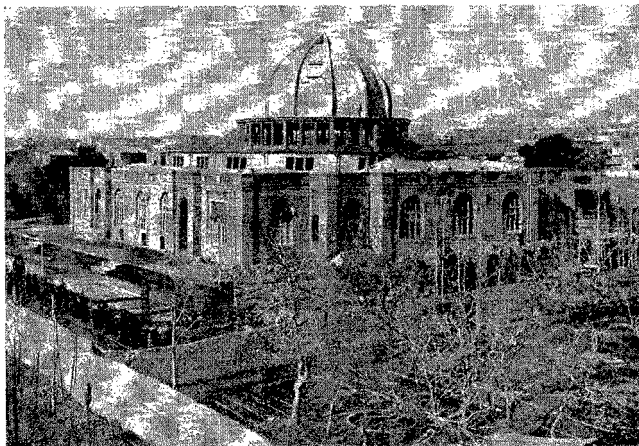
First Canadian Bahá'í Summer Conference. Held in Montreal. 1941.

erto the local community in America admitted believers who had residence near enough to enable them to attend the meetings, thus extending the voting franchise to a considerable number of Bahá'ís associated with no community in their own immediate neighborhood, and preserving many relationships on the part of believers who had been connected with one particular Assembly for many years. The by-laws defined the area of jurisdiction of the Assembly in terms of the town or city, but conferred the right to accept as voters, pending the formation of an Assembly in their own civil unit, those who could travel to the Bahá'í center and keep in touch with the local affairs. In application this principle frequently involved rather a question of desire or right on the part of the individual than of duly defined authority on the part of the institution. In one case a local voting list for some time carried the name of a former resident who had not only established residence and a profession in Europe but had also become a member of the National Spiritual Assembly of the Bahi'is of that country.

Thus the new ruling, always implicit but not previously enforced, entailed a considerable number of changes for Assemblies and individuals, in some instances removing

several or even a majority of the members of the Assembly, experienced committee heads, and such a proportion of the community as to decrease its representation in the Annual Convention. Some Assemblies had to be dissolved. The Bahá'ís who lost their status as members of a community no longer had capacity to vote in a Bahá'í election, since the Convention was composed of delegates chosen by the local communities qualified to elect a Spiritual Assembly. The former right depended on the latter. Even where a delegate had been elected in March for an April Convention, to represent a community having an Assembly, if the Assembly could not be maintained after April 21, the delegate became disqualified. As the voting right is greatly prized and esteemed by Bahá'ís, the distinction between community member and isolated believer was keenly felt.

As hundreds of Bahá'ís were suddenly transferred for the first time to this latter category, the national Bahá'í community was profoundly altered. Instead of some eighty local communities, with a few score isolated believers, hundreds of groups came into existence composed of less than nine Bahi'is, thus spreading the capacity to teach and develop new Assemblies throughout the country.



The Ḥaẓíratu'l-Quds of the Bahá'ís of Persia.
The recently completed National Administrative Headquarters, situated in the outskirts of Tíhrán.

The second change initiated by Shoghi Effendi took advantage of this new condition to redefine the area of local Bahá'í jurisdiction. Whereas the local community had been established on the basis of the civil municipality, the incorporated village, town or city, it was amplified to include townships and (the smaller) countie, even in some cases the unincorporated village (if its area is definitely defined) and also the judicial districts into which certain counties are divided. Whether the township or county unit is taken as area of jurisdiction depends upon the manner in which the State has been politically subdivided. In New England the township is chosen rather than the county; in other States the township unit does not exist. In either case, the area of jurisdiction is defined as that part of the civil unit lying outside the villages, towns or cities. The municipal unit is not dissolved within the township or county area but continues as an independent Bahi'í administrative area at this time. This change, indeed, restored the balance between urban and rural areas, for until the period of

the present survey all rural Bahá'ís had been unable to form part of a voting community. Indeed, the Bahi'í franchise had not been so much a matter of individual right as of community achievement, for none could vote until a community of nine or more had come into being.

Later in this survey mention is made of a third organic change made by the Guardian which bases the Annual Convention upon the Bahi'ís of each State or Province, transferring representation from local community to the new State community, with the result that every individual Baha'i in the United States and Canada was qualified to vote for delegates composing the Centenary Convention of 1944.

The Bahi'í world community, seeking to establish religious societies for the administration of educational and humanitarian institutions, single in aim but varied in method, are beginning to uphold a universal standard of human values for recognition by civil authorities in many countries, many states and a great number of cities. A Bahi'í community in North Africa, in 'Iráq, in

India, Australia, England, South America or the United States, requires a legal status by right, based upon spiritual truth and law, rather than by privilege, reflecting arbitrary authority, and similar in scope to the status of all other Bahá'í communities. The experience of these small communities in making effort to achieve such status is highly significant. It means that a truly human standard is being asserted, and signalizes the outworking spirit of a new day. Humanity had become subject to laws and conditions which are entirely incapable of expressing its true qualities and powers, binding the groups, races and nations to the principle of conflict in all important affairs.

BAHÁ'Í PUBLICATIONS

The Revelation of Bahá'u'lláh was conveyed to the world in a written and authentic text, clearly a fundamental requisite for a Faith intended to embrace mankind. His Message admits no divisive forces employing the uncertainties of oral tradition, variations of text or arbitrary dictum to assert partisan claims or support formalistic views and practices. The Bahá'í has access to the word and utterance of his Lord without veil or hindrance, save only the man-made difficulty of language, requiring translations from the original Persian and Arabic tongues.

This fact in itself banishes the lingering shadows in which religious disputation has flourished throughout the term of known history. The Word is no longer a hope deferred but a truth made manifest for all to behold. Moreover, its application to this or that condition has also been made clear and assured through the office of interpreter exercised first by 'Abdu'l-Bahá and after Him by the succession of Guardians to the end of the Bahá'í Dispensation. Since we are human and fallible, men may still continue to deceive themselves; but the practice of deliberate deception by a policy disguised as denominationalism, under which multitudes receive of Revelation only the wrapping in which its light is concealed, has been done away. The goal of human unity can only be attained by individuals who rise to the level of moral responsibility, reso-

lutely abandoning any type of spiritual life which can only experience truth at second hand and as by-product of the maintenance of some system of special privilege.

Beginning with Islám, as the impartial student must admit, religion has emphasized reason and knowledge, resisting the instinctive effort of an immature race to make worship irrational and enthrone superstition in the social practices of faith. The universities founded by Islám, and imitated by Christian Europe, mark the first glimmerings of the age of light in the realm of the human soul. Bahá'u'lláh has freed the mind from its ancient terror of a truth not soluble in emotion and converted to emotional use. The bounds and limits placed upon mental activity today do not represent the bastions of a system that would be eternally impregnable, but the natural limitations of the mind itself and the needs of the social body.

Their sacred literature is the supreme treasure of the Bahá'í community in all lands. Their activities have for goal the sharing of Bahá'u'lláh's teachings, knowledge of His principles and obedience to His laws. Language is the first foreign field to be captured by the believers in their effort to establish the Faith in a new land.

The four-year period under consideration has been impressive in the extent to which Bahá'í works have been translated, printed and distributed. The total number of languages in which Bahá'í books have been published is forty-one. Translations are under way in twelve additional tongues. The well-known and exceedingly helpful introductory volume, "Bahá'u'lláh and the New Era," by the late J. E. Esslemont, has appeared in a total of thirty-seven languages, this in less than twenty-five years. In the language of the blind, Braille, for English-reading persons, forty-nine titles have been made available.

From Persia we learn that while Bahá'í books are rare and hard to find (on account of governmental interference), libraries have been established in most centers. In Tíhrán alone the Bahá'í center has over four thousand, four hundred Bahá'í and other works, and two thousand, six hundred magazines and papers. Since in Persia the

publication of Bahá'í literature is forbidden, the text is reproduced in typewritten, inimeographed and similar processes not under official ban. By such means the National Spiritual Assembly provides the hundreds of Bahi'í centers in Persia with Bahá'í literature, including communications received from the Guardian, and reports of current news. In Persia another difficulty exists due to the police regulation which prevents the Bahh'ís from conducting their Nineteen-Day Feast in the local *Házaratu'l-Quds*, restricting these organic community meetings to private homes. In *Tíhrán* this means that the Bahi'í community is obliged to divide itself into the small groups who can gather in each of about one hundred twenty-two different places. It is in the intensity of their effort, the purity of their motives and the ardor of their faith rather than through development of publishing facilities that the Persian Bahá'ís are contributing to the spread of the Message of Bahá'u'lláh during these crucial days.

Similarly in *Irlq*, there has been prohibition laid on the printing of Bahi'í literature in Arabic. The *Irlqi* believers have therefore imported books and pamphlets from Egypt, where the National Spiritual Assembly has been able to produce Bahl'í literature in Arabic translation. The Baha'ís of *Irlq* are prepared to undertake a vigorous publishing plan when the present obstacles to their religious freedom are removed.

The Bahá'ís of Egypt for a number of years centered their energy on the production of an Arabic edition of "The Dawn-Breakers: Nabíl's Narrative of the Early Days of the Bahi'í Revelation," written in Persian and translated into English by the Guardian more than ten years ago. This work was seriously threatened when, in 1940, the edition was confiscated by the civil authorities on declaration by the heads of *Islám* that the book contains matters generally injurious to that Faith. The entire stock of printed books, in fact, was seized and transported to a place where they could be destroyed by fire.

The Bahá'ís of Egypt, thereupon, through their National Spiritual Assembly, made a strong appeal, expounding the ar-

gument that the hook in question contains the record of historical facts and incidents and does not involve harm for any religious community or nation. The appeal, moreover, pointed out that it was not equitable or just for the authorities to pass judgment on the assumption that the charges made by one party are to be taken for granted without giving the other party opportunity for defense.

After long-protracted endeavors by the Bahi'ís, the books were released and the Assembly was able to distribute copies to all who had ordered them, whether in Egypt or abroad.

The National Spiritual Assembly of India has listed the Bahi'í publications produced from 1940 to 1944, as follows:

In English—Dawn of the New Day; How To Live the Life; The World Religion.

In Urdu—Dawn of the New Day; The World Religion.

In Gujrati—Dawn of the New Day.

In Hindi—The World Religion.

The total number of copies printed for free distribution, in connection with teaching activity, was 21,000.

Added to the catalog of Bahá'í publications were four important works:

In Urdu—Some Answered Questions; The Bahh'í Peace Program.

In Persian—*Tabin-i-Haqiqat*.

In English—The Seven Valleys.

On advice received from Shoghi Effendi, the Assembly in addition initiated the translation of "Bahh'u'llih and the New Era," by J. E. Esslemont into the Telegu, Kanarese, Pushtoo, Mahratti and Tamil languages. Of these five new translations, three were sent to press in 1944 and plans are prepared for publishing the other two editions immediately. Moreover, the Assembly decided to have the same hook translated into Singhalese, Oriya, Malayalam and Punjabi, subject to the Guardian's approval, which was given at once, with the further advice that the work by Dr. Esslemont be translated into Rajasthani. This makes a total of ten new editions undertaken by the Bahá'ís of India before the conclusion of the first Baha'í century. Finally, the report lists the following Bahi'í books as on the press:

In Urdu—*Kítáb-i-fqán*; Six Tablets of Bahá'u'lláh; Bahá'u'lláh and the New Era.

In Gujrati—Bahá'u'lláh and the New Era.

In Persian—The Bahb'i Faith; Qádiyán.

The Bahá'is of Australia maintain a magazine, "Herald of the South," and "Bahb'i Quarterly," the bulletin and news letter of the National Spiritual Assembly. Under the editorship of Miss D. Dugdale and Miss L. Clark, the magazine has become a valued source of Bahi'i literature and of articles concerning the Faith. The Assembly obtains printed books and pamphlets from the Publishing Committees of the United States and Canada or of England as needed.

The report received from the National Spiritual Assembly of England is cited in full.

"Another institution which has both maintained itself and made progress is the Bahb'i Publishing Trust. Founded in 1937, it was still hardly out of its infancy four years ago. Nevertheless, though still so young, it has had to deal with its share of difficulties in the form of paper shortage, binding delays, prohibition of imports from abroad, etc., and these still hamper it and will no doubt do so for some time to come. However, it has quite a few publications to its credit during this period: 'The Guide to the Administrative Order,' 'Selections from Bahá'í Scripture,' 'The Chosen Highway,' 'Security for a Failing World,' 'The Unfolding of World Civilization' (both these reproduced here photographically), 'The Centenary of a World Faith,' a new edition of 'The Hidden Words' and several pamphlets, and during the past year plans have been made for a new and larger prayer book, for a book containing a complete record of 'Abdu'l-Bahá's visit to this country, for a book of selections from the Writings suitable for meditation, etc. Another publishing innovation, so far as we know unique yet in the Bahá'í world, was the publication for the year 1944 of a pocket diary specially adapted to Bahb'i needs, with the first days of the Bahi'i months, days of commemorations, etc., included in it. It also contained a very brief account of the principles of the Faith and a list of literature. Due to the shortage of ordinary diaries during war-

time, the Bahá'í diary sold extremely well to non-Bahi'is and many people up and down the country are thus being reminded daily of the Bahá'í Faith.

"On the administrative side, the Trust has evolved a firm basis of costing and of stock control. It has also experimented with advertising and through this has sold a number of books.

"Early in 1941 it was decided, on account of paper and personnel difficulties, to discontinue the monthly magazine 'New World Order,' and publication stopped after the July, 1941, issue. It still appeared, however, that such a magazine is a useful medium of teaching and consequently it was revived as a quarterly and appeared again in a changed form in Spring, 1943."

The publishing activity of the North American Bahá'is increased steadily during the period 1940 to 1944. From the successive annual reports we note the figures showing sales as follows:

For the year ended February 28, 1941, the Bahi'i Publishing Committee distributed 16,464 books, 100,678 pamphlets and 2,611 study outlines. The following year was reported on an eleven-month basis: 19,236 books, 77,044 pamphlets, 1,286 outlines. In the year ended February 28, 1943: books, 19,759 plus 4,216 sets of the three small volumes of "Selected Writings," pamphlets, 108,732; and outlines for study, 3,315. A year later the final report showed that 27,407 books were distributed, with 147,659 pamphlets and 2,833 study outlines.

The reprint of titles out of stock goes on constantly to maintain the more than one hundred different books and pamphlets listed in the Bahi'i catalog, but in addition the Committee has produced several important new works since 1940. Among these special reference is made to the Guardian's translation of Bahá'u'lláh's work, "Epistle to the Son of the Wolf"; the one-volume compilation of the Writings of Bahá'u'lláh and 'Abdu'l-Bahá entitled "Bahá'í World Faith"; the series of three small books containing selections from Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi, "Selected Bahá'í Writings"; "Communion With God," "Bahá'í Prayers" and "Bahí'í Writ-

ings" (prayers and meditations); "Child's Prayer Book"; four works by Shoghi Effendi, "Messages from the Guardian (June 21, 1932 to July 21, 1940); "Bahí'í Administration," revised edition; "The Promised Day Is Come," and "God Passes By" (on the press); the international Bahí'í record, "The Bahí'í World," Volume VIII; two books prepared by the National Spiritual Assembly, "Baha'í Procedure" (second edition, revised); and "The Bahá'í Centenary 1844-1944," on the press; the compilation "Race and Man"; "Security for a Failing World" (revised edition); "The Heart of the Gospel," and "The Glorious Kingdom of the Father Foretold."

Beside these books, ten or more new pamphlets and ten new study outlines were also put into print.

One pamphlet, "The Bahá'í House of Worship," went through its third printing, bringing the total number of copies since 1938 to 376,000. This pamphlet is the one selected for distribution at the various Expositions and Fairs at which Bahí'í Exhibits had been arranged. The series of "Selected Writings" includes 25,000 each of three small hooks, a total of seventy-five thousand. "Bahí'í World Faith" appeared in an edition of 10,000 bound in fabrikoid and 100 bound in leather as a special Centennial edition. The compilation entitled "Peace: A Divine Creation" was produced in order to make available in convenient form the Bahá'í teachings on universal peace. To commemorate the completion of the exterior ornamentation of the Temple in January, 1942, the National Spiritual Assembly prepared an illustrated booklet, copies of which have been distributed throughout the country and thousands presented to persons who visit the House of Worship.

In the field of translations much work has also been done by the American Baha'is. Funds were contributed toward the cost of printing the Polish translation of "Bahá'u'lláh and the New Era" in France (Lidia Zamenhof's translation). A believer long associated with the Bahá'í community of Paris made a special contribution for printing Bahí'í literature in French, and so far the Publishing Committee has produced "Les Paroles Cachees," "Les Sept Vallees,"

and "L'Economie Mondiale de Bahí'u'lláh." In Esperanto has appeared "Parolado de Bib." A Committee has been engaged for a number of years in the translation of Bahí'í texts into German, and has prepared for future publication a number of important works, including "Gleanings from the Writings of Bahá'u'lláh"; "Prayers and Meditations of Bahá'u'lláh"; "Selected Writings"; "Tablet on the Jews"; "Bahí'í Prayers"; "Three Spiritual Truths for a World Civilization"; and "Bahí'í House of Worship." In preparation are "The Promised Day Is Come"; "Race and Man"; "Baha'í World Faith"; "Advent of Divine Justice"; and "The World Order of Bahá'u'lláh."

Spanish and Portuguese translations for use in Central and South America have received special attention. Some of the literature was published in Mexico, D. F., while arrangement has been made for Spanish printing in Buenos Aires. For the most part, however, during the period considered, the printing of literature in languages other than English has been conducted by the American Bahí'í Publishing Committee. The Spanish titles listed are: "La Sabiduría de 'Abdu'l-Bahá"; "Contestacion A Unas Preguntas"; "Bahá'u'lláh Y La Nueva Era"; "La Dispensacion de Bahá'u'lláh"; "El Kitáb-i-Íqán"; "Oraciones Baha'í"; "Los Siete Valles"; "La Religion Mundial"; "Que es el Movimiento Bahl'í"; "Las Oraciones Obligatorias"; "Principios de la Fe Bahá'í"; "El Templo del Cnlto del Bahb'í"; "Primer Ceutenario"; "La Republica Vendera Mundial"; "El Objecto de un Orden Nueva Mundial"; "La Ultima Voluntad Testamento de 'Abdu'l-Bahá"; "El Prociamiento Bahl'í."

A special compilation of the Writings of Bahá'u'lláh and 'Abdu'l-Bahá was made by Loulie A. Mathews and Helen Bishop for translation into Spanish and publication, in order to provide the Latin American believers with a representative collection of the literature in one volume. This work is to be printed in Buenos Aires.

American Bahá'í periodicals include three publications: the successive volumes of "The Bahl'í World"; "Bahl'í News," distributed by the National Spiritual Assembly

to members of the Bahh'i community; and "World Order," a monthly magazine founded in 1909 as "Bahá'í News," later known as "Star of the West" and "Bahí' Magazine," adopting the present title in 1931 when combined with "World Unity." A few excerpts from the annual reports of the Editorial Committee will describe the magazine since 1940.

"A careful analysis of the new teaching opportunity created by the outbreak of the long-threatened international war convinced the Editorial Committee that the magazine could render greater service this year through a more direct presentation of the Faith. The committee visualized its teaching problem as that of equipping the believers to convey the Message more effectively, rather than of attempting to reach the general body of the public through a direct channel.

"This attitude was approved by the National Spiritual Assembly, as was the second recommendation that World Order be issued henceforth in a smaller and more convenient size.

"Beginning in April, 1940, therefore, the magazine has been changed in appearance as well as in presentation of material. The general aim has been to develop each consecutive issue with the following type of contents: a leading article, directly Bahá'í in character, consisting in the exposition of some important subject of current interest and importance; a secondary article, usually related to the subject of the leading article, but representing personal experience and a more intimate approach; a compilation from the Writings; the Bahá'í answer to some world problems; a brief book article dealing with some current work having some direct or indirect value to Bahá'ís; a brief study outline providing references for one meeting a week for four weeks; and an editorial department containing information about the authors or citing letters received from readers.

"The list of twelve leading articles published this year includes: Religion and Society, Hussein Rabhani; The Question of Religions Unity, Horace Holley; Bahh'i Education, Wm. Kenneth Christian; The Human Soul in This World of Chaos, Alice

Simmons Cox; The Lesser and the Most Great Peace, George O. Latimer; Islám's Contribution, Stanwood Cobb; Dawn Over Mount Hira, Marzieh Gail; By the Mouth of His Prophets, Maye Harvey Gift; Civilization and Culture, Helen Bishop; The Life Beyond, Stanwood Cobb; Youth and the New World Order, a symposium; America's Destiny, Bertha Hyde Kirkpatrick. These twelve articles might well be reprinted, as they present the Bahí' view on subjects which every teacher encounters in his work every day.

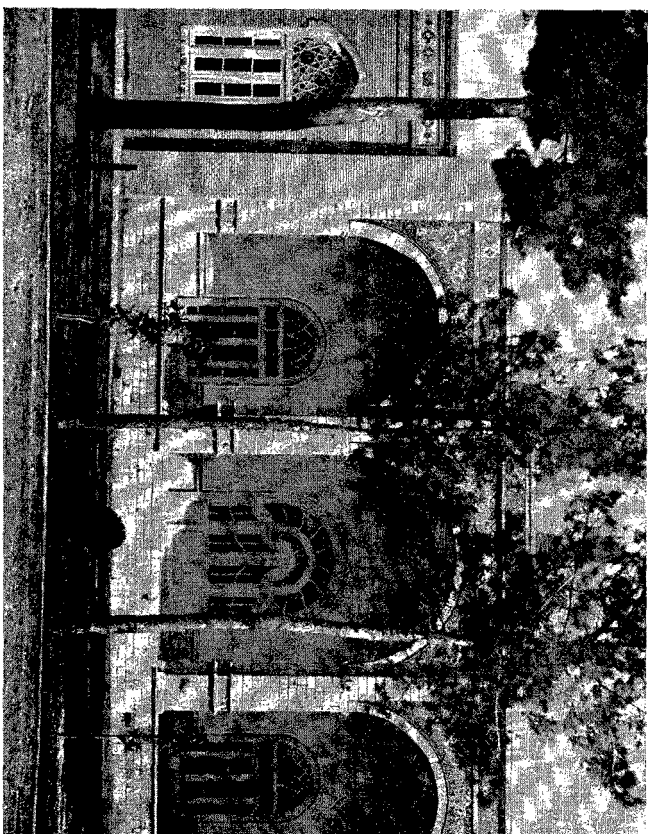
"The Inter-America work has been served by publishing the diary of Martha Root's visit to South America, the diary notes of Louise Caswell and Cora H. Oliver and the very interesting study by Mrs. Kirkpatrick on America's Destiny."

"The general plan includes a leading article of wide interest and value in the Bahí' world; short articles of more specialized or intimate nature; selections from the Writings; poetry; and the departments.

"The magazine this year began publishing excerpts from the Guardian's most recent and momentous letter, The Promised Day Is Come, as soon as it was received, the series being completed in this volume. Hitherto unpublished addresses made by 'Abdu'l-Bahá are now appearing with the consent of Shoghi Effendi. Other sacred Words are printed each month on the inside and back covers, and in the regular publication of a Bahá'í prayer, a policy this year adopted upon suggestion from a number of believers. The new compilation, The Divine Art of Living, by Mabel Paine, begun last year, was completed in this volume.

"Inter-America interest has been met with the vital series of letter extracts from the pen of Elisabeth H. Cheney, A Bahh'i Pioneer in Paraguay. This followed the conclusion of an equally interesting series by Louise Caswell and Cora H. Oliver, From a Panama Diary.

"The most outstanding leading articles have been The Bahí' Cause Today, and 'Abdu'l-Bahá, the Center of the Covenant. The former, by Marzieh Gail, is an answer written upon request of the National Spiritual Assembly to a widely-circulated article by a Christian missionary misrepresenting



The Main Entrance of the Persian National Bahá'í Headquarters.

the Faith; and the latter, by Juliet Thompson, brings to Bahá'ís a picture of the vibrant figure of 'Abdu'l-Bahá and the meaning of the function of the Center of Bahá'u'lláh's peerless Covenant. Mrs. Gail's article was preceded by a strengthening statement from the National Assembly entitled, *The Universal and the Sectarian*.

"Other leading articles have offered thought of deep interest and usefulness on a variety of themes: *The World Wide Law and Crime and the Treatment of Criminals*, by Chester F. Barnett; *Religion for Our Time*, by William Kenneth Christian; *A Scientific Approach to Religion*, by Howard Luxmore Carpenter; *The Development of the Creative Individual*, by Genevieve Coy; *The White Silk Dress*, by Marzieh Gail; *A World Language for a World Order*, by Della C. Quinlan; *Science and the Open Mind*, by Glenn A. Shook; and a Symposium, *Equality of the Sexes*, by Gertrude Atkinson, Della C. Quinlan, Maye Harvey Gift and Annamarie Kunz Honnold.

"A special feature this past year has been the emphasis given to the meaning of the Bahá'í Covenant in a series of articles by Albert Windust, who, because of his early experiences, was well qualified for this service to the Bahá'ís. He wrote upon request of the National Spiritual Assembly. The series was introduced by a special number of the magazine (September) which reprinted a Tablet by 'Abdu'l-Bahá on Protection of the Covenant and also devoted other departments to the subject of the Covenant. (The last issue of the previous volume had given us Juliet Thompson's fine article: 'Abdu'l-Bahá, the Center of the Covenant.)

"Another feature of the year was a short series, *The Bahá'í Community*, with Chester F. Barnett, William Kenneth Christian and Annamarie Honnold as the contributors. Dr. Khan's study of *Epistle to the Son of the Wolf* was a particularly valuable article because of the rich background of knowledge which he could bring to the writing. The friends were happy to have early in the year from the Center of the Bahá'í Faith, a moving communication from Ruḥíyyih Kḥanúm.

"Leading articles each month were as

follows: *Charter for World Peace*, by Alice Simmons Cox; *Unchallengeable Victory*, by Maye Harvey Gift; *The Souvenir of 'Abdu'l-Bahá*, by Shirley Warde; *Bahá'u'lláh as Protector*, by Mabel Hyde Paine; *A Calendar for a World Faith*, by Horace Holley; *The Purpose of Affliction*, by Elizabeth Hackley; *The Word Is Made Flesh*, by Mary Hammond; *The House of Worship of a World Faith*, by Horace Holley; *Cycles of Civilization*, by J. H. Haggard; *God's Promise Is Fulfilled*, by Evelyn Lackey Bivins; and *Religion and Economics*, by Arthur Dahl.

"Pioneer activities have been represented by publication of *Black Hero*, by Ellsworth Blackwell; *The Spirit of Power Confirmeth Thee*, by Helen Griffing; *In the Army*, by Benjamin Kaufman; *Buenos Aires*, by Philip Sprague; *Brazil in Renaissance*, by Beatrice Irwin; *You, Too, Can Pioneer*, by Adrienne Ellis; and *Illumination*, by Felipe Madrigal. The Bahá'í teachings on race were developed by Louis Gregory in *Bahá'í to Jew; Color and Human Nature* (book review), by Garreta Busey; *The Tabernacle of Unity*, by Phyllis Durroh; *Love in Diversity*, by Lethia C. Fleming; and *Hear, O Israel* (poem) by Gertrude W. Robinson."

"The general plan of World Order calls for a leading article and two or three others of general interest, an editorial article of two pages, and the department *With Our Readers* which contains brief comments about contributors and is open to communications from readers. A special feature has been a series of references designed to be helpful to Baha'í Holy Days. This has taken the place of the study outlines printed for a number of years. Another special feature running through the first ten issues of the year was a symposium by contributors called *The Evolution of Peace* showing progress in world events towards the Lesser Peace as distinguished from the Most Great Peace of Bahá'u'lláh. An article by Arthur Dahl entitled *Contemporary Peace Plans and the Bahá'í Program* was an excellent supplement to this series as were several of the book reviews. Other book reviews concerned books closely in accord with the Bahá'í principles.

"The magazine has been fortunate in re-

ceiving articles from our pioneers and travelers: Pioneer Journey by Virginia Orison, A Baha'i Shrine in Latin America, by Amelia Collins, El Peru by Eve Nicklin, Panama by C. E. Hamilton, In Search of a New Way of Life by Janet Whitenack. The editors send out a call for more such articles especially from Latin America since Shoghi Effendi advises the publishing of accounts and experiences of Bahl'i pioneers for they help to bring all Bahá'ís in the Western Hemisphere in closer touch with one another.

"From the pen of the Guardian two long selections have been used. The Spiritual Potencies of That Sacred Spot, a reprint of the letter written in December, 1939, appeared in the May, 1943, issue; and in the recent March issue was printed the introduction to his forthcoming book, 'God Passes By,' a survey of the first hundred years of the Bahl'i Faith. Chapters from this book will continue to appear in the April and May issues of 'World Order.' Other brief selections from the writings of Shoghi Effendi have been used from time to time.

"Another highly valued contribution from the Holy Land was that of Ruhyyih Khanúm. The Prayers of Bahá'u'lláh, a treasurehouse of thoughts, explanations and suggestions which bring the reader nearer the heart of Bahá'u'lláh. Selections from an Early Pilgrimage by May Maxwell published in the October number also brought us closer to the world center of our Faith.

"Three consecutive issues, July, August and September, contained a compilation of prayers revealed by 'Ahdu'l-Baha especially suitable for public gatherings and special occasions and for children. These had been gathered from sources not available to many and make a valuable addition to the small prayer book.

"The special needs of children in these troublous times have been dealt with by experts in their field in two articles: The Child in a Chaotic World by Olga Finke, and Bahá'í Children in War Time, by Amy Brady Dwelly."

BAHÁ'Í SCHOOLS

Education comes to its fulfilment in the Dispensation of Bahá'u'lláh. He defines

the purpose of man's existence as duty to know and worship God. 'Abdu'l-Bahh declared that to love God man must know Him. One of the Bahl'i principles states that "education and training are recorded in the Book of God as obligatory and not voluntary." In a Tablet addressed to an American believer the Master said: "If a man engages with all his power in the acquisition of a science or in the perfection of an art, it is as if he has been worshipping God in the churches and temples." Bahá'u'lláh moreover defines knowledge as that which has been revealed, that which corresponds to truth and fact, and that which applies to life in useful action. He has condemned mere speculation and theoretical and false knowledge which begins and ends in words.

An era in which worship itself has been made inseparable from knowledge, and knowledge in turn has been defined in terms of the true and the useful, possesses illimitable potentiality for the development of the human type and the progress of civilization. The schools established by Baha'ís in a number of countries reflect this revolutionary break with the past, when knowledge was tragically sundered from worship by the ascendency of superstition, and the rise of new knowledge in the form of science, repudiated by the church, came under the control of a civil state committed to the struggle for existence.

From Australia we learn that the first Summer School conducted in New Zealand was held at Brown's Bay near Auckland during June, 1940. Though of brief duration, the believers are assured that the foundations of the institution of the Summer School were firmly laid. Another School was held at Titirangi in the Blue Mountains of Anckland, attended by all the isolated Bahá'ís. In Australia itself, a Summer School and also a Winter School have for some years been held regularly at Bolton Place, Yerrinbool, New South Wales; a Summer School is conducted at Hobart, Tasmania. Mr. Bolton has constructed a hall at the Yerrinbool School seating one hundred and sixty persons. The building is a memorial to the late Hyde Dunn, and is known as "Bahá'í Memorial Hall." "Mr. Bolton," the report states, "has also built



Views of the gardens surrounding the newly finished National Bahá'í
Administrative Headquarters in Tíhrán.

cabins on the property for the accommodation of those attending the School. Yerrinbool Summer School is held for two weeks in January; the Winter School for one week in June. The time is spent in studying the Teachings, in prayer and meditation, in discussion and the reading of the papers prepared beforehand by the various friends.

"On the opening day a public lecture* is given to which Yerrinbool people are invited. The youth take an active part in the proceedings, one day being set aside as Youth Day, when the Bahh'í youth entertain their elders and friends, conduct the sessions and expound the Teachings."

The Winter School at Adelaide consists of intensive study classes, three a day, held over a weekend. Two or three prepared papers are presented and discussed at each session.

The School at Hobart was begun in January, 1943. The first program centered attention during three days on the meaning of the Covenant of God and the nature of the Bahh'í administrative order.

The Fifth Auckland Bahá'í Summer School was held from January 28 to February 14, 1944, at the Presbyterian Bible Class Girls' Camp, Mairangi Bay. A wider range of subjects was covered than in previous sessions. The non-Bahá'í visitors included a Hindu, a Chinese and a Czechoslovak who were invited to lecture, with an intensification of interest on their part in the Bahh'í message, one declaring his faith at the school. The youth group conducted a mock trial, in which a Jew, a Muhammadan and a Christian preferred charges against a Baha'i, claiming that Bahá'u'lláh was a false prophet. So excellent was the defense of the Bahá'í that the non-Bahá'í serving as judge accepted the Cause.

The National Spiritual Assembly of 'Irâq reports that their first Bahá'í School was conducted in 1940, since when it has been constantly developed. With the completion of the Bahá'í Headquarters in Baghdad the sessions are now held in this building. Bahh'ís from all parts of the country attend. The subjects are presented in lectures for general discussion. Among the themes developed in this way are Bahh'í

history, the principles of the Faith, its laws and its social order.

From the Bahá'í Bureau of Geneva, Switzerland, we learn that a Summer School has been held at the home of two members of the Faith. In August, 1943, a session was conducted for four days. After three days of intensive study and discussion, the final day was devoted to a meeting for invited guests at which a Bahi'í address was delivered by Mr. Semle. "Thus one more unforgettable experience in the midst of a world immersed in darkness was vouchsafed us this year," the report remarks.

The National Spiritual Assembly of the Bahá'ís of the British Isles, in summing up the activities since 1940, has stated that the Bahá'í School had to be suspended one year, but in all other years they have been conducted with an enthusiastic attendance. In England the Summer School even more than other Bahh'í institutions has been subject to the difficulties of the times. Cancelled in 1940, at a time when invasion of the country seemed imminent, the 1941 program was carried out in Bradford, at the Bahi'í Center. In 1942 two brief sessions were held, one at Torquay and one at Buxton. A separate School was conducted that year by the Bahá'ís of London, who gathered daily during the session at a different believer's home or garden. By 1943 conditions had become more favorable and the School was held in a lovely house in the heart of Warwickshire.

The data concerning Bahi'í Schools in North America are so much more extensive than those received from other countries for the period under review that the survey would be unbalanced if all of it were presented. Briefly, the American Bahá'ís conducted Schools at Green Acre, Eliot, Maine; at Geyserville, California; at Davison, Michigan; and Pine Valley, near Colorado Springs, Colorado. At these places permanent facilities have been developed. In addition, regional conferences held in Canada and in the Southern States have maintained study courses. Indeed, the local Assemblies likewise, some of them for many years, have sponsored community study classes conducted at weekly intervals throughout the year, and the same method has been



Bahá'ís Gathered at the Auckland, New Zealand, Bahá'í Summer School of 1942, (above) and 1943, (below).

employed by local groups. Finally, individual believers maintain a study group in their own homes.

There is an interesting variation of method between the four established Bahí Schools. At Geyserville, for example, the report for 1942 states: "The program was planned to meet the twin objectives indicated in the Guardian's letters, namely, to present the Faith capably to interested people on the one hand, and on the other hand to deepen our knowledge of the Writings and to develop new teachers. There were new courses, and new approaches to familiar subjects. The course entitled 'The Bahí World' was a real innovation. Its aim was to give a broad concept of the scope of the Cause and to impart some of its power. Another innovation was 'Questions Frequently Asked By Inquirers,' which together with 'Bahá'í Administration,' 'Teaching Laboratory,' and 'Public Speaking' made up the curriculum for teacher training. 'The Bahí Faith in Practice' was given from a new viewpoint, and was a happy complement to 'The Bahá'í World.' The course on Islám brought out the beauty and great scope of the Faith of Muḥammad in an inspiring and convincing manner." By special arrangement the Geyserville School Committee also that same year conducted a session in the San Francisco Bay region from March 29 to April 3, with afternoon and evening classes. "The evening classes were concerned with learning the facts and how to use them. The afternoon classes were concerned primarily with teaching techniques and their practice."

In 1942, the Louhelen School held three summer and one winter session, offering as subjects: The Law of Consultation; The Promised Day Is Come; The Spiritual Responsibilities of the Americas; The Spiritual Evolution of Mankind; The Bahí in Everyday Life; Fundamentals of the Bahá'í Faith: The Dawn-Breakers; How Can the Individual Bahí in the Present Emergency Best Help His Country, Serve the World of Humanity and Teach Effectively; Our Message and Our Neighbors; and The Proof of a Bahá'í. Great emphasis is laid at the Louhelen School on youth sessions, and these have proved very successful.

The International School founded by Mrs. E. R. Mathews in Colorado has had the special purpose of preparing Bahá'ís to teach in other lands, particularly, at present, in Latin America. The teaching method in operation has been the intimate discussion group conducted by a Latin American expert or by a Bahá'í who has had first-hand experience in the field. Morning sessions have been devoted to study of some aspect of the Bahí Writings, afternoons given over to the history and culture of South America or its social conditions, while for the evenings a public meeting was arranged.

At Green Acre in 1942 the program was divided into two main groups of courses: "The Essentials of the Bahá'í Faith," presented by five different teachers in successive two-week classes; and advanced courses for further training of teachers, strengthening their knowledge and deepening spiritual capacity. The subjects studied were: Islám; The Influence of Bahá'u'lláh in Modern Civilization (Law, Education, Science, Religion, Development of the State, Economics, Health, Art and Beauty, Sociology, Anthropology, Attitude Toward Mankind); Establishing a Bahá'í Community; Bahá'í Proofs; Discovering the Most Great Ocean; Prophecy Fulfilled in This Day; Practical Applications of the Bahá'í Faith; 'Abdu'l-Bahá and the Divine Plan. The Green Acre season covers eight or nine weeks, and the evenings have been devoted to a special program including illustrated lectures, roundtable discussions and studies in musical composition. Children's art classes, study of Spanish, and a youth week were also conducted. The youth program was planned by the young believers themselves.

From this summer of one typical season it is evident that the four-year period witnessed steady growth in the function of the Bahá'í School in North America. The desire for knowledge is producing methods of study and means of teaching, for from the Bahá'í principle of consultation the collective social intelligence is being stimulated and drawn upon as never before. Public education, it is said, has entered a period of crisis. In avoiding sectarianism it has abandoned religion; in remaining neu-

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tral to partisan politics it has missed the path to peace. The boundaries between opinion and truth, between group pressure and authority, between education for career and education for life, have become submerged. Civilization can never be restored as a pattern centered upon science, any more than the medieval church can reassume its sway. Human intelligence unfolds only to the degree that it has a body of spiritual truth to compose the knowable universe. When the university discovers Bahá'u'lláh, the light and the sanity of the mind will be restored.

BROADCASTING THE BAHÁ'Í MESSAGE

Radio is one of the signs of a universal age. It commits the world to the principle of oneness; it raises society from the plane of instinct to the realm of conscious knowledge. When humanity becomes an audience, the only enduring speaker is he who speaks with the voice of God.

Like all things of earth, radio attains its maturity of power and its ultimate usage by degrees. It has been the sickly infant, the dependent child, the assertive youth; but its future condition can even now be discerned as we see how it is needed by the heads of states for encouraging and guiding whole populations through the days of peril. The present impressive manifestations of its influence point to the time when the peril, the guidance, the way is more than national; worldwide and truly human. Radio at the same time is fully selective of theme as well as of space; like the man of greatness who lives in his village and his nation while living in the world.

The world community of Bahi'is has made distinct progress in recent years toward the inevitable goal of radio teaching. Though its collective capacity in any specialized field seems weak and inadequate, capacity is born out of passionate resolve plus experience. As indications of resolve, the few examples of Bahi'í broadcasts are significant and encouraging.

The Bahi'is of Australia and New Zealand carried out arrangements for three radio talks over stations in five States. One script was taken from the writings of the late Dr. J. E. Esslemont; the other two

were prepared by Mrs. Axford. These broadcasts were well received. Not only inquiries but at least one confirmation resulted.

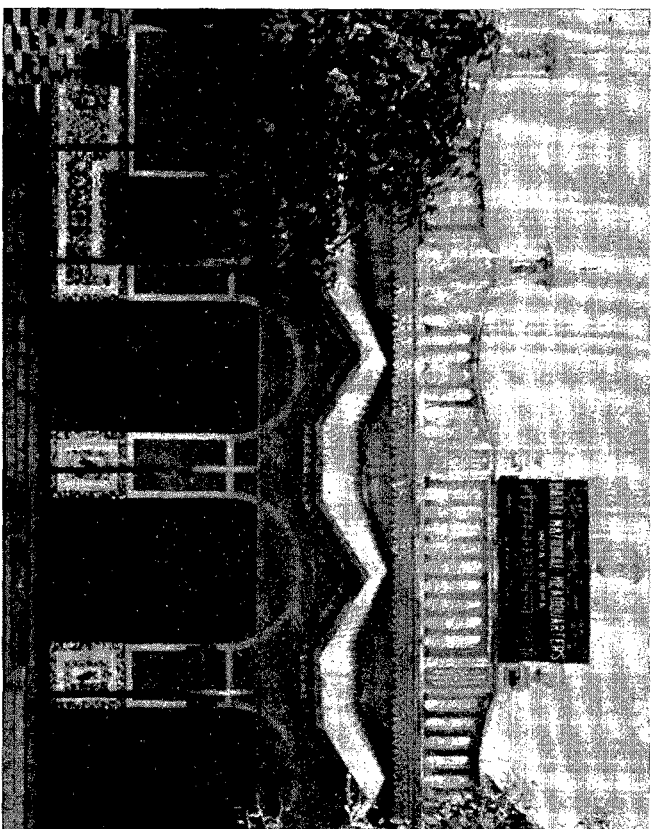
In India the National Spiritual Assembly reports that radio has been employed whenever opportunity arose, but the broadcasting stations are reluctant to have radio used for religious discussion in view of the fact that the number of religions and sects which might subsequently clamor for radio time would be so vast as to debar any other topic. However, in Delhi, Lahore and Bombay the Bahá'is delivered talks over the radio in connection with their observance of one of the Bahi'í holy days.

In North America the four successive annual reports of the Radio Committee are drawn upon for the following summary:

From 1940 to 1941, one hundred and seventy-eight copies of radio scripts were distributed by the Committee on request. A beginning was made on recording Bahá'í material on transcriptions. The Kenosha, Milwaukee and Racine Assemblies combined in sponsoring a series of ten broadcasts. Twenty-five scripts were sent to Philip Sprague during his visit to South America and were translated into Spanish for a radio series of two one-half hour periods a week. The same scripts were later translated into Portuguese by Lenora I-Iolsapple for radio use in Brazil. Amelia Collins broadcast in Buenos Aires.

A series of twelve broadcasts were given in Champaign and Danville, Illinois. In Greenwood, Mississippi, one Baha'í gave many broadcasts. Talks on world peace and Bahá'í social principles were featured in New England. The Committee became aware of the power of inter-church ministers' organizations to prevent Bahá'í talks from being included in their allotted program time.

The following year the Committee mentions forty-six broadcasts given by Mrs. Bivins in Greenwood, Mississippi, in a series called "The Door of Hope." In Everett, Washington, Mrs. Walter delivered twenty-six talks on the Faith. Mrs. Nina Matthisen carried out an extensive program in Racine. The Urbana Assembly continued to make frequent use of a station in Champaign.



The Hazratul-Quds of the Bahá'ís of India.
Newly purchased National Administrative Headquarters, situated in Delhi.

In Port Huron, Michigan, Mrs. Edna **Ketels** was invited many times to speak over the local station. In **Springfield**, Massachusetts, two series of six radio addresses were given, an annual affair, over two stations. Mrs. H. E. Chamberli and Mrs. Wendell E. Bacon, with the cooperation of the Springfield Assembly, organized the radio and also the coordinated teaching activities. **Traveling Bahá'í teachers**, including Mrs. Sylvia King, Mrs. Ruth Moffett, Mrs. Mable Ives, Mrs. Marzieh Gail and Mrs. Marguerite Sears, were very active in radio work. From Salt Lake City, Utah, seven talks were delivered by Mrs. Sears. Six transcriptions made by William Sears in Salt Lake City were sent to Bahá'ís in a few cities for experimental use. Another transcription was made by Mrs. King in Fargo, North Dakota. In St. Petersburg, Florida, five radio broadcasts were conducted by Mrs. George Kent of Binghamton and Mrs. Fred Morton of Worcester. A second series was carried on by Ella Bland of San Francisco. In San Jose, California, a radio program was coordinated by the Regional Teaching Committee and the local Assemblies in an intensive effort involving use of meetings for discussion of the radio talk. Response was made from as distant a point as Phoenix, Arizona. Mrs. Sylvia Ios served as executive in making the arrangements.

From 1942 to 1943, the Radio Committee reported as the greatest achievement of that year the Bahí'í talk on race amity given on the "Wings Over Jordan" program, a national hookup. The address was delivered by Mrs. Lethia Fleming of Cleveland, from a script prepared by Mrs. A. F. Matthisen from words of 'Abdu'l-Bahh. Mrs. Evelyn Bivins gave a fifteen-minute presentation of the Faith once a week during the year over the local station in Greenwood, Mississippi. In Moorhead, Minnesota, two series of Baha'i talks were arranged by Elsa Steinmetz and conducted by Mrs. Marguerite Bruegger. Mr. and Mrs. Clarence Ullrich introduced the Faith to the people of Mansfield, Ohio, through simultaneous use of radio and newspaper advertising.

The Radio Committee reporting for 1942-1943 referred to Baltimore as the local Assembly which had been doing outstand-

ing radio work. A series of thirteen weekly talks was given over WFBR, producing many inquiries and providing an interested new group for a study class. Among the talks broadcast by traveling teachers, particular reference was made in the report to those given by Virginia Camelon in Charleston, West Virginia, and by Agnes Alexander in Honolulu. The Committee announced that twenty-six five minute talks had been scheduled for Miss Alexander for the spring and summer of 1943.

In Quito, Ecuador, John Stearns, resident pioneer teacher from Jamestown, New York, conducted a regular weekly radio program featuring recordings of symphonic music with readings from the Bahá'í literature.

By this time the possibilities had become so apparent that the American National Spiritual Assembly for the first time formulated a general plan of radio activity, consisting of a series of brief talks to be broadcast from some station within each of the various teaching regions of North America. This method was carried out in the area of the Bahh'í House of Worship through the use of a broadcasting station in Chicago. Other factors arose which prevented the fulfilment of this policy at the time.

In the concluding year of the first Bahá'í century, the American radio activities were greatly augmented by a campaign of national scope, employing stations in New York, Chicago, San Francisco and Los Angeles, and by the success of local Assemblies and groups in placing a script on the subject of the Baha'i Centenary as a news feature in a large number of local stations. As the present survey deals only with the four-year period ending April 20, 1944, the following summary omits all programs falling between April 20 and the date of the Centenary celebrations.

In all seventeen broadcasting stations were used in the campaign conducted or supervised by the Radio Committee, with eleven different series of weekly programs, four of which operated on purchased time. The Committee tabulated two hundred forty-six different Bahá'í radio periods, thirty-nine being of five minutes' duration, two hundred seven, fifteen minutes, and thirteen a half hour. The first Bahá'í shortwave broadcast was

beamed to South America from New York in April, 1944.

ANNUAL CONVENTIONS

The Bahí'í community exemplifies the spirit of union maintained through institutions the membership of which, but not the nature or functions, are controlled by the body of the believers. This control is direct in the case of the local Assembly and exercised through representatives in the case of the National Assembly. Until the year 1944, the annual Convention of the American Bahí'ís was composed of delegates chosen by the local (municipal) communities by proportionate representation. In 1944, the number of local communities having become very great, and Assemblies having been formed in all states of the United States and provinces of Canada, the Guardian changed the area of representation from the city to the state or province.

The Convention has consistently served as a meeting of the entire Bahí'í community of the land, through their elected representatives, with the National Spiritual Assembly. The experience of participation in a new social organism has been greatly enhanced for the American Bahá'ís since the annual meetings have been held in the foundation hall of the House of Worship in Wilmette. The structure itself, in its majesty of spiritual meaning and in its very physical development from year to year, has immersed the Bahá'ís in the pure idea, as it were, of their gathering and deliberation. It has made them realize that the basic truths of their Faith and the scope of their institutions are unassailable by partisan force and free from influences of restless change. What they can contribute is their understanding rather than their desire, and their sacrifice in place of their ambition. The immutable substance of their order eventually impresses upon the most thoughtless believer the realization that faith is a leverage for changing and perfecting the self, not an instrument intended for exploiting society and the world for a self unwilling to advance.

The Bahí'ís of all countries feel that their annual meeting generates a propelling power, creates new dimensions of thought and feel-

ing, and arranges individuals in new patterns. The national Committees have done an immense amount of work, the details of which are published in the form of annual reports before the Convention opens; the Guardian sends messages striking the key note of the coming year and touching with fire the uplifted hearts of the delegates. In a distracted, a bewildered, a discouraged world it is possible to find this new type of gathering in at least six countries where the individual feels himself part of a profound renewal of personality and a regeneration of his social environment.

The Bahí'í Convention proceeds on the basis of an agenda which provides for consultation on the most important activities, plans and policies. It summarizes the year that ends and makes plans and resolves for the year that begins. The occasion is not the performance of specialists but the training of a community all of whose members are workers for the sake of their convictions. It does not eventuate in public statements and formal resolutions, but in responsibility for the achievement of tasks which seem impossible for the available capacities to carry through.

There is natural variety of method in the different parts of the Bahá'í world, but such agreement on principle that any believer would feel at home in any of the Bahá'í Conventions held in America, Europe or the East. As the years pass, and the destined changes unfold throughout the world, these gatherings acquire more and more significance, since the time will come when their choice of national representatives will create the electoral bodies for the formation of the Bahí'í House of Justice ordained by Bahá'u'lláh.

Between 1940 and 1944, National Bahá'í Assemblies have existed in the British Isles, Egypt, Iraq, Persia, India and Burma, Australia and New Zealand, and in the United States and Canada. The annual meeting, however, could not be held in all these countries regularly during those years, on account of travel and other war restrictions. In such cases the delegates cast their ballots for the Assembly membership by mail. The detailed reports of the National Spiritual Assembly and its committees are published annually,

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in advance of the convention date, and this publication is considered a part of the convention proceedings. Whatever recommendations are voted during the convention sessions are referred to the newly elected Assembly for its approval.

GOVERNMENT RECOGNITION

The new era identified with Bahá'u'lláh, asserting the oneness of mankind, has brought social changes which make it increasingly impossible to maintain the old boundaries between peoples of different nationality and groups of different interest within the same nation. Our modern world has constructed no frontiers capable of shutting out or delimiting the operation of the great forces so unexpectedly released. Class unrest, industrial failure, uncontrolled monetary standards, war itself, crash alike into the most powerful and the most remote societies of earth. Every combination of persons and interests, whether in nation, industry, labor union, culture, race or creed, undergoes tests that penetrate to the very core of its authority and influence, as the new phenomenon, the supremacy of mankind, demonstrates a sovereignty higher than human force and human law have been able to enact. Embroiled within a traditional clash of interests within his nation, modern man looks up to behold his own familiar battlefield submerged beneath the greater clash of interests within his continent; and attempting to adapt himself to this new and larger struggle, he finds the continent itself seized by the more menacing titans of a warring world.

Throughout this unsettling bewilderment of his inherited society and the destruction of that sense of isolation which has been the ultimate and sole guarantee of his cultural, moral, denominational and legal values as well as economic security, the destructive forces have augmented by employing the individual's most sacred sense of loyalty but turning it against the same instinct in other men. The source of this destruction in the last analysis is confusion, seized as a means of perversion by a certain number who seem always to stand available to exemplify the evil genius of the human race. The labels have been shifted about, so that the masses

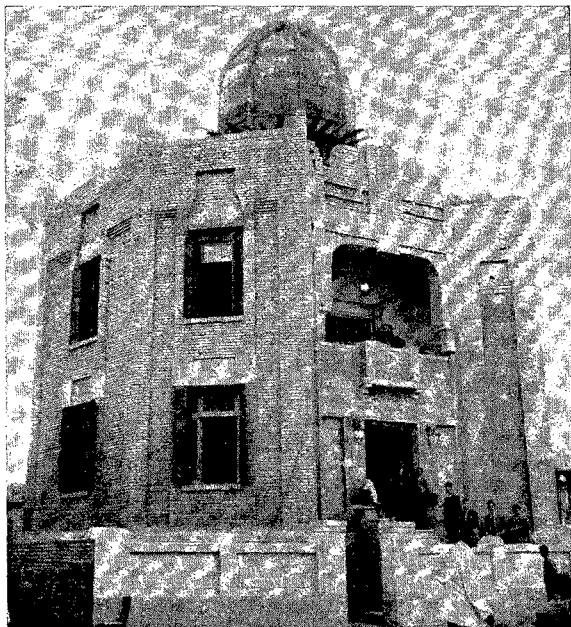
accept values today in terms of economic or political formulas instead of religious truths.

The condition is that in which only a new Revelation of truth and of power can meet the need. Otherwise no one can rise above the level of the confusion which actually engulfs alike the churches, the schools and the legislatures and no power can restore their ancient relationship to the process of life. The Bahá'í Faith, first in its unique Persons, then in its heroes and martyrs and finally in its organic community, has withstood all confusion and all violence, trusting in the Light of God and the eventual predominance of His will in terms of the unity of mankind.

The possibility of true union and harmony among all the necessary institutions of society has been revealed for the first time in the teachings of Bahá'u'lláh. His teachings deal with man as a complete entity and unit and with society as an organism imbued with life and purpose from one source. Therefore by evolution union and harmony will eventually be attained, both between the individual and the community, and between the community and the world.

The period under review has produced interesting and significant situations involving the Bahá'í community and civil authority. We can introduce the subject no better than by citing the admirable statement which first appeared in the January, 1941 issue of the *Bahá'í Quarterly* published by the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand:—

"A most important matter for Baha'is at this time, when world convulsions assume daily more destructive proportions and national hatreds are more bitterly fostered, is to get a clear vision, a balanced perspective of the attitude we should hold towards the situation. For some years the Guardian, through his messages and World Order letters (Goal of a New World Order, etc.) has been preparing us for just the conditions we are now experiencing. In clear and emphatic utterances he has been educating our minds and steering our thoughts into channels calculated to keep us clear of personal bias and inherited patriotisms. Our patriotism must be always to world citizenship, world brotherhood, and the lesser loyalties



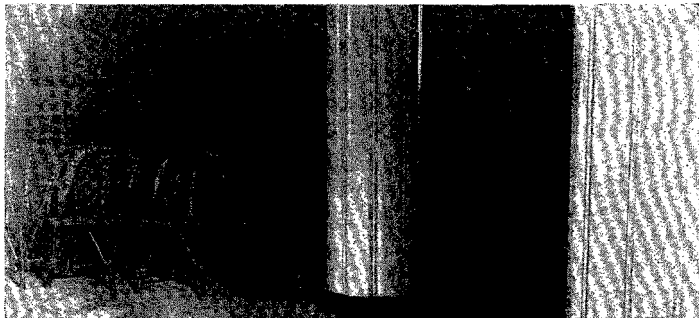
Construction work on the National Administrative Headquarters of the Bahá'ís of Egypt, situated in Cairo.

must be subordinated to this supreme loyalty. In these countries of the antipodes, where loyalty to Britain is stronger, perhaps, than in Britain itself, it requires real spiritual insight and understanding to be able to rise above our limited inherited loyalties and the clamor of conflict and see beyond it the inevitable and ordained outcome of organized peace and a reconstructed mankind.

"We must see in the conflict a breaking down of old ideas and forms which no longer serve mankind, but which are a distinct menace to his security, 'antiquated barriers that seek to block humanity's progress towards its destined goal.' It would be well to study again the 'World Order' letters of Shoghi Effendi, and in the light of the tragic drama in which we are enmeshed, try to get a deeper insight and a surer ground of under-

standing of the 'mystery unfolding so rapidly in this Day of God, when the nations and peoples are summoned before the high court of destiny to answer for their failure to attain peace.' We cannot take sides or assign blame to any particular nation. The causes leading up to the war are many and deep rooted.

'Groups of nations leagued together against other groups can only result sooner or later in open conflict. Never can such methods result in peace. To Bahá'ís peace means the harmonious relationship of all peoples, through their governments, their educational systems, economic systems and other social agencies. Only a world outlook, one organized world order as set out in the Bahá'í Teachings, can establish and maintain peace in our time. Now is the supreme op-



A corner of the Assembly Hall of the new Egyptian National Bahí'í Headquarters.

portunity of every Bahá'í teacher to stress at all times this consummation as the sole remedy for the tragic plight the nations are experiencing at this moment of humanity's history.

"Attention is again directed to the Guardian's repeated instructions concerning non-participation in political propaganda. Bahá'í teaching insists on the removal of barriers of class, nation and race; political parties represent the interests of certain sections of the community and their legislation is directed primarily to foster and enhance those interests. Bahá'ís cannot logically identify themselves with or support any brand of class legislation. Therefore party politics should be viewed as an anachronism. As far back as 1932 Shoghi Effendi wrote, 'Let them refrain from associating themselves, whether by word or deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design and identify themselves with no system prejudicial to the best interests of that World Fellowship which it is their aim to guard and foster. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuit of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable purpose for all

men. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause.'

"During election campaigns, when party feeling runs high, it is essential that all Bahá'ís, more especially those who in the past have had strong party leanings, should discipline themselves and not be led by mass emotion into controversies which would belittle the world-wide scope of the Cause with which they stand identified. On September 24, 1938, the following message was cabled by Shoghi Effendi to the N. S. A. of U. S. A. and Canada:—'Loyalty (to the) World Order of Bahá'u'lláh, security of its basic institutions, both imperatively demand all its avowed supporters in these days when sinister uncontrollable forces are deepening (the) cleavage sundering peoples, nations, creeds (and) classes, (to) resolve, despite (the) pressure (of) fast crystallizing public opinion, (to) abstain individually and collectively, in word (and) action, informally as well as in all official utterances and publications, from assigning blame, taking sides, however indirectly, in recurring political crises now agitating (and) ultimately engulfing human society. Grave apprehension lest cumulative effect (of) such compromises (should) disintegrate (the) fabric, clog (the) channel of grace that sustains (the) system of God's essentially supernatural, supernatural order so laboriously evolved, so recently established.'

"The latest news from Haifa tells of the

CURRENT BAHÁ'Í ACTIVITIES



Building recently purchased by the Bahá'ís of Bombay, India, to serve as their local Headquarters.

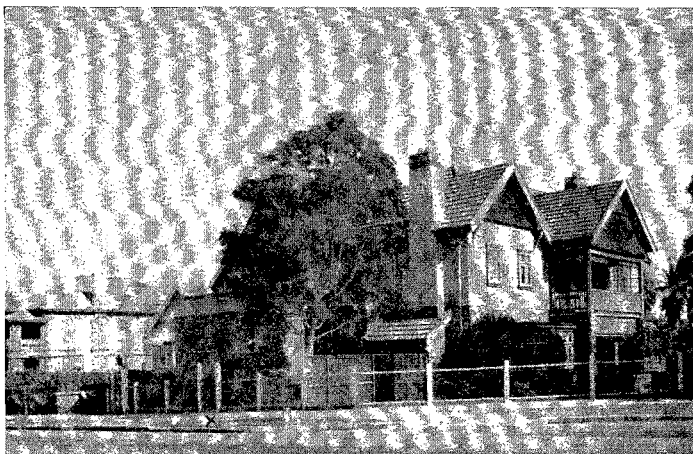
compulsory disbanding of Assemblies in Europe, Palestine and Persia, thereby, temporarily at least, crippling the Cause in those countries. We pray that our brothers and sisters in these lands may be sustained and strengthened in their time of trial and difficulty. It behooves us, therefore, to put forth a supreme effort to strengthen the foundations and build up the structure of the faith in these far-off regions, as yet comparatively untouched by drastic war measure.; in preparation for the time when we shall be called upon to vindicate our faith and take our part in the establishment of the complete Administrative Order, the Commonwealth of Nations. To voice prejudiced opinions on either local, national or international policies will tend to retard the progress of the Cause. Divine justice will be served. Our plain duty is to work for the reconstructed world that is to be."

The first great issue facing the Bahá'ís

was that of their status under the war statutes or acts of their respective countries. We find statements on this subject in a number of reports received from the National Assemblies.

From the British Isles:—

"During the period under review a number of men from the community have gone into the Forces, all as it happened into the Army, none going to the Army or Air Force. Girls of conscription age have also joined the Women's Services or the Land Army. The law provides that men conscripted may apply on conscientious grounds either for complete exemption or to be assigned to non-combatant duties. In accordance with the Guardian's instructions, Bahá'ís have applied under the latter category and all applications have been granted, though in one case it was necessary to go to the higher tribunal for a second hearing. Early in the war the Na-



Háziratu'l-Quds of the Baha'is of Australia. Building recently purchased for the National Baha'í Headquarters, situated in Sydney, New South Wales.

tional Assembly printed a statement of the Baha'í attitude to military service, which has been very useful in giving information to individuals and authorities making inquiries. One Bahá'í, Robert Yool,—practically the only one in a fighting unit, he having been a reservist before becoming a Bahá'í—has been awarded the Distinguished Conduct Medal for his courage in saving a comrade from a burning tank in North Africa."

From Australia and New Zealand:—

"Soon after the outbreak of war the National Spiritual Assembly took steps to dispel any doubts and misapprehensions regarding the loyalty of Bahá'ís to the Government and the Baha'í attitude to war, which might have been held by the authorities. A statement was compiled setting forth the Baha'í attitude to war and showing that the Faith is non-political in character and enjoins absolute loyalty and obedience to the Government. This was sent to the Prime Minister of the Federal Parliament of Australia and to the State Premiers together with a copy of Vol. VII of *The Bahá'í World* and the following covering letter:—

"Sir,

"On behalf of the National Spiritual Assembly of the Baha'is of Australia and New Zealand, I have much pleasure in sending, under separate cover, a copy of the publication, *The Bahá'í World*, Volume VII, for your kind acceptance. My Assembly hopes that amid your many important and onerous duties you may find time to peruse this work, and later, if agreeable to you, place it in the Parliamentary library.

"The book is an authentic record of Bahá'í activities in all countries, and shows the world wide scope of its work and influence. We would especially refer you to the article on Page 3 *The Aims and Purposes of the Bahá'í Faith*, by which you will see that its aims are directed to a just and ethical social order, as well as to individual faith and belief.

"A brief statement of its attitude to war accompanies this letter. The National Spiritual Assembly respectfully desires you to read this in order to clarify their position in regard to this matter, and thereby dispel any suspicion of subversive ideas which may erroneously have been held against this world Faith.

"I have the honour to remain,
For the National Spiritual Assembly of the
Bahá'ís of Australia and New Zealand,
Yours obediently,

H. M. BROOKS,
Hon. Secretary.'

"Kindly replies, accepting *The Bahá'í World* for the Parliamentary Libraries and in some cases promises to peruse the book, were received from the Prime Minister and the Premiers."

From New Zealand:—

"Two youth members instead of waiting until conscripted for military service, volunteered for the Air Force. Requests for noncombatant service were made. In each instance their requests were granted, no appeals being necessary. The Secretary of the Spiritual Assembly in registering under the Manpower regulations, registered as a religious worker, and no appeal against her direction to essential work has been necessary."

From the United States:—

"Our community has this year begun to share the experience of believers in all parts of the world whose nations have entered the world conflict. Fortunate are we, to have the inspiration of the teachings and the guidance of the Guardian in days so full of turmoil and stress!

"In transmitting in *Bahá'í News* the instructions which the Guardian had given the British believers in 1939, the Assembly sought to add the advice that in matters of civil defense and humanitarian action, Bahá'ís are to act as individuals, the community and its institutions continuing to confine their efforts to direct Bahá'í work and the discharge of the functions definitely assigned them in the teachings.'

"The ways in which Bahá'ís can voluntarily serve their country in time of war are explained by Shoghi Effendi as follows:

"There are many other avenues through which the believers can assist in times of war by enlisting in services of a non-combatant nature—services that do not involve the direct shedding of blood—such as ambulance work, anti-air raid precaution service, office

and administrative works, and it is for such types of national service that they should volunteer.

"It is immaterial whether such activities would still expose them to dangers, either at home or in the front, since their desire is not to protect their lives, but to desist from any acts of wilful murder.'

"As for the draftee, called to active duty, the Bahá'í is to apply for non-combatant types of duty, but is required by his religion to obey his government if his application is refused. In March, 1941, the National Assembly prepared a bulletin explaining how to fill out the draft questionnaire in conformity with the Bahá'í teachings; and in April, 1942, it has issued a second bulletin dealing with the matter of appealing, when necessary, from refusals to accept their religious status."

The American Assembly appointed a special committee to assist members of the community called before draft boards, and the following statement is from an annual report submitted by that committee:—

"Several special bulletins have been issued during the year, including: (1) An explanation of a change in the draft questionnaire relating to application for noncombatant status; (2) special instructions for Bahá'ís who have been drafted and incorrectly assigned to combatant service, pointing out steps which may be taken to obtain transfer to noncombatant duty; (3) an additional statement of the Bahá'í position on military service for use by believers who are called before local draft boards or other official bodies to explain their claims for exemption from combatant service; and (4) a bulletin containing special instructions for Canadian Bahá'ís subject to military service.

"As indicated in previous bulletins prepared by the Committee, the rules of the War Department in the past permitted the assignment of individuals with noncombatant status to any branch of the Army Medical Corps, and certain branches of the Quartermaster Corps, Chemical Warfare Service, Signal Corps, Corps of Engineers, and many other specialized branches of the service. However, this ruling was changed early in 1943, and the regulations now provide that individuals who obtain a noncombatant sta-

tus through the Selective Service machinery can be assigned only to the Medical Corps. This means that duty in the Medical Corps is the only type of military service now open to Bahá'ís, since the Guardian's instructions require us to apply for and maintain a non-combatant status if it is possible to do so under the laws of our government.

"The Army Regulations covering admission to Officers Candidate Schools formerly provided that applicants for commissions who were classified as noncombatants, or who claimed conscientious objection to combatant duty, could become eligible only if they refused by affidavit their objection to combatant service. Our Committee felt that this worked an unnecessary hardship upon Bahá'ís serving in the Army, since it prevented their trying for a commission in the Medical Administrative Corps, which as a branch of the Medical Department is a strictly noncombatant arm of the service. Therefore an appeal setting forth in detail the Bahá'í position on military service was sent to the War Department, together with a request for a reconsideration of this particular provision of the Army Regulations.

"We are happy to be able to report that this appeal met with a favorable response, and the Adjutant General's Office has informed us that the Army Regulations have been amended to permit qualified soldiers classed as noncombatants to apply for admission to the Medical Administrative Corps Officer Candidate Schools.

"In all of our contacts with officials of the government, we have emphasized that Bahá'ís make no reservations in claiming that they are fully obedient to all provisions of the laws of our country, including the constitutional right of the Federal government to raise armies and conscript citizens for military service. We have stated that in the absence of specific legislation on the part of Congress offering noncombatant service to those who are opposed to combatant service on the grounds of religions training and belief, the members of our Faith would feel obligated to perform combatant military service if asked to do so by the government. In addition, we have safeguarded the status of the Faith in the eyes of our government by pointing out that if special legislation by

Congress covered only the cases of individuals who are unwilling to perform any type of military service, Bahá'ís would not go to work camps as conscientious objectors, or avail themselves of any similar means of avoiding their obligation to render military service to their country in time of war."

The Faith has been recognized by government authorities in the United States in connection with the use of the Bahá'í symbol on the headstones of graves of believers, and the issuance of supplementary gas rations to the chairman and secretary of the local Spiritual Assembly for use in their religious duties.

A letter from the Office of the Quartermaster General at Washington, dated August 14, 1942, addressed to the chairman of the National Spiritual Assembly, conveyed the following statement:—

"Receipt is acknowledged of your letter of August 4th, requesting authority for the use of the Bahá'í symbol on the stones which will mark the graves of the followers of the faith of Bahá'u'lláh, who may be killed in this war and buried in military cemeteries or private cemeteries.

"The authorized design for the Government headstones of the general type is the Latin Cross for those of the Christian Faith and the Star of David for those of the Hebrew Faith. However, if the emblem of the Bahá'í is desired on any Government headstone to be placed in a Military Cemetery or a Private Cemetery and information to that effect is furnished at the time the decedent is interred in the case of a National Cemetery or when application is made for a headstone in the case of a Private Cemetery, the space for the emblem on the Government stone will be left blank in order that such emblem may be placed thereon at private expense."

On December 21, 1942, the Office of Price Administration at Washington wrote the National Assembly as follows:—

"Upon a review of the facts presented by representatives of the Bahá'í Faith, we conclude that the chairmen and secretaries of the Local Spiritual Assemblies of the Bahá'ís may be eligible for preferred mileage under the provisions of Section 7706 (k), Mileage Rationing: Gasoline Regulations (Ration

Order No. 5C), to meet the religious needs of the localities they regularly serve. These officers conduct the religious meetings of the community, or congregation, perform religious services, are authorized in three states to perform the marriage service, and in general perform religious services similar to those rendered by ministers of other religious sects or churches."

The incorporated local Assemblies of North America are applying to the civil authority for power to conduct a legal marriage ceremony for members of the Bahá'í community in accordance with the character of Bahá'í marriage. The first legally recognized Bahá'í marriage was conducted by the Chicago Assembly. Other Assemblies which now exercise this function are New York, Teaneck, Cleveland, Cincinnati, Milwaukee, Los Angeles, Lima, Helena, Wilmette, Evanston and Wilmington, Delaware. In July, 1942, the American National Assembly issued a bulletin summarizing the matter for the information of the newer local Assemblies, and the following passages are cited:—

"According to Bahá'í Marriage Law the written consent of both sets of parents must be presented to the local Assembly before the marriage ceremony is performed.

"In essence, a Bahá'í marriage is a relationship established by the two parties themselves. Under the law of Bahá'u'lláh the Bahá'í representatives present are necessary as witnesses to the marriage, but, unlike the marriage rite of the church, they do not create or give the marriage to the bride and groom.

"This is made clear by these words of 'Abdu'l-Bahá:—

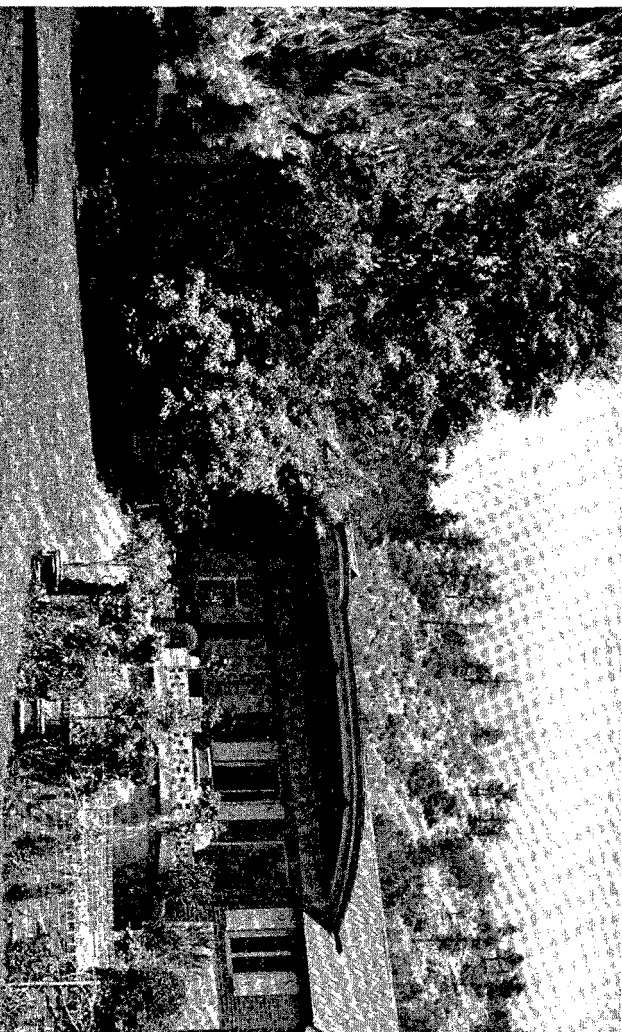
"The Bahá'í betrothal is the perfect agreement and entire consent of both parties. They must show forth the utmost attention and become informed of one another's character. The firm covenant between them must become an eternal binding, and their intentions must be everlasting affinity, friendship, unity and life.

"The bridegroom must, before the bridesman and a few others, say: "Verily, we are content with the Will of God," and the bride must rejoin: "Verily, we are satisfied with the Desire of God!" "

From 'Iráq we have this report on marriage: "Among other laws, the law of marriage, in particular, was firmly upheld and enforced. Certain local Assemblies in this country and particularly the Local Spiritual Assembly of Baghdad performed during the last four years marriage ceremonies for believers of different religious background who, undaunted by the difficulties and opposition raised by their non-Bahá'í families, relatives, and other former co-religionists, insisted that their marriage ceremonies be absolutely in accordance with the Bahá'í law. Such a tenacity of faith in the Cause of Bahá'u'lláh displayed by the believers had its deep repercussions in the non-Bahá'í communities concerned, who now began to realize the pervasive influence and independent character of the Bahá'í Faith.

"It is regrettable to state that the Authorities have even until now refused to recognize the legal character of the Bahá'í marriage certificates issued by the Spiritual Assemblies, on the ground that the Bahá'í Faith is denied official recognition either as independent or as one of the sects recognized by the state, or even as a society or body entitled to exercise religious functions. This state of affairs led as might be expected to the flat refusal of any and every application submitted by the Bahá'í contracting parties to the Authorities concerned for recognition and registration. When the situation was finally referred to the Guardian, he directed the National Spiritual Assembly to be firm and steadfast and to continue to perform marriage ceremonies according to the Bahá'í Law."

A case which has furthered the independent status of the Faith in Egypt involved the application of the inheritance law of Islám to a Bahá'í beneficiary under the will of a Muslim. Verdict was given in the Sharia (Islamic) court declaring that a Bahá'í is not entitled to benefit from an inheritance in the will of a Muslim in accordance with the principle of "Variety of Religions." That is, diversity of faith affects the distribution of assets under Islamic law. It prevents a Bahá'í from taking under the will of a Muhammadan, but at the same time prevents a non-Bahá'í from taking under the will of a Bahá'í.



More important was the case of the Bahá'í cemetery in Egypt, a sacred property which the believers were compelled to acquire in view of the religious law prohibiting the burial of a non-Muslim in an Islamic cemetery. This case was not a mere legal or ecclesiastical matter but one of bitter public persecution. Mobs of hostile persons animated by religious prejudice prevented the burial of Bahá'ís in cemeteries associated with their traditional creed. The Public Security Department realized that such disturbances would have to be prevented. A formal pronouncement was obtained from the Mufti which declared that the Bahá'í Faith is not Muslim, and therefore any Muslim who becomes a Bahá'í is an apostate, subject to all the disabilities provided in the Muhammadan code. A Bahá'í can not be buried in a Muslim cemetery.

The final outcome was to establish more firmly the independent status of the Faith of Bahá'u'lláh, and strengthen the hearts of the believers throughout Egypt.

A list of incorporated Bahá'í Assemblies, both National and Local, was prepared by Shoghi Effendi in his world survey of the Faith issued toward the close of the period under consideration. This material is incorporated here as impressive evidence of the degree to which the believers in various countries have gradually won civil recognition of the corporate nature of their religious institutions.

NATIONAL SPIRITUAL ASSEMBLIES INCORPORATED BAHÁ'Í ASSEMBLIES

National Spiritual Assembly of the Bahá'ís of the United States and Canada	1927
National Spiritual Assembly of the Bahá'ís of India and Burma	1933
National Spiritual Assembly of the Bahá'ís of Egypt and the Sudan	1934
National Spiritual Assembly of the Bahá'ís of Australia and New Zealand	1938
National Spiritual Assembly of the Bahá'ís of the British Isles	1939

LOCAL SPIRITUAL ASSEMBLIES

<i>United States of America</i> —	
Berkeley, Calif.	New York, N. Y.
Binghamton, N. Y.	Oakland, Calif.
Boston, Mass.	Pasadena, Calif.
Chicago, Ill.	Peoria, Ill.
Cincinnati, O.	Philadelphia, Pa.
Cleveland, O.	Phoenix, Ariz.
Columbus, O.	Portland, Ore.
Detroit, Mich.	Racine, Wis.
Flint, Mich.	Richmond Highlands, Wash.
Helena, Mont.	
Honolulu, T. H.	San Francisco, Calif.
Indianapolis, Ind.	Seattle, Wash.
Jersey City, N. J.	Springfield, Ill.
Kenosha, Wis.	St. Paul, Minn.
Lima, O.	Teaneck, N. J.
Los Angeles, Calif.	Urbana, Ill.
Miami, Fla.	Washington, D. C.
Milwaukee, Wis.	Wilmette, Ill.
Minneapolis, Minn.	Winnetka, Ill.

India—

Ahmedabad	Iyderabad Sind
Andheri	Karachi
Bangalore	Panchgani
Baroda	Poona
Bombay	Serampore
Calcutta	Vellore
Delhi	

Burma—Daidanow-Kalazoo, Mandalay, Rangoon

Australia—Adelaide, Sydney

Canada—Montreal, Vancouver

New Zealand—Easington, Auckland

Costa Rica—San José

Baluchistán—Quetta

TEACHING ACTIVITY

Separate articles prepared for the present volume record the special teaching plans carried out by the American Bahá'ís throughout North, Central and South America, as well as the construction work which completed the exterior decoration of the House of Worship in 1942. It is sufficient to emphasize here the fact that the Guardian stimulated and guided the American believers to achieve three major tasks before the end of the first Bahá'í century: completion of the Temple ornamentation, including the encircling steps; formation of a

Spiritual Assembly in each State of the United States and Province of Canada; and the creation of a nucleus of believers in every American Republic of Central and South America. The separate articles mentioned report the full success of all three undertakings, and these tasks represent the most important activity sustained by the American Bahá'ís between 1940 and 1944. There were, however, numerous instances of teaching work carried on during that period which were not directly connected with the threefold undertaking but stand out as significant episodes in relation to the general advance of the Cause.

Regret is expressed that so much equally important activity in other kinds has not been reported as fully as the work in America, and therefore can appear here only in brief summaries.

From Persia we have the following:—

"Many new teaching classes have been formed—classes lasting a definite period with a set enrollment, such as a Tíhrán one-year study class for ninety youth. Graduates of these classes frequently go into the provinces, to teach what they have learned from the leading Bahá'í scholars in charge. Besides continual teaching by individuals, twenty-three persons during these past four years have spent their entire time as appointed teachers. Forty-one persons undertook teaching journeys throughout Persia and a large number served locally. Thousands of people have been taught the Faith in this way. The Guardian's many telegrams and letters regarding the urgency of teaching have been constantly circulated among the friends and have greatly stimulated this activity. Bahá'í books including the Fará'id of Mírzá Abu'l-Faql and the Gulshan-i-Haqá'iq of Jináb-i-Arjumand are distributed to various centers whenever possible. In a typical year (98), (i.e., 1942) 79½ teaching meetings were held in Tíhrán alone.

"A large number of pioneers also settled areas inside Persia, establishing 187 new centers. These, besides suffering considerable financial losses, have had to contend night and day with the fanatical hostility of the authorities, the clergy, and the majority of the residents.

"Recently a large number of Americans and Europeans in Persia and particularly Tíhrán have expressed great interest in the Faith. The Unity of the East and West Committee has been directed to supply them with information and literature.

"The Bahá'ís of Persia make two kinds of contributions to their Assembly, one destined for the National, the other for the Local Fund. The latter is expended locally for the poor, for teaching, maintaining the Ĥazíratu'l-Quds and shrine areas, and the like. The other sum is sent on to the National Assembly. During these four years the National Assembly has received 12,004,288.35 riyáls and has expended 11,094,045.80. Recent contributions of the Bahá'ís of Persia to non-Bahá'í organizations include 50,000 riyáls to the Soviet poor and 5,000 riyáls to the Tíhrán Welfare Fund.

"Bahá'í needy are served by a national committee which up to now has assisted 2,910 persons, supplying provisions and funds, as well as loaning out capital to those requiring it."

The National Spiritual Assembly of 'Iríh shares these interesting facts:

"With the erection of the Ĥazíratu'l-Quds and the transfer of Bahá'í administration to this new center, teaching can be said to have entered upon a new era of activity. To this testify the words of the Guardian, who wrote through his secretary (translated): 'In this connection he strongly urges your Assembly to go forward and complete the entire structure of the Ĥazíratu'l-Quds, that edifice to which he always attaches the greatest importance.' In another message he states, 'This endeavor on your part to complete the building of the Ĥazíratu'l-Quds is attractive of the unfailing confirmations of the Almighty Lord, is the cause of the consolidation of the Bahá'í institutions, of the elevation of the prestige of the Community in that land, and is conducive to the joy and delight of the friends in the East and West of the Bahá'í World.'

"How gloriously true these promises of the beloved Guardian have proved even before the completion of the whole structure of the Ĥazíratu'l-Quds. People of different classes and creeds began in increasing num-

CURRENT BAHÁ'Í ACTIVITIES

bers to inquire about the Faith and investigate its truth. Consequently, teaching centers have been assigned in various parts of Baghdád, where teachers explain to beginners the Bahá'í principles and answer their questions about various aspects of the Faith. A number of these beginners have as a result of these activities embraced the Cause, and many others are studying the teachings with a view of being enrolled as believers in the Bahá'í Community. The hope is cherished that in the not far distant future the Faith will acquire even greater importance and publicity in the eyes of men.

"Resident teachers in several parts of the country, who have been appointed as such by the National Spiritual Assembly, send in encouraging reports about their activities in their respective centers.

"It should be borne in mind, however, that teaching in 'Iráq is strictly limited to individual contacts and endeavor; the more effective ways and means of propagation and publicity such as the radio, the press, and public lecturing are still denied the Bahh'is here. Up to a few years before the period covered by this report the Bahá'í Faith was from time to time the target of fierce attacks in the press by the enemies of the Cause. The National Spiritual Assembly endeavored in vain to be given an opportunity in the press in order to refute those unfounded charges brought against the Faith of God."

The scope of Bahh'í activity in 'Iráq is attested by this list of National Committees:

Hazíratu'l-Quds: This committee supervised and expedited building operations, and collected subscriptions and donations for the building fund.

Teaching: It supervised, co-ordinated and stimulated teaching activities throughout the country.

Youth: It supervised and encouraged all youth activities. It arranged and organized the annual Symposium Day held every year. It persuaded young Bahh'is to deepen their understanding of the fundamental aspects of the Faith.

Translation and Publishing: It translated articles chiefly from English to Arabic and reviewed translations for local circulation.

Children Education Courses: It compiled

courses for the education and character training of Bahá'í children of various ages.

Pioneers: It encouraged the believers of Baghdád to go and settle in cities and towns where the Faith has not been established, thereby to carry out the repeated appeals and urgent wishes of the Guardian; it facilitated pioneering for those who contemplated such a step; it studied the conditions of pioneers, it strengthened the pioneers' fund, and made informative recommendations to the National Spiritual Assembly.

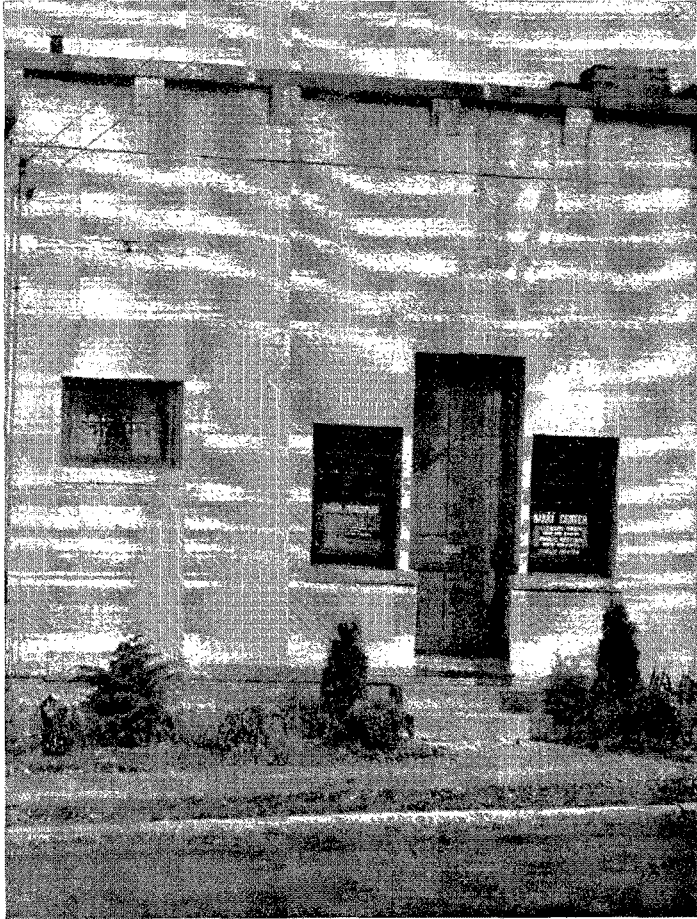
National Library: It improved the library by providing it with the latest publications produced throughout the Bahá'í world, and induced the believers to offer the library what literature they can spare.

National Archives: It collected from the friends and preserved in special cases sacred relics and other precious Bahh'í objects of which a good collection has been made.

Activities of Bahá'í Women: Under the instruction and encouragement of the National Spiritual Assembly and their respective Local Spiritual Assemblies the Bahh'í women in 'Iráq have made good progress in their efforts to serve the Cause. They have their own committees which are concerned with general services such as: youth organizing meetings, uplifting and training. In addition they hold their own nineteen-day feasts and their regular public meetings which are attended by both Bahh'is and beginners. Their annual youth symposium is held with success. They attend classes organized by the Local Spiritual Assembly where courses in Bahá'í history, law, teaching, and administration are given. Thus with higher spiritual capacity the Bahá'í women gradually are proving themselves fit and qualified to do their share in the field of service.

Bahá'í Youth: During recent years the Bahá'í youth have awakened to play their important role in the promotion of the interests of the Faith. Under the guidance of the National Spiritual Assembly they have arisen to organize their activities and consolidate their institutions, and thus have been successful in reinforcing the teaching activities in the country.

The Bahh'is of India have made notable progress in their development of the community to new areas:



The Bahá'í Center Owned by the Bahá'ís of Cincinnati, Ohio

"The seeds sown in India by numerous touring teachers from America and Persia over a number of years, coupled with the endeavors and sacrifices of the Indian friends, blossomed forth and gave abundant fruit during the period under review.

"Due to the peculiar nature of the territory and the people where we worked, our task is particularly trying. This vast sub-continent is divided into 11 major and 4 minor provinces with about 11 major and numerous minor Indian states. The division

is mainly based upon the language spoken by the people of the territory. Although there are 225 languages spoken in the Indian Empire, about 15 of them are spoken by the largest majority groups. Again, there are about seven principal religions in India. It must, however, be noted that the term religion in this country has invariably come to mean a bundle of customs, rites and conventionalities. The difference in the customs has been the cause of many a religious quarrel in this ancient land.

"In such a scene, among this babel of tongues and medley of religions, the National Spiritual Assembly of India and Burma has to work and to propagate the Bahá'í message of Unity and Oneness and Love.

"The faith of Bahá'u'lláh was brought to India during the lifetime of the Báb. During the ministry of Bahá'u'lláh it was established here. And 'Abdu'l-Bahá nurtured it by sending out teachers who with love and sacrifice watered the seeds already sown and planted others, which during the time of the first Guardian of the Cause, and under his loving care and direction, are yielding fruit.

"Although the publicity so far given has been small in comparison to the vast areas and population involved, yet it has been followed up with more or less regularity. Our traveling teachers went round. They delivered the message to the faculty and students of Universities. They spread the Glad-Tidings in the important towns. The Guardian more recently sent us two American Bahi'is, distinguished for their services, to help us in this phase of our work. Mr. Schopflochler came in 1937. He visited the important towns of India and Burma. He met notable men and visited local Bahi'is, encouraging them in their efforts to serve God's Cause. He was followed, in 1938, by Miss Martha Root. The Guardian was pleased to let her stay and work in our midst for an extended stay of eighteen months. She toured the country from Cape Comorin in the South to Srinagar (Kashmir) in the North and from Mandalay in the East to Bombay in the West. She was indefatigable. She visited every important town in this vast country. Her sincerity and self-

lessness impressed all with whom she came in contact. Her 'Letters Home' have been published in the *Bahá'í News* of both America and India and are interesting for they partly reveal the spiritual condition of the people of India before the war.

"One of the greatest achievements of the Indian believers during this period was the successful conclusion of the six-year Plan of Teaching, started in April, 1938, by a resolution of the N.S.A. at its Annual Meeting. The significance of the Plan took two years to be thoroughly realized by the believers and its chief acts were enacted during the years under report. The Guardian gave the Plan his full support. Writing through his Secretary in 1938, he says:—

"In connection with the six-year plan initiated by your N.S.A. the Guardian cannot too highly praise this undertaking of unprecedented magnitude which your Assembly has resolved to carry out. One year has already elapsed since the plan was first launched and the task that will have to be accomplished during the remaining five years is indeed immense, and calls for no less than a combined and tremendous sacrificial effort by every Assembly, group and individual believer throughout India and Burma.

"But the friends should derive much encouragement at the realization that their efforts for the prosecution of the plan are, in a way, far more meritorious than those which their fellow believers in the American Continent are exerting in connection with the Seven Year Plan of the American N.S.A. Whereas this latter plan, which it should be fairly admitted, is the largest enterprise of its kind ever undertaken by any National Bahi'í Community, has been concerted and formulated directly by the Guardian himself, the Six Year Plan adopted by the Indian N.S.A. has been initiated solely through the efforts of the elected body of the National Representatives, and represents, therefore, the spontaneous undertaking of the Indian Bahá'í Community itself and as such is endowed with a special merit and a unique spiritual potency. When successfully completed this plan will constitute indeed an abiding monument to the resourceful energy, the unstinted devotion and the unquenchable enthusiasm of the Indian Bahi'is from which

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further generations of believers in that land will derive endless inspiration and guidance.'

"Local teaching activity was stimulated. Appeals addressed to the believers encouraged them to venture forth. The spirit moved Mr. Soroosh F. Yaganagi of Poona to leave his home and settle in Bangalore, South India. This was in October, 1941.

"The news of this first pioneering attempt aroused others and was soon followed by the establishment of 5 Bahá'í groups. At Hyderabad (Sind) by pioneer Hormuzdyar Beheshti in 1941, at Kotah (Rajputana) by pioneer Mrs. S. Fozdar in 1942, at Hyderabad (Deccan) and Srinagar (Kashmir) and Aligarh by the local friends.

"The N.S.A. of India and Burma sent some teachers to help these groups. Mr. 'Abdu'llih Faḍil, a young Bahá'í from Persia, who was sent to South India on a teaching tour succeeded in winning over some good souls in Hyderabad, Deccan. With the older believers they formed into a Spiritual Assembly, in 1941. This was the first Assembly to be formed under the Six Year Plan.

"The Kotah group grew in numbers and evolved into a Spiritual Assembly.

"At Bangalore, there existed a body of seekers after truth who held weekly meetings and discussed religious subjects. Mr. Yaganagi, our pioneer in this center and Mr. Faḍil, who had gone there to help him went to these meetings and explained the subjects under discussion in the light of the Divine Teachings. Members of this group were attracted and became believers, thus forming a Spiritual Assembly there.

"Some Bahá'ís from Karachi, under the aegis of the local Spiritual Assembly settled in Hyderabad (Sind). They started a business there on behalf of some Karachi friends and devoted their spare time to giving the message.

"The news of the establishment of three new Assemblies gladdened the heart of our Guardian, and he sent us this cablegram:—

"Notable prayers achieved dear Indian believers teaching Faith Bahá'u'lláh impel me to contribute two hundred pounds teaching fund. Appeal intensification of efforts; wider dispersion; increase number of volunteers; multiplication groups Assemblies.

Praying conspicuous victories. — Shoghi Rabbani.'

"This cable and the success of Mr. Soroosh F. Yaganagi encouraged the friends in India and a number of families left their homes to settle in virgin territories.

"Mr. Bahram M. Manavi, an old and experienced believer, left Bombay with his family and settled in Deolali.

"Dr. M. G. Luqmani left Bombay for Sholapur where he opened a Homeopathic Dispensary, teaching the Cause in his spare time. His selfless efforts and capable method of teaching soon bore fruit and an Assembly was formed there.

"Mrs. Humayun Jehangir and family settled in *Igatpuri* and are busily engaged in teaching the Faith there.

"Mr. H. M. Manji with his mother and family left in company with Mr. Bahman B. Mihrbani and family settled in *Ujjain* where after hard efforts they gathered a group of interested beginners.

"Mr. Gushtasb Yaganagi and family left Poona and settled in *Belgaum*. Although several teachers were sent to help him, there was no response for about two years. But Mr. Yaganagi persevered and continued to feed the flame lit in the breasts of a few inquirers.

"Mr. Jamshid Z. Mahallati and family left Poona and settled in *Mysore*, where the people are very conservative. Mr. Mahallati is still working in *Mysore*.

"Mr. Rustam Foroody and family left Poona and settled in *Secunderabad*. After some hard work they formed a group of interested people.

"Mrs. Shirin Fozdar who had moved to *Ahmedabad* taught and labored until she formed an Assembly in that Center.

"Mr. Rustam M. Shoeli and family and Mr. Rustam D. Mihrshahi and family from *Bombay* and Mr. Isfandyar F. Yaganagi and family from Poona went together and settled in *Panchgani*, forming among themselves a strong group of Bahá'ís.

"To *Srinagar* (Kashmir) which was originally opened by Miss Martha Root, regular follow-up visits were paid by Mr. I. Bakhtiari, Prof. Pritam Singh, Mrs. S. Fozdar, Mr. M. H. Ilmi, and Mr. Samadani, Moulvi

Muhammad 'Abdu'lJáb, an erudite Muslim scholar and one of the foremost 'Ulamás of the Qádíání sect of Islám, who had been investigating the Cause for a long time, now declared himself a Bahh'í and joined forcer with the Bahh'ís. It was mainly due to his persistent efforts, supported by occasional visits by our teachers, that an Assembly was formed in this health resort.

"Dr. M. A. Samadani, on his teaching trips to Srinagar, stayed on his way at his home village, Kiriafghanan, near Qádíán and taught the people till at last he succeeded in forming an Assembly there.

"Mr. A. Partharthi, one of the newer Bahá'ís from Madras got transferred to Vellore where he worked hard and gathered some good souls around him and succeeded in forming a Spiritual Assembly there.

"All the while, the believers gave liberal financial support to the Plan.

"The Bahh'ís of Bombay, of Poona and Karachi contributed most generously to the Teaching Fund in addition to sending out volunteers for the prosecution of the Six Year Plan.

"Thus when the 14th Annual Convention was held at Poona during the Ridván of 1943, it was announced that eight new Spiritual Assemblies were formed (including three of last year), and seven strong groups at Lahore, Ujjain (Gwalior), Secunderabad (Deccan), Panchgani, Belgaum, Gorakhpur and Aligarh. The net result up to that time, therefore, was that while two years ago we had only five local Spiritual Assemblies we now had thirteen local Spiritual Assemblies and seven strong groups.

"When this news reached the beloved Guardian, he was pleased and sent us the following encouraging cablegram:—

"Greatly cheered remarkable expansion teaching activities valiant pioneers. Urge perseverance. Cabling three hundred pounds facilitate Bahá'í settlement virgin states. Praying magnificent victories resounding success historic task."

"The text of this cablegram was made the basis of a fervent appeal by the Six Year Plan Committee to stimulate the believers into putting forth fresh efforts and further sacrifices. Only one more year was left and there was such a great deal yet to be done

if we were to prove even in a slight measure worthy of the love and confidence of our beloved Guardian. Passionate appeals addressed to the Community and the individual were issued in quick succession by the Six Year Plan Committee urging the friends to pioneer. Concentrated attention was paid to the seven groups already formed and every effort was made to increase their numbers so as to form them into Assemblies.

"A fresh batch of Bahh'ís from Bombay joined the group of believers already settled at Panchgani and formed a Spiritual Assembly there.

"Audheri, on the outskirts of Bombay, had a group of firm believers who participated in the activities of the Bahá'í community of Bombay. Their numbers were reinforced by fresh settlers from Bombay and a Spiritual Assembly was formed there.

"A group of inquirers gathered around our pioneers at Secunderabad and Belgaum and in time Spiritual Assemblies were formed at both these places.

"Messrs. Bahram J. Akhtari and Kaikhosro J. Akhtari with their families from Poona and Mr. Kohdadad R. Soheili and family from Bombay settled in Kohlapur. They started in business and set apart a room for holding meetings. Mr. A. Fádíl paid them regular visits and in nine months succeeded in forming an Assembly there.

"Gorakhpur had had a group for a long time. With the renewed efforts of Dr. Bhargava, who had settled in this place, the group evolved into a Spiritual Assembly.

"Some of the Gorakhpur youths accompanied by Mr. Shyam Bhargava went to Sewan (Bihar) to start a business. Soon some others were added to their numbers and a Spiritual Assembly was formed there.

"The Bahá'ís at Hyderabad (Sind) were reinforced by fresh arrivals from Karachi and formed a Spiritual Assembly.

"Mr. Bahman Behi and family and daughter, Mrs. Ridván Mubidzadih, left their home in Poona and settled in Surat. They were joined here by Mrs. Yasoda Vakil and her two daughters Miss Sushila and Miss Tahiriñ and another Bahá'í, Mr. Nazerali Rahmat'u'llah. They hired quarters for Bahá'í meetings. Some interested persons who were studying the Cause declared them-



The Grave of May Maxwell in Buenos Aires, Argentina.
One of the earliest Bahá'ís of the Western World, who established the first Bahh'í group on European soil, in Paris, 1899. She died in South America, where she had gone to teach the Faith.

selves as believers and an Assembly was formed here.

"Some believers from Persia, in response to the Guardian's appeal to settle in the countries adjoining Persia where the light of the Faith had not yet penetrated, migrated to Quetta, Balúchistán, where they were joined by some believers from Bombay and a Spiritual Assembly was formed there. Mr. Sultan Nik-A'in and Mr. N. Akhtar Khavari from Persia and Mr. A. K. Khavari from Bombay were the first pioneers of this center.

"Mr. M. H. Ilmi settled in Aligarh and

joined the group of believers there. Mr. S. H. Koreshi paid them occasional visits and helped them in teaching enquirers, some of whom declared themselves as Bahh'ís thus making the formation of a Spiritual Assembly possible there.

"Mr. Merwan Khosrove went to Rajkot and after due efforts succeeded in establishing an Assembly there.

"Mr. Merwan Khosrove went to Baroda and after due effort succeeded in establishing an Assembly there.

"Mr. M. Irshad settled in Serampore

where he succeeded in establishing an Assembly.

"Pleased with the success of our pioneers, the Guardian cabled us on January 15, 1944:

"Cabling one thousand pounds facilitate settlement still greater number believers virgin areas wider dispersion greater intensification in pioneer teaching activities. Heart filled gratitude magnificent services already rendered."

"Thus on the 15th April, 1944, we had twenty-nine Assemblies including sixteen new ones formed during the year."

The National Spiritual Assembly of the British Isles has prepared this summary of the significant teaching activities conducted under its supervision:—

"The history of the British Bahá'í community in the years 1940-1944 is a history of wartime, of new and scarcely anticipated circumstances, of difficulties, of depleted communities, but yet, in spite of all this, a record of slow and not yet entirely visible, but nevertheless very definite progress. An important aspect of the wartime years has been decreasing numbers, not a decrease in the total number of Bahá'ís, which indeed grows slowly but steadily, but in the number able to take part in the work of the community. A number have been called up to the Forces, others are doing long hours of war-work, some have been evacuated to remote places. The burden on those who are left has been great, especially during the preparations for the Centenary, but in spite of this all our institutions have been maintained, the centers kept open, the teaching work has been extended and a good deal of fresh publicity has been undertaken. Thus the foundations have been kept intact and much preliminary work done, on which we shall later build the body of the Faith in the British Isles.

"Communities, like individuals, gradually adapt themselves to changed circumstances and we are now quite used to the fact that in winter most meetings must be held in the afternoon on account of early black-out, that transport services stop running early, that if there is a period of air-raids attendance at meetings will drop for a while, that audiences at meetings tend to consist mainly of the middle-aged, that people are often

on the move and useful contacts are liable to disappear suddenly, that when a new activity is undertaken, it is likely to be the same already hard-worked people who will do the work involved. All this comes in time to be taken for granted as the usual state of affairs.

"The two main themes of work during these four years have been the maintenance and consolidation of our administrative organizations, and the effort to make the Faith more and more widely known by various forms of publicity.

"So far as the first is concerned, all the local Assemblies, as well as the National Assembly, have continued to function and have become more firmly established. One local Assembly has been re-established, i.e., in Bournemouth, where it had lapsed for a number of years. The National Spiritual Assembly, in spite of travel problems, is holding longer and more frequent meetings to deal with the expanding activities. The Convention has been held each year, always with a large even when not with a complete attendance of delegates. Summer School had to be suspended one year and also the annual winter Teaching Conference, but in other years they have been held and well and enthusiastically attended. The Summer School has certainly been subject more than the other institutions to the difficulties of the times. After having been cancelled in 1940 at the time of threatened invasion, it proved impossible to find anywhere to hold it in 1941, all suitable places being filled with soldiers, evacuees, etc. Consequently it had to be held in the big industrial town of Bradford, with sessions at the Bahá'í Center there and the friends staying in various parts of the town; but in spite of all this it was a complete success. The next year the same difficulties were encountered, to be met this time by the plan of holding two long weekends, one in the South at Torquay and one in the North at Buxton. London, left out by both these arrangements, held its own school at home by gathering each day in a different believer's house or garden for meetings. In 1943 however the situation was easier and we were able to hold the school in a lovely house in the heart of Warwickshire.

"Publicity has only been undertaken seriously during the latter half of the period under review, and has been done by two different methods, i.e., by paid advertisement in the Press and in the form of articles, paragraphs, etc., accepted for insertion by the various newspapers and magazines themselves. Advertisements in the Press, mainly in papers with a provincial circulation, these proving more useful than national papers, have produced a great many inquiries, resulting in the Faith having been introduced to at least one person, often more, in about 110 towns and villages, spread all over the country, and in Wales, Scotland and Ireland. Inquiries have also been received from so far afield as New Zealand, South Africa, India and even Mexico, besides members of the Forces scattered in different parts of the world.

"At the present stage in the development of the Cause, teaching is the main work and object of any Bahá'í community and the bulk of its efforts must be devoted to this. In the British Isles we have not yet grown to the state in which we need, as some other countries do, regional committees for different parts of the country; that will come later. We have had a National Teaching Committee for part of the time under review, at other times teaching has been dealt with directly by the National Assembly and by local Assemblies. In any case, though committees and Assemblies can direct, guide and encourage, teaching the Cause is basically an individual task and every effort has been made to render the believers, both in communities and living alone, alive to their teaching responsibilities and possibilities, to prepare them for the work and to help them. That there has been some success is shown by the fifty-five new Bahá'ís during the period; they were not concentrated in any one area, but came from all parts of the country, which is, even though the number be not large, a satisfactory way of spreading the Faith. The communities of course have been able to make concerted efforts and have tried out many schemes for attracting people to inquire about the Faith and to come to meetings. Such was London's Race Amity meeting, held in a hired hall which was crowded, at

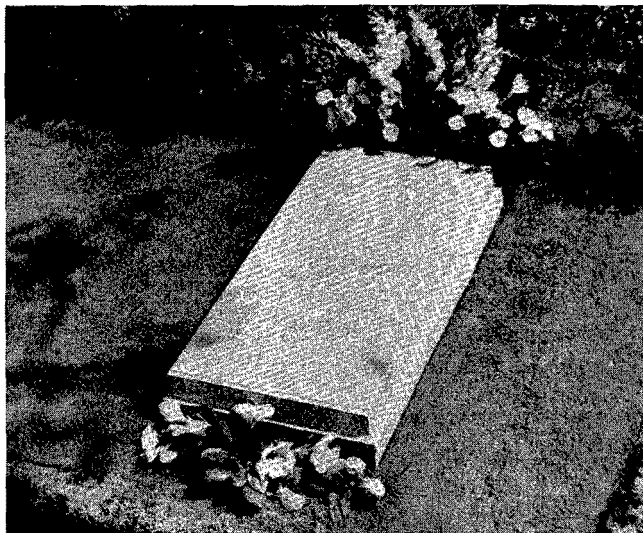
which representatives of various religions testified that their faiths all teach brotherly love and tolerance of racial and color differences. Manchester held a meeting devoted to friendship with Czechoslovakia to which many Czech refugees living in the city came. All the communities have held regular teaching meetings, besides maintaining their Nineteen-Day Feasts. Torquay community is truly an example to the Bahá'í world—with a membership of just nine, several of whom are unable to do much through ill-health, they are maintaining a center, holding three public meetings a week, and also running a social club for young people meeting once a week, through which a number of young girls working locally and their parents are being introduced to the Faith.

"Meetings have been held, or talks given to societies, etc., in many places, amongst them: Newcastle, Ilkeston, Nottingham, Northampton, Cheltenham, Birmingham, Blackburn, Blackpool, Bristol, Stratford-on-Avon, Amcsbury, Salisbury, Exeter, Tadworth, Kingston, Droitwich, Coventry, Grimsby, Brighton. In Northampton an active group is now working.

"We have reached 1944 with, it is true, only five local Assemblies established, but with definite hopes of more in quite a few places, and with the believers themselves much more ready to work for this than they were four years ago and with much more knowledge and teaching experience to help them."

The Bahá'ís of Australia and New Zealand provide the following data:—

"1940 and 1941 all local Assemblies reported intensified teaching effort. In addition to the regular weekly meetings and advertised lectures at each center, social or fireside meetings were held in many homes when talks or lectures were given to invited guests. The home meetings have proved an effective means of attracting people to the Cause. The National Assembly began to send teachers long distances. Under the direction of the N.S.A., Miss Hilda Brooks of Adelaide and later Mrs. O. Routh of Sydney, went to Melbourne and Hobart where they gave lectures and contacted many people. The following year Miss Brooks, with Mrs. Hawthorne of Adelaide



The Grave of Martha Root, in Honolulu, Hawaii.
America's outstanding Bahá'í teacher, through whom Queen Marie
of Rumania was led to embrace the Faith.

and Mrs. Moffitt of Sydney to organize, went as far north as Brisbane and engaged in a four weeks' teaching campaign with the joyous result that a Study Group was formed in that city where there had been no workers for the Faith since Mr. and Mrs. Dunn were there many years ago. The work went with a swing from the first days. Contacts were made, invitations to the lectures sent out and the lectures impressively advertised. In the first week the assistance and advice of Mr. O'Bryen Hoare, poet and teacher of public speaking, opened many doors. He had heard from a non-Bahá'í source that the Bahá'ís were visiting Brisbane and although unacquainted with them, he phoned soon after their arrival and proffered his advice and assistance. In him the Bahá'ís found a good friend whose advice and introductions enabled them to make many contacts. The first lecture given by Miss Brooks on the evening of May 12, 1941, was attended by

sixty people and was most enthusiastically received. The press report enhanced the prestige of the Baha'is, assisted in spreading the knowledge of the Teachings, in Queensland and led to inquiries and requests for literature. This report was also broadcast over the air. An interview with the Social Editor of 'Country Life,' a weekly publication which reaches the graziers and primary producers throughout Queensland followed and subsequently a report of the interview appeared in the paper. The Social Editor arranged an interview for Miss Brooks with the Assistant Manager of 'The Queensland Primary Producers' Association.'

"In addition to the advertised lectures, Miss Brooks spoke at meetings for inquirers, the Theosophical Society and social gatherings. All the meetings were well attended and a Study Group quickly formed. Many people called at the hotel for personal interviews. Bahi'í hooks were in great demand

throughout the campaign. Then Mrs. Routh of Sydney arrived in Brisbane and beginning on June 2 she gave a series of lectures and talks all of which were cordially received. This seven weeks' intensive teaching effort was followed up later by Mr. O. A. Whitaker of Sydney.

"In January, 1942, after a meeting of the National Assembly in Sydney, Mrs. Axford, Mr. and Miss Blundell of Auckland, New Zealand, and Miss Hilda Brooks of Adelaide, were sent by the National Assembly to Melbourne where they gave lectures, made many contacts and once again started a Study class in that city where it has been so hard to make progress.

"Now the Baha'i communities of Adelaide, Sydney and Auckland became strong in faith, and well organised. Bahá'í Administration was understood and the institutions of the Cause developed along the right lines and firmly established. Eager to proclaim the Message to their fellow citizens, the believers made strenuous efforts which resulted in greater interest in and appreciation of the Faith. Some new members were enrolled in each center and the Message was carried to country districts. Newspapers began to report the activities of the friends. Reports of Mrs. Bolton's fireside meetings held at the home of Mrs. Reynolds, Caringbah, New South Wales, appeared in the 'Cronulla Observer.' The reports included resumes of the talks given at the meetings by speakers from the Sydney Bahh'i community. The 'Mercury' reported the lectures given in Hobart by Miss Lamprill and Miss Crowder. The Adelaide 'News' devoted a whole column to an interview with Miss Brooks, a picture of the Temple at Wilmette was featured. The article began with the arresting paragraph—'A small group of trail-blazers for a new religion, which aims to unite all sects, religions, nations and people, meets in Adelaide every week. They are followers of the Bahh'i Faith, a religion which began in Persia in the last century. It has since spread over the world, and numbers among its members Christians, Jews, Muslims, Hindus, Zoroastrians and others, as well as people of no religion at all.'

"The 'Mittagong Scar' has given much prominence to the activities of the Yerrin-

bool Group, the Summer and Winter schools held at 'Bolton Place,' Yerrinbool, and extracts from the Writings. This led to an attack on the Bahá'í Faith in the correspondence columns by a Roman Catholic priest and a Protestant minister. The priest denounced the Faith as patent blasphemy and contended that a newspaper serving a Christian community should not make itself an instrument to propagate such teachings. 'This outcrop of Islamic Faith in a nineteenth century Mahdi, this anti-Christian Islamic aberration, this basically Shi'ite Pantheism.' The newspaper's reaction to this was to publish the replies of the Secretary of the N.S.A., Miss Hilda Brooks, in full. The priest, who was a D.Ph., D.D., D.S.S., made a great show of his learning thereby giving his erroneous and misleading delineation of the origin of the Bahá'í Faith, the appearance of an authenticated and authoritative statement. But to confound him, to refute his statement and give the true facts about the two great Persian sects of Islám, the Shi'ahs and the Sunnis, their respective beliefs and expectations regarding the coming of the Promised One, was easy, as the beloved Guardian has provided the believers with detailed and accurate information on these matters. It is at this point I should like to make mention of the great love and gratitude of the believers of Australia and New Zealand for the Guardian, Shoghi Effendi. He has provided us in advance with all the information and understanding we need to enable us to deal with such attacks, our confidence in the Guardian is prodigious, our love and gratitude to him for all his loving guidance is a very vital factor in our lives.

"As the correspondence developed, the attack weakened and the priest began his last letter with—'It is with very great reluctance that I continue in your columns, a controversy with a lady, and particularly with a lady of such courtesy as the Secretary of the National Bahh'i Assembly.' To this the reply was: 'I am sorry that Dr. — feels that this correspondence has developed into a controversy. One of the great Bahá'í principles is independent investigation of truth and reality. The meaning is that every individual member of humankind is ex-

horted and commanded to set aside superstitious beliefs, traditions and blind imitation of ancestral forms in religion and investigate reality for himself. Inasmuch as the fundamental reality is one, all religions and nations of the world will become one through investigation of the reality. We therefore welcome questions. Moreover, if questions are not asked how can we give the answers? We are happy always to answer questions about the Bahá'í Faith. Truth is one and absolute and therefore can withstand the searchlight of inquiry.'

"Much interest was displayed in the correspondence. The last letter of the National Assembly Secretary was printed on the first page of the paper, and with this letter the editors closed the correspondence.

"The Protestant minister added humor to the situation by condemning before investigation. To his letter the Yerrinbool Group replied with the following quotation from Spencer. 'There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance; this principle is condemnation before investigation.'

"Owing to travel restrictions between the States of the Commonwealth of Australia and from New Zealand to Australia, the National Spiritual Assembly had great difficulty in convening its meetings. Only a quorum, five members, was assembled in Adelaide in July, 1943; this was the first meeting since January, 1942. All efforts to obtain travel permits to enable the members to meet in April, 1943 and for the delegates to attend a Convention which the National Assembly hoped to hold in Adelaide, South Australia, failed. This occasioned keen disappointment as it was six years since the last Convention, which was held in Sydney in 1937. Disappointed also, were those who hoped for permits to travel from their own State to the Yerrinbool Summer School and the Adelaide Winter School. However, although our movements were impeded and our activities hampered, the National Assembly has, inspired and assisted financially by the beloved Guardian to the extent of £700 (seven hundred pounds) 6872.15.0 Australian currency, inaugurated a new era

in teaching in Australia and New Zealand. The first step was to call for suggestions and proposals from the Spiritual Assemblies and groups and through them every individual believer was asked to state what teaching work he or she would be willing to undertake if the necessary financial assistance should be available. The National Assembly then drew up a plan by means of which it was hoped to spread the knowledge of the Bahá'í Teachings throughout the length and breadth of Australia and New Zealand, not only in the capital cities but to every town and country district. The plan was eagerly accepted by the believers everywhere and is working successfully. Mrs. Dunn went to Brisbane where she remained some months teaching and consolidating the work of previous teaching campaigns.

"In order to open a Bahá'í Center in Melbourne, Mrs. Almond was established in a flat in the center of the city. There Bahá'í meetings were held regularly and much effort put forth.

"The Adelaide Spiritual Assembly purchased a house at Belair for the purpose of establishing a Center there. This venture was decided upon as a result of substantial donations being made to the Spiritual Assembly by some of the believers and of an overpowering desire to make progress. Summer schools, meetings and week-end classes held at the house at Belair should attract many inquirers, as the Center there will have all the advantages which a picturesque setting and a pleasant outing can give. The property is situated in the hills, thirteen and a half miles from Adelaide, and commands a magnificent panoramic view of the city and country. The believers hope that in the years to come a Bahá'í College will be built there. The National Assembly has included the development of the Center at Belair by the Adelaide Spiritual Assembly, in the teaching plan.

"Strenuous efforts to carry the message to new districts are being exerted. Mrs. Bolton has been to Canberra where she has interested several people, to Goulburn, Wollongong and Caringbah. There are two believers at Goulburn, three at Wollongong and seven at Caringbah, as a result of Mrs.



The Grave of Keith Ransom-Kehler in Işfábán, Persia.

At the request of Shoghi Effendi she proceeded to Persia to carry out Bahá'í work according to his instructions. She passed away in the course of her strenuous activities and received the distinction of being America's first Bahá'í martyr.

Bolton's pioneering work. The group at Caringbah which is close to Sydney has been watched over and nurtured by the Sydney Spiritual Assembly, bids fair to become a Spiritual Assembly before long. This group is very much alive and keen to make progress. Much literature has been distributed by Mr. and Mrs. Bolton during their professional visits to towns in New South Wales.

"Mrs. Dobbins is making regular visits to Pt. Adelaide and is conducting a Study Class in a private home.

"The first part of the Teaching Plan for Broken Hill was carried out by Mrs. Routh and Mrs. Moffitt who opened the way through social channels. Excellent work was done, then in September, 1943, Miss Hilda Brooks assisted by Mrs. R. Hawthorne, Mrs. Moffitt and Miss Gladys Moody, who gave invaluable help in making contacts through social channels; visited Broken Hill. Miss Brooks gave two lectures in the Coun-

try Women's Association Rooms, the President of the Association presided at both meetings. Much interest was awakened in Broken Hill by the visit. Many contacts were made and literature distributed.

"Working in conjunction with the N.S.A. Regional Teaching Committee the Hobart believers arose with great enthusiasm to carry out their part of the Teaching Plan. Lectures were given by Miss Lamprill and Miss Crowder, in the Lord Mayor's Court Room, Town Hall, Hobart, on three occasions over a period of three months and three were given in Launceston in the Public Library. All meetings were regularly and well advertised and received good newspaper reports. The three broadcasts given by the National Spiritual Assembly over the Macquarie network were well advertised. Records of these were later obtained from the Mainland, and given over four Tasmanian stations. Literature was distributed and many new contacts made.

"The years of World War II have had their effect on the work in New Zealand. Blackout conditions at one time caused meetings to be curtailed; travel restrictions hindered believers from visiting areas outside of Auckland, import license control has kept the importation of literature to a very small sum, creating a serious problem because without literature the Message cannot be spread and the cost of printing in New Zealand at the present time is prohibitive to the believers; interest and absorption in war work has so occupied people they have little time to investigate the Teachings.

"The visit of the late Miss Martha L. Root to Auckland during April-May, 1939, continued to be felt in the work of the Auckland Community in 1940. Her example of teaching was emulated when in April Miss E. Blundell and Miss D. Burns visited Whangarei, a country town north of Auckland, cooperating with the only believer there in spreading the Message. In October these two believers visited Hastings, giving the Teachings by invitation to a group of people at Havelock North, a few miles out of Hastings. They continued to Wellington, the capital city of New Zealand, spending ten days there. Lectures were given from the platforms of the Theosophical Society and other groups. Books were left at the Public Library and the assistance of the only believer in Wellington and a non-Bahá'í did much to further the work of the visitors who had the privilege of presenting the Teachings to the wife of the Prime Minister.

"The Bahá'ís of Auckland continued to support and be represented at the Peace Meditation Group which was formed by unorthodox Societies soon after Miss Root's visit. The meetings afforded the opportunity of reading Bahb'í prayers and excerpts from the Bahb'í writings whenever the Bahá'ís were called upon to conduct them and were of great value in spreading the knowledge of the Faith.

"During the year, invitations to do so having been received, Bahb'ís spoke on the platforms of several other Societies, these including the luncheon meetings of a psychic research Club. Many social contact evenings were held and fireside groups were conducted in the suburb of St. Heliers and

at the Center. 'Consort ye with all peoples' was observed when the Auckland Bahá'ís were guests at the Christmas party given by the Auckland Chinese Christian Church. Copies of 'World Order' and the 'Herald of the South' magazines were regularly donated to municipal and university college libraries.

"The war now brought to Auckland Mr. Alvin Blum, an American Bahb'í of orthodox Jewish background serving in the Medical Corps of the United States Army. Arising to his responsibilities to serve his beloved Faith, he wholeheartedly offered to assist in the teaching work and a Youth Group under his leadership was formed. A fireside group at Devonport was also started. Door after door was opened to the American Bahá'í for spreading the Teachings. These same opportunities would never have come to the Auckland believers. To a 'stranger in a strange land' hospitality was offered and all heard of the Faith and of the first House of Worship in the Western world.

"The first declared youth believer in New Zealand was welcomed to the Auckland Community. The enrolment of a believer at Lower Hutt, a city ten miles from Wellington, was of great joy to the friends in Auckland. Realizing that these believers isolated from organized communities are the point of attraction for traveling teachers and that their work is difficult and often most discouraging, the Auckland Community has by correspondence kept in constant touch with these pioneer believers in the North Island.

"1943-44 saw the removal of 'blackout' restrictions, and for short periods the lifting of travel restrictions within New Zealand.

"Early in the Bahá'í year a visit was made to Wellington by Mr. Alvin Blum. Contact was made with another Bahá'í in the U. S. Marines who also assisted with the teaching work. Lectures were given and for a short time after his visit regular meetings were held in Wellington. Three months later the chairman of the Auckland Spiritual Assembly, Mrs. E. Axford, visited Wellington and recommended that the meetings should be continued in the home of the believer in Lower Hutt. Miss F. de Lisle two months later stayed in Lower Hutt for a few weeks,

and a fireside group has continued to function. Miss de Lisle journeyed to Napier giving the message to influential people and making the necessary contacts for our American friend who visited Napier at the close of the Bahá'í year. Manpower restrictions prevented one of the youth group from settling in Napier.

"In Cambridge Mr. Blinn was the guest of an Anglican minister. An address on the 'Oneness of Mankind' was given from the Church pulpit on the Sunday evening, and the following evening a talk on 'The Bahá'í Faith' was given in the Parish Hall.

"In Auckland ten Bahá'í lectures were given at the request of other Societies. Advertised public lectures were continued. The twice monthly afternoon meetings continued to fill a definite need in the teaching work. Fireside groups at two homes stimulated interest in the Faith.

"Publicity to the Faith was given in an article on the Temple in a monthly magazine published in Auckland; three articles appeared in the Cambridge daily newspaper; and in the 'Auckland Star' on March 18, 1944, the writer of the weekly religious column devoted his column in the interest of the Bahá'í Faith.

"The Library commenced by the Auckland believers in 1921 has proved of inestimable value in spreading the teachings in New Zealand, books having been sent to many parts of the North Island of New Zealand. Magazines continued to be donated as in the past to libraries, and many hooks were presented to the libraries of towns where teaching work had been done."

One of the most far-reaching teaching efforts of the American Baha'is since 1940 has been providing a Bahá'í speaker to college audiences. This work was carried forward by the Race Unity Committee to a point where it required the undivided attention of an experienced teaching agency, whereupon a College Speakers Bureau was appointed by the National Spiritual Assembly.

The following summaries are taken from annual reports of both committees:

"The Race Unity Committee has this year conceived its first duty to be to reach the American minorities with the Call of Bahá-

'u'lláh. The committee, through its membership has addressed the following schools and organizations:

Hillel Student Extension League, Milwaukee, Wis.

Boy Scouts, Urbana, Ohio.

M. E. Church, Urbana, Ohio.

P. E. Church, Dayton, Ohio.

A.M.E. Cary Temple, Chicago, Ill.

Wilberforce University, Xenia, Ohio.

Jewish Twilight Forum, Milwaukee, Wis.

High School, Suffolk, Va.

Bennett College, Greensboro, North Carolina.

Allen University, Columbia, South Carolina.

Haines Institute, Augusta, Ga.

Paine College, Augusta, Ga.

Booker T. Washington High School, Atlanta, Ga.

Morehouse College, Atlanta, Ga.

A. and I. State College, Nashville, Tenn.

Fisk University, Nashville, Tenn.

Henderson Business College, Memphis, Tenn.

Le Moyne College, Memphis, Tenn.

City College, Louisville, Ky.

Greenwood High School, Greenwood, Miss.

Rutherford B. Hayes High School, Cleveland, Ohio.

Outhwaite High School, Cleveland, Ohio.

West Virginia State College, Charleston, W. Va.

Garnet High School, Charleston, W. Va.
Avery Institute, Charleston, South Carolina.

Baptist Church, Jacksonville, Fla.

Baptist Church, Atlanta, Ga.

Baptist Church, Huntington, W. Va.

Stetson University, De Land, Fla.

Kiwanis Club, Kenosha, Wis.

Battles Church, Milwaukee, Wis.

Y.M.C.A., Cleveland, Ohio.

Y.M.C.A., Evanston, Ill.

Roxbury Peace Assn., Boston, Mass.

Liberty City (Housing Project), Miami, Fla.

"The committee has also taken part in mixed meetings of a public nature, held in Atlanta, Charleston, W. Va., Detroit, Lima, Cincinnati, Cleveland, Chicago, Milwaukee, Jamestown, Philadelphia, Jackson-

ville, Miami, Nashville, St. Augustine, Urbana, New Haven! Dayton, Fort Wayne, Xenia, Suffolk, and Eliot. Reports of fine, mixed meetings have come from Toronto, Peoria, Helena, Los Angeles, and Waukegan.

"Some of the Assemblies have undertaken unique work of their own along these lines. Chicago held her third annual unity banquet, conducted an exhibition at the National Negro Exposition, followed this with public and fireside meetings in several parts of the city, entertained at an International Night, and recently has sponsored a tour which visited the Chicago Center in celebration of Oriental Day. Milwaukee reports unusual success with Indian councils and visits to the Oneida tribes, and within the year two full-blooded Oneida Indians have become members of the Milwaukee Community. A Milwaukee Youth series has included a Jewish night, German, Mexican, Eskimo, and Hungarian nights. Milwaukee has participated in the Race Unity work of the Council of Churches, the Jewish Center, and the Urban League. Other cities have reported success in radio, dinner meetings, and fraternization on public occasions. Póurteen new local Race Unity Committees have appeared this year and growing cooperation and enthusiasm is widespread.

"The southern college project came out of the idea that a problem exists among the southern races. The committee here has not limited itself to reaching minority groups, but to giving the social program to both groups equally. Over the period of the entire project, seventy-one schools and colleges have had public addresses. Of these, two have been Indian, thirty-three white, and thirty-one colored. All schools received pamphlets, and almost all accepted a book for the library. Many letters of appreciation have been received from the colleges, with invitations for further work. In the coming year emphasis will swing to the Indian schools, while more intensive activity is being developed in the southern colored and white schools. The schools visited in the present year are listed below:

Lothar Schurgast:—

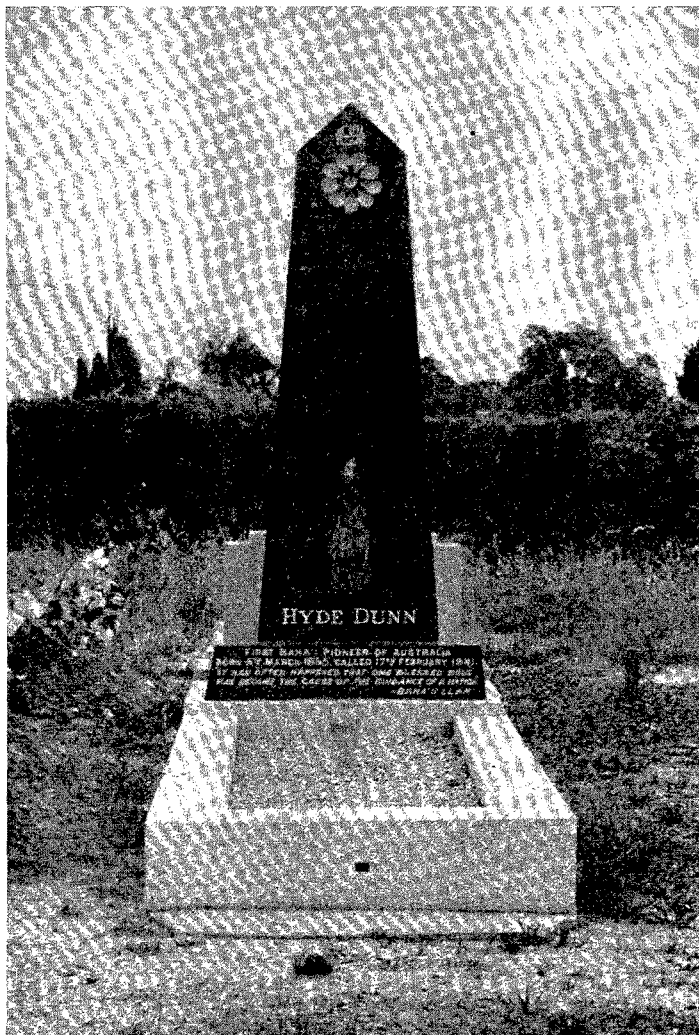
West Virginia State College, Charleston, W. Va.
City College, Louisville, Ky.

Louis Gregory:—

State University, Kent, Ohio.
Minor Teachers College, Washington, D. C.
Pentwater H. S., Pentwater, Mich.
Mechanical Arts H. S., St. Paul, Minn.
Muskegon Heights, Muskegon, Mich.
Mr. Gregory will spend March and April in the colored state universities of Virginia and Nnth Carolina, arranging classes for Bahá'í study.

Mrs. Dorothy Baker:—

Kentucky State College, Frankfort, Ky.
Georgetown College, Georgetown, Ky.
Caney College, Pippapass, Ky.
Sue Bennett College, London, Ky.
Bowling Green College of Commerce, Bowling Green, Ky.
Union College, Barbourville, Ky.
Mars Hill College, Mars Hill, N. C.
Cherokee Indian School, Cherokee Reservation, N. C.
Brevard College, Brevard, N. C.
Western Carolina Teachers College, Cullowhee, N. C.
Appalachian State Teachers College, Boone, N. C.
Flora MacDonald College, Red Springs, N. C.
Indian State Normal College, Pembroke, N. C.
State College for Negroes, Durham, N. C.
A. and T. College, Greensboro, N. C.
Alice Freeman Palmer Institute, Sedalia, N. C.
Bennett College, Greensboro, N. C.
Guilford College, Guilford College Station, N. C.
West Kentucky College, Paducah, Ky.
Blue Mountain College, Blue Mountain, Miss.
Oklona Industrial School, Oklona, Miss.
Alcorn College, Alcorn, Miss.
Mississippi Southern College, Hattiesburg, Miss.
Jackson College, Jackson, Miss.
State College, near Starkville, Miss.
Piney Woods College, Piney Woods, Miss.
Southwest Mississippi Junior College, Summit, Miss.
Clarke Memorial College, Newton, Miss.
Sunflower Jr. College, Moorhead, Miss.
State Teachers College, Jacksonville, Ala.



The Grave of Hyde Dunn, in Sydney, Australia.

One of America's first Baha'i pioneers. He carried the Faith to Australasia and passed away after firmly establishing its institutions in many cities of that continent.

Southern Union College, Wadely, Ala.
 Selma University, Selma, Ala.
 Talladega College, Talladega, Ala.
 Athens College, Athens, Ala.
 Austin Peay College, Clarkville, Tenn.
 Middle Tennessee State College, Murfreesboro, Tenn.
 Bethel College, McKenzie, Tenn.
 Union University, Jackson, Tenn.
 Lane College, Jackson, Tenn.
 Morristown College, Morristown, Tenn.
 Hiwassee College, Madisonville, Tenn.
 Knoxville College, Knoxville, Tenn.
 State Teachers College, Johnson City, Tenn.
 Milligan College, Milligan, Tenn.
 Lincoln Memorial Institute, Harrogate, Tenn.
 Polytechnic Institute, Cookeville, Tenn.
 University of Chattanooga, Tenn.
 A. and I., Nashville, Tenn.
 Vanderbilt School of Religion, Nashville, Tenn.
 Cumberland College, Lebanon, Tenn.

"The College Speakers Bureau Committee was appointed as late as January, 1943, for the purpose of carrying on a widespread campaign of teaching among university student bodies. The function of the committee is both extensive and intensive. The committee will work through the Assemblies and through prepared speakers, whose aim will be to bring the Bahá'í Faith for the first time to college Chapels, clubs, and class-rooms, to provide speakers on an annual basis thereafter, and finally to establish groups or clubs on each campus for the study of the Faith.

"The Assemblies have already made a good beginning. Memphis assisted in presenting Mr. Gregory to Le Moyne and Henderson School. Nashville has assisted Mr. Gregory, Mrs. Baker, and recently Mrs. Joy Earl, to meet the students of A. and M. State College, Fisk University, Meharry Medical College, and Vanderbilt School of Religion. New Orleans arranged meetings for Philip Marangella and cooperated with Mrs. Joy Earl at Dillard University. The Ann Arbor Assembly has recently been able to introduce Mr. Gregory to a number of classrooms on the campus of Michigan State University. We are informed that the San

Francisco Assembly has cooperated with Berkeley in displaying the Temple model and initiating Bahá'í talks on the college campus at Berkeley.

"The Race Unity Committee reports college work in the south and southwest from March 1, 1942 to March 1, 1943, as follows:

(*March and April, 1942; Mr. Gregory*)
 Garnet High School, Charleston, W. Va. (Negro).
 Junior High School, Huntington, W. Va. (Negro).
 State College, W. Va. (Negro).
 Virginia State College, Va. (Negro).
 Shaw University, Raleigh, N. C. (Negro).
 St. Augustine College, S. C. (Negro).
 High School, Clayton, N. C. (Negro).
 Students National Youth Administration, Rocky Mount, N. C. (Negro).
 Benedict College, Columbia, S. C. (Negro).
 Allen University, Columbia, S. C. (Negro).
 Palmetto Medical, Palmetto, S. C. (Negro).
 Booker Washington High School, Columbia, S. C. (Negro).
 (*March and April, 1942; Mrs. Baker*)
 Virginia State College, Petersburg, Va. (Negro).
 Madison College, Harrisonburg, Va. (White).
 Mary Washington College, Fredricksburg, Va. (White).
 Radford State Teachers' College, Radford, Va. (White).
 Shenandoah College, Dayton, Va. (White).
 Southern Seminary, Danville, Va. (White).
 Marshall College, Huntington, W. Va. (White).
 Salem College, Salem, W. Va. (White).
 University of Tenn., Knoxville, Tenn. (White).

(*October and November, 1942; Mrs. Baker*)

Haskell Institute, Lawrence, Kan. (Indian).
 Bacone College, Bacone, Okla. (Indian).
 Sequoyal School, Tahlequah, Okla. (Indian).
 Fort Sill School, Lawton, Okla. (Indian).
 Iola Junior College, Iola, Kan. (White).

- Connors State Agricultural College, Warner, Okla. (White).
- Central State College, Edmond, Okla. (White).
- Texas Technological College, Lubbock, Tex. (White).
- Wayland College, Plainview, Tex. (White).
- Panhandle A. & M. College, Goodwell, Okla. (White).
- New Mexico Highlands University, Las Vegas, N. Mex. (White).
- Weatherford College, Weatherford, Tex. (White).
- Texas Wesleyan College, Fort Worth, Tex. (White).
- Gainesville Junior College, Gainesville, Tex. (White).
- Ouachita College, Arkadelphia, Ark. (White).
- Polytechnic College, Russellville, Ark. (White).
- Lamoni College, Wayland, Iowa (White).
- Chariton College, Chariton, Iowa (White).
- Centerville College, Centerville, Iowa (White).
- Cornell College, Mt. Vernon, Iowa (White).
- Iowa University, Iowa City, Iowa (White).
- Wartburg College, Waverly, Iowa (White).
- Philander Smith College, Little Rock, Ark. (Negro).
- Dunbar Junior College, Little Rock, Ark. (Negro).
- Wiley College, Marshall, Tex. (Negro).
- A.M.&N. College, Pine Bluff, Ark. (Negro).
- Spanish America Normal College, El Rito, N. Mex. (Latin).
- (November and December, 1942)*
- Clark Memorial, Newton, Miss. (White).
- Lane College, Jackson, Tenn. (Negro).
- Henderson Business College, Memphis, Tenn. (Negro).
- Le Moyne College, Memphis, Tenn. (Negro).
- Alcorn A. & M. College, Alcorn, Miss. (Negro).
- Jackson College, Jackson, Miss. (Negro).
- Campbell College, Jackson, Miss. (Negro).
- Jim Hill High, Jackson, Miss. (Negro).
- Lanier High, Jackson, Miss. (Negro).
- Selma College, Selma, Ala. (Negro).
- Miles Memorial, Birmingham, Ala. (Negro).
- A. & M. College, Normal, Ala. (Negro).
- A. & M. State College, Nashville, Tenn. (Negro).
- Fisk, Nashville, Tenn. (Negro).
- Meharry Medical, Nashville, Tenn. (Negro)?
- (January and February, 1943;
Mr. Gregory)*
- Wilberforce, Xenia, Ohio (Negro).
- Garnet High, Charleston, W. Va. (Negro).
- Cabell Junior High, Charleston, W. Va. (Negro).
- Miller High, Huntington, W. Va. (Negro).
- Virginia Theological Seminary, Va. (Negro).
- Lynchburg College, Lynchburg, Va. (Negro).
- N. C. State College, Durham, N. C. (Negro).
- Bennett College, Greensboro, N. C. (Negro).
- A. C. T. State College, Greensboro, N. C. (Negro).
- Knoxville College, Knoxville, Tenn. (Negro).
- Salem College, Knoxville, Tenn. (White).
- Michigan State University, Ann Arbor, Mich. (White).
- West Virginia State College, Charleston, W. Va. (Negro).
- (Miss Jeanne Bolles and Mrs. Virginia Camelon have also done good work here this year in cooperation with Mr. and Mrs. Hilbert Dahl, pioneers.)
- Tenn. State, Nashville, Tenn. (Negro).
- Miles Memorial College, Birmingham, Ala. (Negro).
- (Mrs. Camelon first introduced the Faith here.)
- N. C. State College, Durham, N. C. (Negro).
- Fisk University, Nashville, Tenn. (Negro).

Dillard University, New Orleans, La. (Negro).

Smith & Gaston's Business School, Birmingham, Ala. (Negro).

Lewisburg College, Lewisburg, N. C. (White).

"Pioneers in New England arranged for Mrs. Baker to address the Putney School in Putney, Vt., Rutland High School in Rutland, Vt., and the Brattleboro Business College in Brattleboro, Vt.

(1943-1944)

"*Dorothy Baker's Circuit*: Mrs. Dorothy Baker undertook a college speaking trip last March and April in Ohio and Michigan; she spoke at the following colleges: Defiance College (assembly); Wilberforce College (assembly) (3 classes); Wilmington College (assembly); Albion College (assembly); Great Lakes College (student group); The Business Institute, Detroit (assembly); Bible Holiness Seminary, Owasso, Michigan (assembly); University of Michigan (class). She was also able to speak at the following colleges at various times during the year: University of California, Berkeley (student luncheon); University of Colorado (student group); Colorado State College of Education (assembly); University of Denver (student group); Lawrence College, Appleton, Wis. (assembly); Colleges of the Seneca (2 classes); Syracuse University (class).

"*Margaret Ruhe's Circuit*: Last November Mrs. Margaret Ruhe undertook a two weeks' circuit of negro colleges in Mississippi, Tennessee, and Alabama. She spoke at the following: Knoxville College (assembly); Tennessee A. and I. State College (3 classes); Lane College (assembly); I-lenderson Business College (assembly); Alcorn A. and M. College (assembly) (1 class); Selma University (assembly); Miles College (assembly); Lanier High School, Jackson, Miss. (assembly). At Alcorn A. and M. College, the president, at his own suggestion, arranged a special evening assembly so that all students might attend. Her audiences on this trip totalled 2,371 students.

"*Dr. Rice-Wray's Circuit*: In February of this year Dr. Edris Rice-Wray undertook a brief circuit in Iowa, speaking at: Graceland College (assembly); Centerville Junior

College (assembly); School of Religion, State University of Iowa (class). In these three talks her student-faculty audience totalled 565. At Graceland College, Dr. Rice-Wray was a featured evening speaker during Religious Emphasis Week. At the end of the discussion following her talk at Graceland College, Dr. Briggs, the president, arose and said that he had heard 'Abdu'l-Bahá speak in Washington in 1912 and that it was the most inspiring talk he had ever heard.

"*Allen McDaniel's Circuit*: In February Allen McDaniel undertook a circuit of Virginia colleges, giving an illustrated talk on 'The Temple of All Ages.' He spoke at Radford State Teachers College (assembly) (1 class); Lynchburg College (assembly); Farmville State Teachers College (assembly); Mary Washington College (special evening meeting sponsored by International Relations Club). His audiences totalled 1,400. Mr. McDaniel has a return engagement to speak at Mary Washington College in April. At this writing, a report has not yet been received of an additional talk at West Virginia College.

"*The Tuskegee Project*: On the basis of reports from the Regional Committee for Alabama and Tennessee of teaching work carried out by Mr. George Washington at Tuskegee Institute, it was decided to ask Miss Elsie Austin to spend a week there for follow-up teaching. Miss Austin spent six days at Tuskegee in late February. She talked to the entire student body at the chapel service on 'Bahá'í Answers to Some Post War Issues.' The chaplain read selections from the Bahá'í writings. She was provided by the school authorities with a conference lecture room in the library. Here for two daily periods she met faculty members and students for serious and prolonged discussion. Deep interest was shown by faculty members, and it is hoped that a study group will result.

"*Louis Gregory's Project*: As part of a teaching project for the Race Unity Committee, Louis Gregory spoke at the following colleges during the year: Salem College, W. Va.; Wilberforce College, Ohio; State Industrial School, Kansas; Southwestern Theological Seminary, Oklahoma; Tilotson

College, Texas; and the following high schools: Lincoln High School and Douglas High School, Kansas City, Mo.; Washburne Rural High School, Kansas; and a negro high school in Oklahoma City. He gave three lectures at the Sociology Department of Michigan State Normal College, Ypsilanti, Mich. He was also able to contact officials and faculty members at Western Theological Seminary, Kansas City, Mo.; Stowe Teachers College, St. Louis, Mo.; Washburne College, Topeka, Kan.

"Other Speakers: Others who have spoken at colleges this year are: Mrs. Terah Smith at Martha Berry College, Ga. (assembly—355 students), Darlington School for Boys, Ga. (assembly—300 students); Mrs. Annamarie Honnold at Virginia State College (assembly—950 students); Mrs. Margaret True at Philander-Smith College, Ark. (assembly); Mrs. Eva Flack McAllister at Atlanta School of Social Work, Ga. (class); Mrs. Mary Collison at University of Rochester (student group). Mrs. Marion Little has spoken at four colleges during the course of teaching trips for the N.T.C.: Guilford College, and Agricultural and Technical College at Greensboro, N. C.; University of Miami (class); and Walter Edwards College, Jacksonville, Fla. (assembly). Mr. Stanwood Cogh has undertaken several brief trips for the Bureau: Storer College, W. Va. (assembly); Morgan State College, Baltimore (assembly).

"Our speakers always present a book to the college library and sometimes to especially interested faculty members, and pamphlet literature is provided for student distribution. A special one-page pamphlet, summarizing the principles of the New World Order, was adopted for distribution this year. It is not possible to give an accurate report of the amount of pamphlets distributed; the total easily runs high in the thousands. Over 38 books were presented to college libraries."

The House of Worship at Wilmette has become the most potent teaching agency of the American Baha'is, as attested by these excerpts from latest annual report of the Temple Guides Committee:—

"In spite of transportation difficulties there were 15,760 visitors to the Temple, an increase of 2,206 over the previous year.

Fifty-six members of the Faith acted as guides and twenty as hosts and hostesses. These workers came from the thirteen towns and villages, Chicago, Brookfield, Riverside, Madison, Milwaukee, Waukegan, Shorewood, Winnetka, Wilmette, Evanston, Bristol, Glenview and Kenosha. Nine from as far away as Milwaukee guided regularly from one to four days each month.

"Seven classes, with about one hundred attending, are being held to prepare guides for the busy summer approaching. These are in Milwaukee, Madison, Racine, Kenosha, Peoria, Chicago and Wilmette.

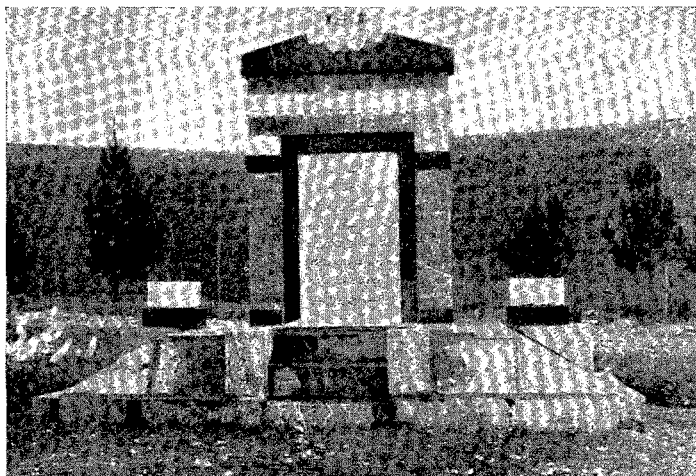
"Visitors came from all the states, seven provinces of Canada, the District of Columbia, Alaska, Hawaii, Cuba, Bahamas, Mexico, Honduras, Chile, Colombia, Bolivia, Brazil, New Zealand, Australia, England, France, Finland, Wales, Belgium, Germany, Austria, Monaco, India, Persia and Palestine. No doubt they came from many other countries as well, since only approximately one-fourth sign the Visitors' Register from which this information was taken.

"Thirty-one organizations visited in a body. These were as follows:

- 10 Religious
- 8 Educational
- 4 YMCA
- 4 Social
- 3 Recreational
- 1 Garment Workers Union
- 1 Radio Cast of 'Hour of Prophecy.'

"Since July 1, 1932, when Temple guiding was inaugurated, 166,318 have been taken through the Temple. Visitors the past year were very receptive to the Teachings, some having joined study classes and some having declared their intention of becoming Baha'is."

Many interesting photographs of Bahá'í exhibits, most of them featuring models or illustrations of the House of Worship, were reproduced in *Bahá'í News* during the period under review. The list includes exhibits in the following cities: New Haven, Philadelphia, Columbia, Helena, Charleston, W. Va., Augusta, Toronto, Little Rock, Berkeley, San Francisco, Oakland, Houston, Beverly Hills, Phoenix, San Jose County, Calif., Denver, and Ridgewood, N. J. A number of exhibits of Baha'í books were also conducted,



The Grave of Hájí Ghulám-Riḡá, in Tīhrán, Persia.

Styled Amin-Amin by 'Abdu'l-Bahí. He rendered the Faith many years of devoted service.

including those in Yonkers, Racine, Peoria, Wilmette, and the Pierce Public Library, Grosse Pointe, Mich.

An effort will now be made to give mention to a number of teaching activities conducted in North America, mostly under the direction of local Assemblies, some of which did not perhaps command the attention of any considerable number of non-Bahh'ís but all of which express a devoted spirit of service and a significant type of public contact.

First we have the regular public lectures which in the larger Bahh'í communities open the door of spiritual hospitality to the people. A student could make a most interesting and useful research into the types of program conducted by the Bahá'ís in a large number of cities throughout the United States and Canada. The selection of topics, the variety of speakers, the physical form of the printed program itself, with its excerpts from the Sacred Writings of the Faith: all these impress the sympathetic seeker with the realization that here is a new and true expression of religion, quickening to speech

a host of believers who without this Faith would go voiceless along the road of existence, training them in the forms of truth as students in a great university, giving them more and more power to command the attention of a world which has seen its temples destroyed and its idols broken upon the ground. A program conducted in San Francisco, for example, presented in a series continued eight weeks such subjects as: Progressive Revelation, Christianity and the Bahh'í Faith, Independent Investigation of Truth, A Wider Patriotism, Foundations of World Unity, Can Human Nature Change, The Divine Plan for World Order, The Bahh'í House of Worship. The Teaneck Assembly sponsored a program offering a series of nineteen lectures on the Faith, a unified and comprehensive approach to the new teachings. The Bahá'ís of Portland, Oregon, have similarly and for many years expounded the principles and truths revealed by Bahá'u'lláh, one program listing these topics: A Bahh'í Looks At the World Today, Portals to Freedom, Signs of Advancing Thought in—Education, Art, Business, Nu-



The Grave of Dr. Susan I. Moody, in Tīhrán, Persia.

One of the first American Bahá'ís to proceed to Persia in order to serve the Faith. She became greatly beloved by the women of Tīhrán, whom she treated for years before the veil was abolished, and at a time when they received very little medical attention. She passed away in the land of her adoption.

trition (four speakers and panel discussion), Cycles of Civilization, Building a Nobler World (round table discussion), Youth Views Science and Victory, Thy Kingdom Come, The Harmony of Science and Religion. One of the announcements issued by the Los Angeles Assembly has included the subjects of Religious Evolution, The Attainment of Peace and Tranquillity, A New Social Form. A program conducted in Philadelphia presented: Science, Faith and Reason, Haifa in the World of Tomorrow, The Guardianship of the Bahá'í Faith, Personal Assurance, Life in Reality, True Liberty, Humanity's Goal, Material and Spiritual Education, Seven Candles of Unity. The Bahá'ís of Wilmette conducted a special program of discussions on The Post-War World and Its Various Aspects: From the Viewpoint of the Educator, From the Viewpoint of the Statesman, From the Viewpoint of the Scientist and the Economist, concluding with a panel discussion by Bahá'ís and others. The Ba-

há'ís of Indianapolis conducted a series of weekly meetings based on listed source material: such Bahá'í works as Some Answered Questions, Goal of a New World Order, The Tablets of 'Abdu'l-Bahí, America's Spiritual Mission, Promulgation of Universal Peace, etc. The aim here was to gather the Bahá'ís and their friends around the collective Center of the World. In Washington, D. C., the Assembly has issued hi-monthly programs with the weekly lecture topics reflecting one central theme. For example, under The Evolution of Man's Collective Life we find eight subjects, including: The Four Springs of Knowledge, A New World Vision—The Oneness of Mankind, Spiritual Destiny of America, Character, The Light Has Come, The Dynamic Power of the Light That Arises in the East, God in Nature—God in History, The Challenge of the New Age, Chaos or Opportunity. In Topeka the Bahá'ís produced an annual Directory and Calendar, giving each member of the com-

munity reference to sources of information needed in connection with all local activity. From Toronto came a program developing a series of nineteen subjects, conveyed to the public in a sequence of small mimeographed bulletins entitled *Ne World Order* containing excerpts from the Bahí'í Writings and a summary of the theme.

The Spiritual Assembly of Beverly Hills in April, 1942 sponsored a Round Table Discussion on the Unity of Religion which eventuated in the publication of the text of four addresses delivered by those taking part in the discussion, and their remarks during the discussion which followed the talks. Dr. Richard Hocking, Rabbi Sidney I. Goldstein, The Very Rev. Francis Eric Bloy representing the University, Hillel Council and Episcopalian points of view, were followed by a Bahá'í speaker, Mrs. Charles Reed Bishop. The announcement quoted texts from Zoroaster, Moses, Christ, Muhammad and Bahá'u'lláh. Extensive notice was given this symposium in the daily press.

The Bahá'ís of Winnetka have conducted an exhibit in the village Community House during the Annual Community Week, with model of the Temple, a collection of books, panel texts, and an attendant to answer questions.

In December, 1942 the publishers of *Wilmette Life* issued a special number to be sent to local men serving in the armed forces in all parts of the world. Space was provided for special greeting addressed to individual friends or relatives. The local Bahá'ís took the opportunity to engage space for a picture of the House of Worship and a message to their fellow-members in foreign fields: "We think of you as part of that tremendous mission laid upon America to lead the way to the triumph of justice and order as well as the triumph of arms. Never was a people sent out to so many parts of the world as you, the mighty host of youth upholding human rights wherever they are assailed. You are becoming friends and coworkers with peoples of many a far-off nation and race whose language and customs seem alien and strange, until you see the real person beneath the foreign garb. As 'Abdu'l-Bahá has said: 'The prophets of God have been

divine shepherds of humanity. They have established a bond of love and unity among mankind, made scattered peoples one nation and wandering tribes a mighty kingdom. They have laid the foundation of the oneness of God and summoned all to universal peace. All these holy, divine Manifestations are one. They have served one God, promulgated the same truth, founded the same institutions and reflected the same light.' "

Among the interesting references to the Faith in other papers and magazines we note: *World Affairs Interpreter*, published quarterly by the Los Angeles University of International Relations, carried in its issue of Winter, 1943 a review of *The Bahá'í World*, Vol. VIII, written at the editor's request by Mrs. Stuart W. French. *Canadian Geographical Journal* of March, 1944, presented an article entitled "Symbolism and the Humanities" by Sylvia King devoted to an exposition of the House of Worship at Wilmette, with illustrations. A student paper, *The Manitoban*, published in Winnipeg, in October, 1943 featured an article by Ross Woodman entitled "Religion In the Modern World," which clearly traced the meaning of Bahá'u'lláh's religion for the student body. The *Service Bulletin of the FREC* in February, 1944 devoted its first article to a statement explaining the work of Dr. Marcus Bach of the School of Religion, University of Iowa, in broadcasting from his classroom over WSUI on the different elements of the nation's religious heritage. Dr. Bach presented in this series of broadcasts an outline of the history and beliefs of the Bahá'í Faith during 1944. The *Highway Traveler* of April-May, 1944, published by the affiliated Greyhound (bus) Lines, presented illustrations of ten buildings or other scenes with a brief reference to each, and the question How many of them do you recognize? The Bahá'í Temple dome was depicted as number 8 in this series.

Another teaching method which has been developed very efficiently in various cities is that of the dinner or banquet meeting, with Bahí'í and non-Bahí'í speakers. In Chicago, for example, the Assembly has for some years conducted an annual Race Amity dinner which has brought together an interested group numbering several hundreds. In Mil-

waukee a series of dinner meetings was inaugurated in 1944 with such success that plans for the future were revised and accommodations increased.

In many of the cities and towns, a Bahh'í gathering in the nature of a picnic has become an annual feature, as in Springfield, Mass., Red Bank, New Jersey, Norwich, Conn., and Toronto, Ontario, as well as Geneva, N. Y. Here the ingredient is fellowship, and discussion of the Faith is informal and a sharing of experience rather than a lecture.

The Bahi'is of New York City have been conducting a series under the direction of a Committee on Special Events, and the first meetings are described by the Committee as follows:—

"The first event was a Persian evening at the Park Avenue apartment of Mr. and Mrs. Habib Sahet of Tíbrán. The emphasis at th'i gathering was on enjoyment rather than speech-making and distinguished inquirers of various racial groups were very favorably impressed.

"The second event was a Youth Rally for Race Unity held at the Bahs'í Center on October 24th. About two hundred persons heard addresses by Dr. Alain Locke, Professor of Philosophy at Howard University, and Dr. Harry A. Overstreet, author of *Influencing Human Behavior* and many other books in the field of social psychology. Robert Gulick was chairman.

"The Committee was then called upon by the Assembly to plan a special festival in celebration of the Birthday of Bahá'u'lláh on the evening of November 11. This program was held at the New York Times Hall, the former theater of Winthrop Ames attended by 'Abdu'l-Bahá when *The Terrible Meek* was being performed. Dr. 'Ali-Kuli-Khán, chairman of the Assembly, presided and Ph'dip Sprague was the Bahs'í speaker. The guest speaker was Henry Cowell, American composer and music consultant for the O. W. L., whose topic was 'Music and Universal Harmony.' A narrative account of the life of Bahá'u'lláh, prepared by Marzieh Gail, was presented by Mrs. Gail and six readers. Music played a very important role on the program. Walter Olitzki of the Metropolitan Opera pre-

sented classical selections in keeping with the spirit of the occasion. He was accompanied by Miss Niuta Schapiro, a former scholarship pupil at the Juilliard School. The program began and closed with piano offerings by Bruce Wendell, concert artist. Thanks to the generosity and able service of Mildred Mottahedeh and Mrs. Olitzki, the hall was so beautifully decorated that the manager had special photographs taken for use in publicity. Even the stage hands showed great interest in the program. Considerable Bahh'í literature was distributed. Over 400 persons attended."

The most ambitious program conducted in New York during the period under review was the Woodrow Wilson Anniversary presented February 3, 1944 at the Henry Hudson Hotel Auditorium. Shoghi Effendi sent the Assembly a message expressing his great pleasure at associating himself with the Memorial Meeting held to honor America's illustrious President. "However much unappreciated by his contemporaries," the Guardian stated, "Bahb'is the world over, mindful of the glowing tribute paid him by 'Abdu'l-Bahá, have ever acclaimed the breadth and soundness of his vision, his high purpose, his single-mindedness and indefatigable efforts in the cause of world brotherhood and universal peace." From the printed program we note that the Hon. William Copeland Dodge presided, Bahh'í tributes to Woodrow Wilson were read by Bruce Wendell M. Louis Dolivet spoke on Wilson and a Free Humanity, and the Hon. Ali-Kuli Khan, N. D., represented the Bahi'is in his address on Wilson's Ideal World.

Space does not suffice for the innumerable instances of Bahá'í teaching activity available. A word, however, must be directed to the immense nationwide program carried out from September, 1943 to April, 1944 by all the American Baha'i communities on four selected themes underlying the new World Religion:—Race Unity, Religious Unity, World Unity, and the Manifestation of God—a great undertaking which prepared the Bahh'is and their friends for the spiritual climax, the end of the first Bahs'í century, the anniversary of the Birth of the Faith to be celebrated in May, 1944 shortly after the end of the period here surveyed.

To assist with relevant material, the National Assembly distributed portfolios on each theme, with suggestions for publicity, radio talks and references to the most suitable literature for each theme.

Among the instances of Bahl'i talks sponsored by other groups and organizations were cited the address by Leroy Toas at the Twenty-Seventh Anniversary of the Cosmos Social Club of San Francisco, February 11, 1914, bringing together an audience of more than one thousand persons; Louis Gregory's talk on Some Ideals for World Reconstruction, given at Paseo Methodist Church, Kansas City, Bible Class; Baha'i representation on Red Bank Community Recreation Council; presentation of the Cause by Horace Holley at a symposium on religious unity conducted by the Chicago Woman's Club; recognition extended to the Spokane Assembly for the work of its women members in decorating the mess hall at Geiger Field.

Still another aspect of teaching activity, and perhaps its most important expression at this time, has been the work of a number of national Bahl'i communities in sending volunteer workers to settle in other countries and establish new centers for the Faith. Information concerning this activity has been provided by the National Spiritual Assemblies of Persia, 'Iráq, Australia and New Zealand, and the United States and Canada. The Persian Bahl'is have summarized their record as follows:—

"From the Bahl'i year 98 (1942-1943) on, owing to the beloved Guardian's repeated urging, a wave of pioneering began to spread over Persia, and in the year 99 settlers went out to Arabia, 'Irhq, Afghanistan, British Balúchistán, and Bahrayn, and established new centers. The total number of Bahl'i pioneers outside Persia grew to 145 families, including 111 men, 113 women, and 148 children. The majority of these went into 'Iráq, establishing centers in such towns as Sulaymáníyyih, Basrah, Karkuk, Mosul, Kuwait, Karbilh, and Najaf. About the year 100, 'Iráq's Department of Foreign Residents ordered all these pioneers out of the country, so that, after enduring hardships and great personal loss, they were obliged with a few exceptions to return to their homes. However, a great number of

the people of 'Irhq learned of the Faith through them, and many spoke highly of them and regretted their enforced departure."

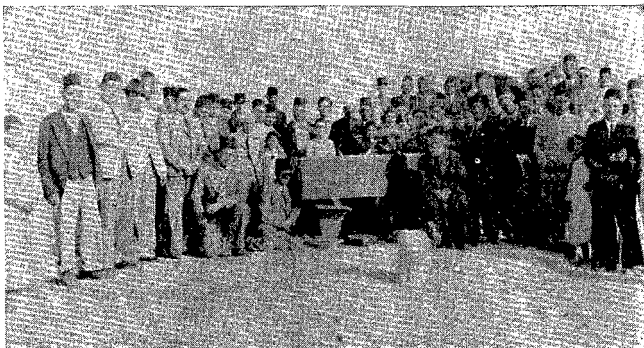
An impressive statement comes from 'Irhq:

"Among the outstanding events that transpired during the last four years was the coming of a number of Persian Bahl'i families who, in response to the Guardian's urgent appeals for pioneers to settle in the countries neighboring Persia have decided to reside in 'Irhq with the sole purpose of establishing in conjunction with the friends of 'Irhq new Bahá'í centers.

"The Beloved Guardian through repeated messages of love and encouragement and considerable contributions to the Pioneering Fund, has sought to impress upon the Bahá'í Community in general and the National Spiritual Assembly in particular the great significance and urgency of this historic endeavor coinciding with the closing years of the first Bahá'í Century. In compliance with his instructions the National Spiritual Assembly extended every possible assistance to these pioneers for obtaining the necessary visas for entry and settlement in the neighboring territories of Kuwait, Bahrain, and Hijaz. In addition, efforts were made to obtain permission for the remaining majority of the Persian friends to settle in 'Irhq. Those of them who chose this country as their field of Bahi'i activity were distributed by the National Spiritual Assembly as follows:

<i>Locality</i>	<i>Number of Pioneers (including children)</i>
Sulaymaniyyih	47
Basrah	29
Karkuk	56
Mosul	28
Arbil	44
Nasiriyyih	13
Karbilh	40
Khanaqin	41
Ya'qubiyih	26
Baghdád	18
Hijáz	7
Bahrain	2
India	1
	<hr/> 352

"Through the cooperation of Persian and



Bahá'ís gathered on the occasion of the re-interment of the remains of Mirzá Abu'l-Faḍl in the new Bahá'í Cemetery in Cairo, Egypt.

Íraqí pioneers five new Spiritual Assemblies were formed in Basrah, Karkuk, Mosul, Sulaymaniyyih and Khanaqin. Besides several other groups which, had the Persian pioneers not been forced to quit the country, would have evolved into many other Spiritual Assemblies. The Guardian on being informed of these successes wrote through his secretary (translated) "He expressed deep joy and said, "In the multiplication of Bahá'í centers and the establishment of new Spiritual Assemblies in that sacred country is a brilliant proof of the self-sacrifice on the part of the dear Persian friends and the energetic activities of the members of that Assembly. It is now incumbent upon you to exert, more than ever before, your utmost endeavor in the promotion of the teaching activities, the guidance of men, and the dispatch of teachers to towns and villages where no believer has as yet settled.""

"The growing number of Persian Bahá'í pioneers arriving in Íraq has, unfortunately, aroused the suspicion and apprehension and excited the prejudice of some of the government officials who, jealous of the growing fame and prestige of the Faith of Bahá'u'lláh, began to oppose the Persian pioneers and refused to renew their permission to reside in this country. Not content with this step, the police authorities summoned and interrogated them regarding their purpose

of settling in Íraq and about the tenets of their Faith. Following this the Persian friends were made to give written pledges by which they were bound to leave the country within a limited period of time. The National Spiritual Assembly thereupon intervened in the matter and did its best to induce the authorities not to carry out its decision of sending back the Persian pioneers. All efforts, however, were in vain. The newly formed Assemblies of Basrah, Karkuk and Mosul were, consequent upon the departure of the Persian friends, disbanded. The Bahá'í community in this country has consequently lost, though temporarily, loyal and steadfast spiritual brothers and sisters."

The Bahá'ís of Australia report as follows:—

"Tasmania is a little heart-shaped island one hundred and eighty miles from the south eastern shores of Australia. It is the smallest of the Federated States of Australia and is known as 'The Little Sister.'

"After the visit of Miss Martha Root in 1939 there were only two members in Tasmania, Miss G. Lamprill and Miss E. Jensen, of Hobart. Very soon Miss K. Crowder joined the ranks and there was an ardent, active group of three. The visit in 1940 of Mrs. M. Almond of Adelaide, for one month, was stimulating and helped the little group on its way to progress and achievement.



Bahá'ís gathered in the new Bahá'í Cemetery in Ismá'íliyyih, Egypt.

"Realizing the vital importance of giving people an opportunity of hearing about the Cause, four public meetings were arranged during the months of September and October, 1940, the subjects presented being 'The Pattern for a New World Order,' 'True Education,' 'The Oneness of Religion and Humanity,' and 'A World Message.' The first lecture of the series was given by the Secretary of the N.S.A., Miss Hilda Brooks, who had traveled from South Australia especially to assist in this new venture. The second and third were given by Miss Lamp-rill and Miss Crowder, respectively. The fourth and last by Mrs. O. Routh of Sydney.

"In 1940, when there were still only three Bahá'ís in Hobart, a Melbourne Bahá'í settled for a time in Launceston at the northern end of Tasmania. By traveling over one hundred miles the four Bahá'ís met on several occasions and in a spirit of great happiness Isept some of the feasts together.

"The teaching work now gathered momentum, the little group met regularly to study the Teachings, advertised lectures were given in Hobart and Launceston and a fourth member was enrolled. The flying visit of Mr. and Mrs. Bolton of Sydney, when they spent a few days in Hobart and gave two

lectures, created interest and greatly encouraged the small group. As time went on the indefatigable labors of the Hobart believers bore fruit, new members were enrolled, a youth group formed and a summer school held. There are now in 1944 eight members and bright prospects of a Spiritual Assembly being formed before long."

A special bond unites the Americas in the spiritual creation of Bahá'u'lláh. His message directed to the presidents of the American republics in His Holy Book, the *Aqdas*, calling upon them to raise up the crushed and destroy oppression, formulated a mission which destiny already makes visible in the world of events. 'Abdu'l-Bahá could not include Central or South America in His journeys between 1911 and 1913; but the Master made the Bahá'ís of North America trustees of a teaching mission the first stage of which was the carrying of the message to Central and South America.

The Inter-America activities of the American Bahá'ís have been reported in previous volumes of *The Bahá'í World*. The significant advances made since 1940 have been made the theme of a special article in the present volume. It will suffice here to note merely the main outlines of the work.

An increasing amount of space in *World Order Magazine* has been devoted to sketches drawn by pioneer teachers of the countries in which they have settled or traveled. Since 1940, for example, the magazine has published: From a Panama Diary, by Louise Caswell and Cora H. Oliver; Venezuela, by Emeric Sala; A Bahá'í Pioneer in Paraguay, by Elisabeth H. Cheney; Brazil in Renaissance, by Beatrice Irwin; Buenos Aires, by Philip G. Sprague; Panama, The Crossroads, by C. E. Hamilton; and Pioneer Journey, by Virginia Orbison. These intimate diary recordings make the Bahá'ís of North America feel that they are a part of the vivid experience, and enlarge the area of direct ethical responsibility to take in all the American republics.

In addition to these, the magazine recalled Martha L. Root's journey to South America in 1919—the beginning of work under the Master's Plan—in Helen Bishop's To South America in 1919, an editing of Martha Root's letters; and recorded the construction of the monument at the grave of Mrs. May Maxwell in Amelia E. Collin's account, A Bahá'í Shrine in Latin America.

Two Bahá'ís of North America and two of Central America contributed first-hand accounts directly to the editors of The Bahá'í World, and these have been made available for use in this survey.

Dr. Malcolm M. King briefly described the formation of the first Bahí'í group in Jamaica:

"My feeling, on arrival in Jamaica on the 23rd of October, 1942, was somewhat dampened by the lengthy and searching inquiry of government officials at the airport, followed by many weeks of disillusion and disappointments. The poverty and misery of the masses of people further enhanced my depression. It was only after many months of constant effort that this feeling was submerged, and a ray of light became discernible amongst those with whom I had worked so strenuously. I had much publicity in three papers, one daily and two weeklies. So there was a constant stream of publicity coming from the press which kept the Bahá'í Cause before the public eye. Many inquirers wrote from the country parts asking for information and

literature. Two parishes, (others than those two where my work was concentrated) were visited, and talks were given in each, two talks in one and one in the other. A total of twenty-six talks were given during my stay, in homes, halls and churches, to attendance numbering from 8 to 175 people each, and for a total of more than 870 people. Individuals and groups in homes, numbering less than eight, are not accounted for, but were very considerable. There were more than fifty people known to me who read one or more books (chiefly *Bahá'u'lláh* and the New Era).

"Before June, 1943, my efforts consisted of visiting contacts and making new contacts, giving talks and explaining, to the best of my ability, the Bahá'í Teachings. These contacts were made among all classes of people, white, colored, Chinese, Indian, Jewish, doctors, dentists, lawyers, business men, chiropractors, pharmacists, nurses—some very influential people. Their reactions, except for a few, were not different from the general run of people here in America—possibly more conservative, because of their English background and influence. In the main, they were very apathetic to new spiritual truths, yet were not antagonistic. They would listen patiently, but always made excuses when asked to investigate.

"In June I was able to form my first study group (through a seemingly accidental meeting) out of which came two declared believers. The second study group followed closely the first under very similar conditions. Five declared believers came out of this group. These two groups were merged by meeting together at least once each week. Because of different locations and time they still carry on as separate study groups; but declared believers meet as an organized group at 190 Orange Street, the regular Bahá'í meeting place. This group has elected the various officers, as if they were a duly constituted Spiritual Assembly, and these officers were elected in accordance with Bahá'í procedure."

Miss Eve B. Nicklin, who has spent several years in Peru, contributes this interesting account:—

"As Lima is fast becoming the hub of the western coast it has been blessed with

visiting Bahá'is en route to other South American countries. Philip Sprague spent a week in Lima in October, 1942. A group of sixteen friends met in the Hotel Bolívar for a Bahá'í meeting. Later follow-up teas were given. Mrs. Enos Barton came for eight days in December of that year, and Flora Hottes has spent two vacations here. At both times she made valuable friends for the cause of Bahá'u'lláh. A short visit was made by Etta Mae Lawrence.

"The *Instituto Cultural Peruano-Norteamericano*, where I have been employed since 1943, has given me one of the greatest opportunities to make contacts with both the students and my fellow-teachers. Choosing a topic of universal nature for discussion in the classroom has led to a more direct method of teaching the Faith after classes.

"Two young men have gone to the United States to attend universities, and have been given letters of introduction to Bahá'í communities. But the greatest opportunity of all came by the way of the first summer school ever to be held in Peru for the Peruvian teachers of English. I was asked to be one of the teachers in this pioneer work. My subject is to introduce them to American Reading. I have as pupils one hundred teachers from not only the city of Lima, but from many of the provinces. I felt sure it was Bahá'u'lláh's work when the superintendent said to me, 'Meeting all these people may help you with your work.' He has never mentioned my Bahá'í work to me since the first conversation we had had about it a year ago when he asked me what I was doing in Peru. Dovetailing with this scheme of things to come, came Virginia Orbison to Peru. She having been employed in the research library for Paramount pictures, who better could I have had as guest speaker in my classes? So tactfully did she weave in the great message that it was easy for me to invite those who were especially interested to come to the Bahá'í Home to hear more. Several groups have met with us and all have listened eagerly to a Bahá'í talk. We are looking forward to the meeting with nearly all the hundred teachers in this way. These meetings have already had ramifications because we have been invited into

their home to tell the good news to their friends and families.

"Flora Hottes reported that Alicia Bustimente of Lima, Peru, has become a Bahá'í in La Paz, Bolivia, and is returning home in the Fall to spread the message among her wide circle of friends here.

"While looking for a pension for Flora, we seemed to have been led right up to the door of Sra. Isabel Tirade de Barreda who was destined to become the first believer to send in her name from Lima, Peru. Sra. Tirade de Barreda, Virginia Orbison and myself celebrated this historical event on the Bahá'í Feast Day, February 7, 1944."

The first native Bahá'í of Nicaragua, Sra. Blanca Victoria Mejia, pays tribute to the teachers who brought the message of Bahá'u'lláh to her people:—

"Beginning in 1941, the first one was the unforgettable and sweet Mrs. Frances Benedict Stewart. She, with her words filled with eloquence, is like a torch that lights our souls; but as in these times certain things are misunderstood that develop during this period, she was also misunderstood here, although not by all, for some of us were captivated by her elevated ideas and advice. Full of wisdom the seeds are that today little by little are growing in Nicaragua.

"Likewise, there was among us Mr. Mathew Kaszab, an ingenious man with a great heart. Those that knew him thoroughly were able to say that he was a saint. He remained two years in the country, but he also was not understood, and from then on he did not accomplish much in spite of his great wishes; his gentleness and humility were completely misunderstood.

"Also, a Mr. John Eichenauer honored us with his presence, an irreproachable youth, dynamic and with a clear intelligence, who presided at various gatherings of enthusiasts of the new Faith; but as a migratory bird he only remained two days in our capital. Then Mrs. Louise Caswell favored us gently with her talks full of sweetness and delicacy.

"Today, the Bahá'í Faith in Nicaragua is limited to a few seedlings recognized by souls following the light, but we try to sow them in many hearts. We are not dismayed, convinced by our eyes that the bigger and

more important things have a small, almost imperceptible origin."

In January, 1944, Sr. Gerardo Vega acted for the Spiritual Assembly of the Bahh'is of San José, Costa Rica, in compiling the salient details of the work in that city:—

"From March, 1940, the time of the arrival of the pioneers Mrs. Amalia Ford and Mrs. Gayle Woolson in Costa Rica, until the present time the new ideas have inspired investigators who have felt the waves of knowledge that are renewed and harmoniously extend to the fertile shores of the minds of those who recognize and acknowledge the eternal and ancient Truth. This requires the constant human realization and the opening of fragrant new paths that the human race needs as its consciousness widens,

"With the assurance which spiritual ideas produce when applied to the service of humanity, the pioneers arrive in our country and are directed to the Chamber of Commerce of the city. By this organization they are then directed to the Theosophical Society.

"After several months of work the first Spiritual Assembly was elected on April 21, 1941, with the following membership: Sr. Jose J. Ulloa, Chairman; Sra. Gayle Woolson, Vice Chairman; Sr. Guido Contreras, Corresponding Secretary; Sr. Raul Contreras, Recording Secretary; Sra. Ester Urena, Treasurer and Sr. Felipe Madrigal, Sr. Consuelo Miranda, Sra. Anita Clachar, and Sra. Amalia Ford. Mrs. Amalia Ford returned to the United States on September 17, 1941. The formation of this first Spiritual Assembly was really the foundation stone of all that has been made possible for the Cause in Costa Rica.

"In order to extend the cultural work of the Assembly an invitation has been extended from time to time to Prof. Roberto Brenes Mesén, Prof. J. Joaquin Garcia Monge, Prof. José B. Acuña and to the eminent lawyer Benjamin Odio. The assistance of these distinguished gentlemen and their presence in our Center has undoubtedly augmented our prestige.

"On April 11th, 1941, the official Gazette of the Government published the statutes recognizing our Cause under the legislative

rules governing religious organizations, lodges and other similar societies. We must acknowledge with great appreciation that it was due to the assistance of Lawyer Benjamin Odio that no difficulty was encountered in the passage of our application since it was presented by a recognized judicial authority who was interested in the Cause.

"On April 21st, 1942, the second Spiritual Assembly was elected consisting of the following members: Sr. Serapio Hernandez, Chairman; Sr. Guido Contreras, Vice Chairman; Sr. Carlos Porras, Cor. Secretary; Sr. Raul Contreras, Recording Secretary; Sra. Blanca Lacayo, Treasurer; Sra. Isabel de Porras, Sr. Pedro Ujueta and Sra. Gayle Woolson.

"During this administrative period the work was carried on with more assurance. Not only were material conditions better but we benefited by the experience of the first year which was one of hard work and there was a greater willingness to serve. At the end of this period a committee for consultation was formed consisting of Sra. Gayle Woolson, Sr. Serapio Hernandez, Sra. Rosa Quesada, Sr. Raul Contreras and Sr. Gerardo Vega. The most important accomplishment of this committee was a series of papers twelve of which dealt with the Bahh'í Principles and six were dedicated to the Prophets.

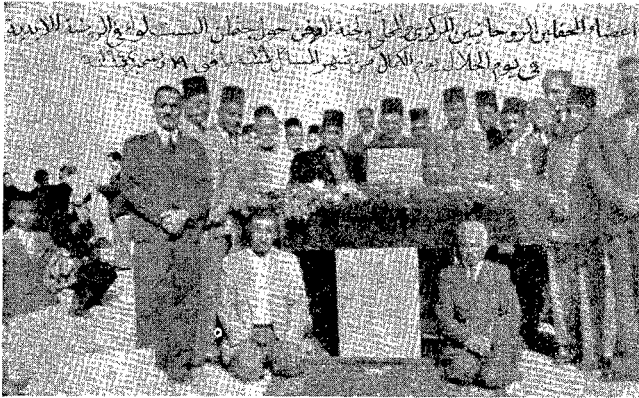
"In the well known magazine 'American Repertoire' an article on the Temple written by Mrs. Woolson has been published.

"Our treasury has been organized in such a way that it now modestly assists in defraying the expenses of the administration.

"Through the activities of the corresponding secretary we notice that the correspondence is extensive and that it puts us in contact with the activities of similar groups in the Americas. The Library is well stocked with Bahh'í books.

"Among the activities for the promulgation of the Faith we record the formation of a Group in Puntarenas which has been functioning for three years and is now a duly organized Spiritual Assembly."

As the period under review opened in 1940 the North American Bahh'is active in the field were: Panama, Mrs. Louise Cas-



Cairo Baha'is Gathered to Re-inter Mrs. Getsinger's Remains.

Lua Getsinger, one of the first American believers, known as the "Mother teacher of the West," was originally interred in a Christian cemetery in Cairo; with the help of the State Department in Washington, the American Consulate in Cairo, and the Egyptian Bahh'i Assembly, her body was removed to the Bahh'i Cemetery.

well, Mrs. Cora Oliver and Peter Caswell; Puerto Rico, Mrs. Katherine Disdier, Miss Ronhieh Jones; Cuba, Mrs. H. Emogene I-joagg, Miss Josephine Kruka, following Mr. and Mrs. Philip Marangella who returned earlier in the year after forming a group; Haiti, Mr. and Mrs. Ellsworth Blackwell; El Salvador, John Eichenauer, Jr., and Clarence Iverson (Mr. Eichenauer is returning shortly); Costa Rica, Mrs. Gayle Woolson, Mrs. Amalia Ford; Santo Domingo, Miss Margaret Lentz; Nicaragua, Mathew Kaszab; Colombia, Gerrard Sluter; Venezuela, Miss Priscilla Rhodes, Mr. and Mrs. Emeric Sala being en route to Canada; Brazil has an Assembly at Bahia; Rio de Janeiro (temporarily), Miss Jeanne Bolles; Uruguay, Wilfrid Barton and (temporarily) Mrs. Mary Barton; Argentina has a Spiritual Assembly; Bolivia, Mrs. Eleanor Smith Adler; Chile, Mrs. Marcia Stewart Atwater; Ecuador, John Stearns; Paraguay, Miss Elisabeth Cheney. At Honduras and Guatemala, after teaching work by Mr. Sluter and Tony Roca, there are groups with native membership. Mexico

City has a local Assembly. Plans are under way to establish Miss Eve Nicklin in Peru, while Mr. and Mrs. Roscoe Wood are preparing to locate in Brazil. Contacts were made at Jamaica during a six months' stay by Mr. and Mrs. Shaw. Philip Sprague spent some months at Buenos Aires, with notable results. Mrs. Frances B. Stewart has translated, published, distributed books to pioneers and groups, and maintained teaching activity and contacts in Mexico City, Honduras and Guatemala.

Since then, the number has been increased by new pioneers and also some believers able to travel and visit various Bahá'í centers in Central or South America. These include:—

Mr. and Mrs. R. Y. Mottahedeh, who traveled extensively; Beatrice Irwin, Brazil; Mr. and Mrs. C. E. Hamilton, Panama; Eve Nicklin, Peru; Mrs. Ella Guthrie, Mrs. Edith Marangella, Lncien McComb and Mrs. Ayned McComb, Puerto Rico; Mrs. Amelia E. Collins, Chile, Argentina, Uruguay, Brazil; Marshall Eichenauer, El Salvador, Guatemala; Louise Baker, Colombia; Mrs. Dorothy

Baker, Colombia, Venezuela; Ruth Shook (Mrs. Fendell), Colombia; Dr. Malcolm King, Jamaica; Mrs. Marcia Atwater, Chile; Gertrude Eisenberg, Brazil, Paraguay; Mrs. Florence Keemer, Mexico, Guatemala; Julia Regal, Panama; Virginia Orbison, Chile, Paraguay; Jean Silver, Cuba; Etta Mae Lawrence, Argentina.

The martyrdom of Mrs. May Maxwell in Buenos Aires, and that of Mathew Kaszab, who died in Texas of the effects of hardship and suffering sustained in Nicaragua, are the pledge that the trusteeship conferred by 'Abdu'l-Bahá will be fulfilled throughout the Americas, forming an inter-continental basis from which in future will be launched the spiritual crusade to achieve the oneness of mankind and the triumph of the Bahá'í teachings throughout the world.

As the date of April 21, 1944, approached it was evident that either a Spiritual Assembly or a group has been formed in all the American republics. The detailed information is indicated on the teaching maps inserted at the end of this volume.

THE HOUSE OF WORSHIP

Completion of the exterior decoration of the House of Worship at Wilmette, Illinois, has already been listed as one of the three major undertakings by the American Bahá'ís in the last seven years of the Bahá'í Century ended May 23, 1944. The work on the Temple was officially completed early in January, 1943. The subject of Temple construction is presented elsewhere in the present volume, but for purposes of record in this survey the successive contracts undertaken since 1940 are mentioned, as follows: Main story, exterior decoration, \$207,552.39
Circular steps 50,817.84

Total construction 1940-1944, \$218,370.23

These figures bring the total construction costs from 1921 to \$1,341,929.88, to which must be added cost of other structures on the grounds, grading, etc., amounting to \$50,111.45, and cost of land, \$11,500.00, making final total of \$1,443,541.33.

BAHÁ'Í MEMORIALS

In grateful devotion to their sacrifices and services to the Faith, the believers have

raised monuments over the graves of a number of martyrs since 1940.

From Persia the Assembly reports that the memorial designed by the late Myron H. Potter of Cleveland, and contributed by the American believers, in honor of Keith Ransom-Kehler has been completed under the supervision of the Persian Bahá'ís at Isfáhán. The members of the National Spiritual Assembly visited the tomb and remained at Isfáhán a number of days. In 1943 the Guardian advised the Persian Assembly to build monuments at the graves of the King of Martyrs and the Beloved of Martyrs, most famous of the early believers tortured and slain by fanatics in Persia, in the same city. The Assembly provided an engineer from Tíbrán to carry out the construction, the cost being met by general subscription of the Persian Bahá'ís.

The Assembly of Egypt, after obtaining government permission to maintain a Bahá'í cemetery, arranged for the transfer of the remains of the late Abu'l-Faḍl and of the late Lua Moore Getsinger and their permanent reinterment therein. To fulfill official requirements, the American Assembly secured the written permission of Mrs. Getsinger's closest surviving relative, Mrs. Howard Struven, and through the State Department filed this permit with the Egyptian authorities. On December 18, 1942, the members of the National Spiritual Assembly, together with its committee who carried out the transfer, accompanied by representatives of all Bahá'í communities of Egypt, conducted a service at the Bahá'í cemetery during the reinterment. The memorial to be erected to Lua Getsinger, famous and beloved American Bahá'í teacher in the days of the Master, will stand beside the tomb of the great Abu'l-Faḍl.

American believers have also a direct concern with the transfer of the remains of Mírzá Abu'l-Faḍl, that great teacher sent here by the Master many years ago, to the new Bahá'í cemetery. The records made available by George O. Latimer who acted for the Committee in charge of subscriptions toward the construction of a suitable monument in Mírzá Abu'l-Faḍl's memory indicate that a total of \$708.10 was contributed to that purpose in 1919, 1920 and

1921. The Master's Ascension and the changes in the administration of the Cause resulting therefrom interrupted the work and the special fund was turned over into the general fund of Bahí'í Temple Unity which later became the present National Bahí'í Fund. Shoghi Effendi now wishes this special fund, latent for so many years, to be transmitted to the National Spiritual Assembly of the Bahá'ís of Egypt for a Memorial to be constructed, in the Bahí'í cemetery now available. Thus the contribution which the American Bahá'ís made more than twenty years ago, in grateful appreciation of Abu'l-Fadl's unique teaching mission in North America, can at last be consummated. Had the Memorial been built earlier, the Baha'is of Egypt would have been deprived of the opportunity to establish publicly the importance of their Bahí'í cemetery which they now possess.

Beside these blessed ties connecting the American Baha'is with those of Persia and Egypt, the passing of Martha L. Root and of May Ellis Maxwell have led to the raising of shrines in Hawaii and in Argentina to which the hearts of the American believers fervently turn.

Designed by C. Mason Remey, the Memorial to Martha L. Root is in the form of a tablet inscribed with the Greatest Name, words of Bahá'u'lláh and 'Abdu'l-Bahá on teaching, and the Guardian's words which confer upon her so high a spiritual station. Her grave is beautifully situated in a cemetery of Honolulu, and the monument was made under the supervision of the Honolulu Assembly.

William Sutherland Maxwell designed the memorial which stands at the grave of Mrs. Maxwell in Quilmes Cemetery, Buenos Aires. We fortunately have this first-hand account written by Mrs. Amelia Collins who proceeded to Buenos Aires as representative of the American National Spiritual Assembly and supervised with Sr. Tormo, Sr. Barros and Wilfrid Barton the execution of Mr. Maxwell's design and the placing of the completed Memorial at the grave, where impressive prayers and readings were conducted by the Bahí'ís of Argentina and the United States. Quoting from Mrs. Collin's article in *World Order*, December, 1943:—

"At the time of the passing of May Maxwell at Buenos Aires, Shoghi Effendi cabled to her husband, Sutherland Maxwell, 'Her tomb, designed by yourself, erected by me, on the spot where she fought, and fell gloriously, will become the historic center of pioneer Bahá'í activity.' By June, 1942, the plans for carrying out the wishes of Shoghi Effendi were complete. The design, photographs, drawings and specifications for the monument had been received by the National Spiritual Assembly from Mr. Maxwell in Haifa. A sample of the fine Carrara marble which the Buenos Aires Bahá'í committee had secured had arrived. It now seemed well that someone go to Buenos Aires as a representative of the National Assembly to 'consult and work with the committee there—rather than to depend upon the slow and uncertain method of correspondence. So it was agreed that I should represent the National Assembly, go to Buenos Aires and help in seeing that all plans were faithfully and fittingly fulfilled. Immediately on this decision a cable was sent to Shoghi Effendi, asking his wishes and advice. His reply confirmed our plans.

"While standing at the hotel desk filling out the questionnaire required of visitors a momentary feeling of loneliness passed over me as I realized that I was in a country where I did not speak the language of those about me. Suddenly the porter said, 'You are Mrs. Collins?' and handed me a cablegram. The message was from Shoghi Effendi and read, 'Prayers accompany you always, everywhere. Deepest, loving appreciation.' Immediately I felt at home in spite of the fact that on account of my many delays the friends in Buenos Aires did not know of my arrival.

"Early the next morning a messenger was sent to Sr. Tormo, the chairman of the Buenos Aires Bahá'í Assembly, and in a very few minutes he was at the hotel extending me a true Bahí'í welcome. In a short time several other believers dropped in and again it was demonstrated that the Faith is one and unites hearts wherever believers come together. At once arrangements were made to visit our beloved May's grave. Right after lunch we started. How shall I describe the quaint, lovely, simple spot—

so well chosen—right out in the open country, some distance from the village of Quilmes. The peace and quiet of the place was broken only by the birds singing their early spring songs. Here it was that Jeanne Bolles and Wilfrid Barton had found the 'fitting spot' for the last resting place of May Maxwell's body, henceforth a place for pilgrimages. We entered the little gate, placed our simple offering of flowers and then gave thanks to Bahá'u'lláh, remembering the many dear friends in many lands, and asking God that they, too, would be permitted to visit this sacred spot.

"The first to make a pilgrimage from the United States to this revered place had been Philip Sprague. Not many weeks after the burial he had laid on the grave fragrant flower petals from the sacred shrines in 'Akbb and Haifa sent by Shoghi Effendi and Ruhyyiyih Khlnum. There will be other pilgrimages—many—for the Guardian denotes May Maxwell as one of the 'three heroines of the formative age of the Faith of Bahí'u'llih' now 'living in solitary glory in the southern outpost of the Western Hemisphere.'

"Monday Sr. Tormo, Sr. Barros and I inspected the block of marble. It was a great satisfaction to see the huge block of Carrara marble—the envy, I learned, of all the sculptors in the region who had hoped to have at least some of it to carve. Then began the search for the right artist. An Italian sculptor, Mario Viciani, a Florentine, was finally found and a contract given to him to make first a model in plaster to meet the specifications. In due time the full committee was most gratified to see a fine sample of this sculptor's art shown in a plaster cast of the proposed monument and the contract to proceed with the work in marble was given to him. On May 30, 1943, several months after my return the beautiful monument was in place at May's grave and was dedicated with impressive services conducted by the Buenos Aires friends."

In deep reverence also the Bahí'is of America acclaim the Memorial raised in honor of the late Hyde Dunn in Australia, that built in Tíhrán commemorating the late Dr. Moody and the stone marking the

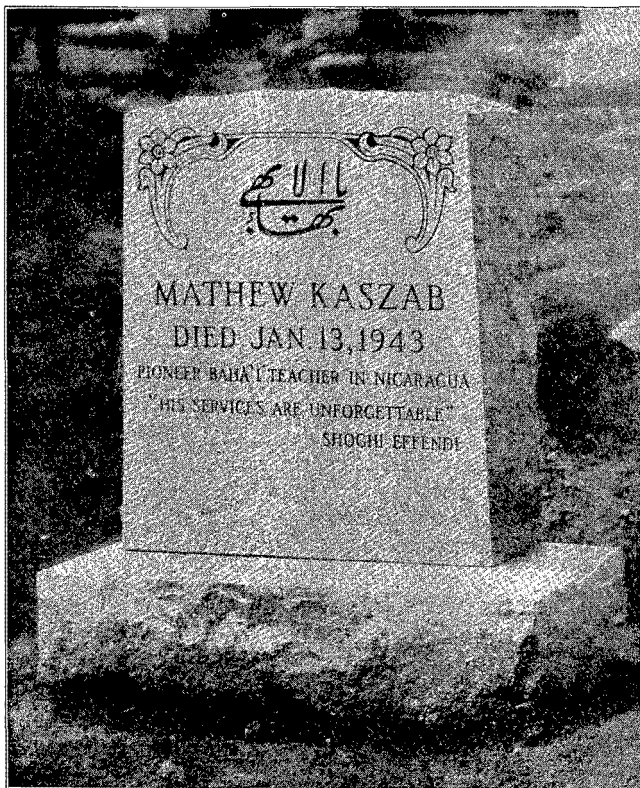
tragic yet heroic grave of Mathew Kaszab in Brownsville, Texas, provided by the first chairman of the Inter-America Committee, Loulie A. Mathews. In his cablegram of February 21, 1941, Shoghi Effendi linked together the names of Mrs. Keith Ransom-Kehler, Miss Martha L. Root, Mrs. May Maxwell and Mr. Hyde Dunn as evidences of the historic world mission conferred by 'Abdu'l-Bahá upon the American Bahí'i community.

YOUTH ACTIVITY

The publication of *The Bahá'í World*, and the annual observance of Bahí'i Youth Day, are at present the only two fully international activities of the Bahí'i community. The maintenance of youth administrative bodies and youth programs during the war years has been difficult. The claims made upon the youth of the world have well-nigh expended their powers in action outside the realm of the spirit. The youth between fifteen and twenty-one have recognized the highest of all claims, the call of God, exemplify the quality of trust devotion if not impressiveness of numbers. One feels the ardor of this small yet intent group in every report made about their work by the Assemblies of East and West.

We have, for example, this impressive record from Persia, where the young people have not been drafted:—

"The Bahá'í Youth Committee in Tíhrán has over a thousand members regularly attending its sessions. One hundred and one persons serve on its sub-committees, which handle finances, teaching, study of the Faith, education, census, arbitration, and sports. Four thousand youth participate in the annual Youth Symposium, and hundreds attend the public speaking and teacher training classes. The National Youth Committee conducted a summer school in Tíhrán, 213 youth attending, and many adult auditors; this Committee likewise invited youth delegates from the provinces to attend; thirty localities sent representatives and these were guests of the Committee in Tíhrán for ten days. The Committee also had charge of eleven Bahí'i orphans pending organization of a separate body to care for them. Forty youth are continually occupied in giving



Memorial Erected at the Grave of Mathew Kaszab, Brownsville, Texas.
He was one of the first pioneers to arise to meet the requirements of the
Seven Year Plan.

classes in the provinces, for parents and children alike, and in holding festive gatherings for the believers. Youth committees are active in the majority of centers; that of *Iṣfáhán* established a summer school, as did the youth of *Shíráz*. During this period about twenty young Bahá'ís of Persia, top-flight scholars, left for the United States where they are completing their education.

"Bahí'í children in Persia spend two

hours every Friday in studying Bahki principles and lessons in character-building, under Bahh'í instructors. This work is supervised by the National Committee for Bahá'í Instruction. Except where persecutions make it impossible, the majority of Bahá'í children attend; in *Ṭíhrán*, for instance, ninety such classes meet in an average year. Many adults attend to encourage the children, and special events and the dis-

tribution of prizes also contribute to that end. A feature of the classes is the teaching of Bahá'í songs; the curriculum of the six preliminary classes includes successively the six volumes of character-building lessons. The seventh class studies Lessons in Religion (I) and fifteen of the Persian Hidden Words; the eighth studies Lessons in Religion (II) and fifteen additional Hidden Words; the ninth offers selections from the writings of Bahá'u'lláh and the Master, the tenth, talks of the Master, and the remaining two *Bahá'u'lláh and the New Era*.

The Australian Bahá'ís render this account:—

"The number of youth in each center is small, but the young people are active and very progressive. The Adelaide youth presented a play, 'The Golden Age' adapted from Florence Pinchon's book, *The Coming of the Glory*, at the Winter School held at Aldgate in August, 1942. This attracted the largest audience of the sessions, and was declared by all present an outstanding success, and an interesting and novel way of teaching and presenting the Cause to the public. A few weeks later the youth repeated the performance at the Bahí'í Center in Adelaide to an audience of young people. The Yerrinbool and Auckland youth followed suit and gave the play at their respective Summer Schools.

"The following is an extract from the Auckland Spiritual Assembly Report which records the work of an American Bahá'í youth in Auckland: 'Six months ago we had the pleasure of welcoming Mr. Alvin Blum, an American Bahí'í from Memphis, Tennessee, stationed in Auckland with the American Armed Forces. He generously offered to assist in the teaching work and has been of invaluable help to the Assembly. He has been able to interest a large number of people, some of whom have attended the monthly lectures and also arranged for him to give the Message to their friends in their homes. We are specially grateful to Mr. Blum for his splendid work with a group of young people who now constitute a Bahí'í Youth Group. A fireside group at Devonport has had the advantage of his valued services and this bids fair to develop into an Assembly in due course.'

"Our own young men in the Armed Forces have been indefatigable in teaching the great ethical and spiritual principles of the Bahá'í Faith. Letters from contacts made by Sergeant Jim Heggie show how great has been his influence, how well he has imparted his faith and knowledge to the other young men. The National Assembly has sent literature to his various and widely separated contacts.

"Miss Merle Brooks interested a number of people at Kapunda, South Australia, and arranged two public meetings in the town. Miss Antoinette Bolton regularly conducts a Sunday School at Bolton Place, Yerrinbool, N.S.W.

"The progressive Hobart Youth Group meets regularly; all the members attended the Summer School sessions.

"In 1944 the National Assembly appointed a Youth Committee to supervise and coordinate the activities of the youth of Australia and New Zealand. The members of the committee (Miss Hilda Brooks, Adelaide, Secretary Convener; Miss G. Lamprill, Hobart; Miss V. Hoehnke, Sydney; Mrs. R. Deem, Auckland) decided to publish a Bahí'í Youth Journal. Miss Merle Brooks, Adelaide, was appointed editor of the Journal. The youth of Australia and New Zealand are delighted at the prospect of having their own publication, the purpose of which is to provide a medium through which they might express themselves and get to know each other. Material is now being collected for the first issue, many of the youth having sent letters for the correspondence column."

Dramatic, indeed, to realize that the World Youth Day is being observed in old Baghdad:—

"The National Youth Committee has devoted much attention to the organization of these annual meetings, which offer splendid opportunities to give the Faith wider publicity especially among the youth of other religions. The Committee has endeavored to establish similar symposiums in other Bahá'í centers as well as in Baghdad, where great success has been achieved judging from the number of non-Bahá'í attendants.

"The successes achieved by the Symposi-

ums held in Baghdád are due in no small measure to the fact that these annual meetings have been held in the *Háziratu'l-Quds* which by its impressive beauty, comfortable accommodations, attractive library and other pleasing features, serves to impress a sweet and lasting memory of the occasion in the minds of the attendants. Among the speakers, there were a few non-Baha'is who extolled the Baha'i teachings wishing the Faith universal success. At the close of these meetings Bahl'i literature both in English and Arabic is distributed to the interested among the attendants."

The successive Youth Committees of America have made annual reports from which these excerpts are gleaned:—

"The Sixth Annual World Baha'i Youth Day was observed by the Youth throughout the world on February 23 (February 21 in the *Muhammadan* countries). The theme for this year's symposium was 'Is Religion Needed as the Basis for a New World Civilization?' Four subjects were suggested for presentation of this subject: 'Religion, the Civilizing Force of the Ages'; 'Religion, the Unifying Force of Diverse Peoples'; 'Religion in the Individual Life'; and 'The Bahá'í Faith as the Basis for a New World Order.'

"The committee suggested that the Youth Groups hold five study days this year in November, December, January, March, and April. These study days are designed for the young Bahb'is to gain a more thorough knowledge of the Bahi'i Writings. The subject for study this year was 'Foundations of World Unity,' a compilation of some of the talks given by 'Abdu'l-Bahá. This book was chosen in order that the Youth may not only become more acquainted with the teachings of 'Abdu'l-Bahb but also become more aware of his masterly method of teaching through making public speeches.

"The committee also recommended that the groups hold an International Evening some time during November. This activity is designed to help the groups confirm the feelings of brotherhood among the various peoples of the world.

"The Seventh Annual Baha'i Youth Symposium was held on February 22. Youth groups all over the United States, in Canada

and in several Latin American countries participated in the Symposium. Talks were given by the youth on the general theme, *The Creative Spirit in Modern Society*. The outlines, appearing in the February 1 issue of the *Bahá'í Youth Magazine* concerned the influence which religion has had all through the ages and placing primary emphasis on the New Cycle—the historical background of the Bahl'i Faith and the lives and station of its Founders. A message of greeting to the Guardian, to be signed by the youth in the various communities, was sent out by the National Youth Committee. These are to be compiled in a scrapbook to be sent at a later time to the Guardian. Although world conditions made contact with groups in other lands impossible for the most part, we trust that in communities where it was possible, the young Bahá'is have kept alive this traditional youth activity.

"Through the Inter-America Committee fourteen youth groups in Central and South America were contacted, including Santiago, Chile; Recife, Brazil; San Jose, Costa Rica; Vedado, Cuba; Montevideo, Uruguay; San Juan, Puerto Rico; Ancon, Canal Zone; Nicaragua, San Salvador; Asuncion, Paraguay; Tegucigalpa, Honduras; Mexico City; Ciudad Trujillo; Caracas, Venezuela.

"Letters of greeting from the National Bahl'i Youth Committee and plans for the International Bahb'i Youth Symposium were sent to these groups. The groups that replied were as follows: Havana, Cuba; Tegucigalpa, Honduras; San Salvador, El Salvador. These three places had definite youth groups and took part in the International Symposium. Miss Priscilla Rhoads also replied from Caracas, Venezuela, but there are as yet no Bahi'i youth in Caracas. Miss Margaret Lentz of Ciudad Trujillo also replied saying there were no Bahá'í youth in Ciudad, but she would hold a meeting for some of the students on the day of our International Symposium.

"A survey of youth groups, isolated youth, and servicemen was initiated through questionnaires to Local Assemblies and Regional Committees. Replies from 46 Assemblies and 7 Regional Committees have put us in touch with 20 youth groups in or-

ganized communities, 3 other youth groups, and unorganized youth in 8 Assemblies and 54 other localities. Eighteen Assemblies reported no young people at all. In addition, the Committee is corresponding with 50 Bahá'í men in military service. Doubtless there are many other youth whose names have not been sent us.

"We are also proud to list the following youth who pioneered in 1942-43: Anne McGee, Calgary; Farrukh loas, Sally Sanor, Harmon Jones, Boise; Anita loas, Edmonton; Eva Flack and Adrienne Ellis, Greensboro; Laurreta Voelz, Regina; Mr. and Mrs. Richard Walters, Albuquerque; Mary Bower, Providence; Clair Gillespie and Eunice Shurcliff, Laramie. (To our best knowledge these are the youth, although many pioneers were very little older.)

"To maintain contact with all of these youth, a series of bulletins were issued. In writing these, we were mindful of the paramount claim of the Seven Year Plan, and the stresses of this War period. Bulletin No. 1 (Volume 8), issued in November, was devoted to an appeal for youth pioneers. Bulletin No. 2, January, reported the activities of our servicemen. Bulletin No. 3, March, provided suggestions for the organization and conduct of youth groups.

"World Bahá'í Youth Day, now in its eighth year, was called for March 7, 1943, thus demonstrating our solidarity in the midst of world chaos. The theme, 'World Unity Is Our Goal,' was based on the last pages of 'The Unfoldment of World Civilization,' Bahá'í youth in every continent were invited to join us, and an effort was made in the Western Hemisphere to underscore the approaching triumph of the Seven Year Plan, through symposiums in as many States, Provinces, and Republics as possible. The Persian National Youth Committee wrote us of 'the enormous appeal' of symposiums there, and Bahá'í youth of Uruguay translated the Guardian's pages for the use of other Latin American groups.

"Help to Bahá'í servicemen was a prime objective. Through personal correspondence they were put in touch with nearby Bahá'ís, addresses were exchanged between them, and all material issued by the Committee was sent. Other believers who wished to write

them were given addresses, and each bulletin carried a special section of their news. An important part of this work is the follow-up and cordial welcome which all Baha'is are urged to extend to these Bahá'í men, who are serving throughout the U. S., on the seas, and as far away as England, Alaska, New Zealand, and the Solomon Islands."

INTERNATIONAL COOPERATION

The Bahá'í community today is composed of a number of national bodies, each administratively independent, functioning in a world Faith under one Guardian who represents the oneness underlying this great variety of national and racial types. Mutual action among these different national groups is instantly possible at all times, but in practice they are engaged in matters of teaching and internal development which takes internationalism for granted without participation in projects of a directly international character. It has been the effort to teach that primarily produced mutual activity among Bahá'ís in different parts of the world. From time to time definite projects, like the construction of the House of Worship, or appeals to civil authorities for mitigation of persecution, have been carried out under the direction of 'Abdu'l-Bahá or the Guardian.

The international activities or actions culled from the current record are significant more as expressive of the fundamental oneness of the Baha'is than their possession at this time of any social mechanism concerned with and equipped for international Baha'í affairs. That mechanism, reinforcing and fulfilling the function of the Guardianship, will come into being with the Universal House of Justice. Strictly speaking, any inter-Assembly actions taking place at present are responses to the Guardian and not mutual projects performed by the Bahá'í bodies through representatives duly qualified for participation in inter-Assembly affairs.

References have already been made in the course of this survey to certain matters of concern to several or all the national Baha'í communities. From the available reports the following instances are added to the record.



Students, Bahá'í Youth Academy, San Salvador.

The American National Spiritual Assembly reported in 1941:—

"A number of situations have arisen this year which very poignantly bring home to us the tragic condition of affairs confronting believers in other lands. In the spring of 1940 the Assembly received an appeal from the National Spiritual Assembly of the Bahá'ís of the British Isles for hospitality to twenty-five Bahá'í children. A special committee was appointed to make arrangements with the American Bahá'ís who could care for one or more children, and within a few weeks reported that the entire number mentioned by the English Assembly could be placed. Difficulties, however, arose in connection with the sending of children out of that country, and the friends who were prepared to give hospitality were not called upon to render this precious service. It is noted, however, as part of our history, that the appeal created a magnificent response and the American Bahá'í community arose to meet the emergency in full.

"Believers, likewise, have volunteered to finance the cost of transportation of Lidia Zamenhof and to guarantee her support in this country; but despite efforts put forth through every available official channel, Miss Zamenhof's whereabouts and condition are not accurately known nor has it yet been

found possible to arrange for her travel to America through the authorities in charge of her country at this time. May we hope and pray that some means will be found to provide for the future of this renowned servant of the Faith."

The Bahá'ís of 'Irq cite four instances:—

"During the period under review the National Spiritual Assembly endeavored to demonstrate unity of purpose and to promote the vital interests of the Faith throughout the Bahá'í World. The 'Iráqí Bahá'í Community has seized every opportunity that presented itself to show their spirit of cooperation with their fellow believers in other parts of the world. The following are some of the instances whereby the National Spiritual Assembly shared in the shouldering of some constructive enterprises undertaken by other Bahá'í Communities.

"1. £.200. Was remitted to the Spiritual Assembly of Damascus as a contribution to the Haziratu'l-Quds Fund.

"2. £.300. Was sent to the National Spiritual Assembly of Egypt for the construction of a National Bahá'í Headquarters in Cairo.

"3. Rupees 11,500. Was forwarded to the National Spiritual Assembly of India and Burma for the construction of a National Haziratu'l-Quds in New Delhi.



Bahá'ís Gathered to Celebrate the Feast of Riḍván in San Salvador, 1943.

"4. \$12 Australian pounds was offered to the National Spiritual Assembly of Australia and New Zealand for the erection of National Bahá'í Headquarters in Sydney.

"These insignificant contributions were a source of pleasure to our Beloved Guardian and a concrete evidence of the unity and solidarity of the Bahá'í communities throughout the world."

The Persian Bahá'ís have contributed munificently to their co-workers in other lands:—

"Persia has likewise, during this period, contributed 1,000 pounds each toward construction of the Ḥazíratu'l-Quds of Syria, Egypt, and India; 2,500 pounds toward that of Australia and New Zealand, and 500 pounds toward that of Kowayt, Balú-chistán."

From a San Francisco paper of February 18, 1944 we cite a most interesting type of Bahá'í cooperation—the sending of students from Persia to the United States:—

"With all the exuberance of American tourists in a foreign land, nine young Persians, here to study at universities in the United States, were taking in the sights of San Francisco today.

"Their American guides, Mrs. Leroy Ioas and Miss Lucy Marshall, were breathless trying to keep pace with enthusiasms, which

ranged from delighted chuckles over American radio programs to whole-hearted approval of California's climate—so like our own Persia.'

"In well-spoken English they told of the 'city within a city' built inside their capital, Tíhrin, exclusively for the students of their university. They were proud of the modern 1000-bed hospital in the capital, now taken over for use by Allied soldiers and of the fact that many of the younger Persians are learning to speak English.

"The American women who taught us said, when we first asked for instruction, 'We have not the time nor the space for you'; Firuz Kazemzade, 19-year-old son of a Persian diplomat, who spoke for the group, said, 'They hold English classes from 7 in the morning till 9 at night, and always they are rushed.'

"They were surprised that any one should think their women veiled.

"'Oh, no, they do not wear veils, have not for 10 years. Universities are co-educational, and the women study medicine and teaching. In the dental classes they outnumber the men. . . .'

"Their trip to this country was a long one, starting in Tíhrán last November and ending in Los Angeles a week ago.

"They were still in Persia at the time of the

'Big Three' conferences between President Roosevelt, Prime Minister Churchill and Premier Stalin, but did not learn of it till they had reached India.

"We knew something was happening because we could not send or receive cables, and the radios were silent."

"All members of the Bahb'i Faith, they are here to continue studies started in Persia because 'We feel America has made such strides in science.'

"Two of the boys, Shidan Fatheazam, 16, and Amin Banani, 17, will prepare for college at the Montezuma Boys School.

"Of the others, Hushang Javid and Manucher Javid, both 22, will continue medical studies at Columbia; Farhang Javid, 19, and Rouhollah Zargarpur, 21, will enroll at MIT in Boston; Nasrollah Rasekh, 19, and Firuz Kazemzade plan to enter Stanford; and Rouhollah Rahmani, 25, who completed the required two years of military service and who has degrees in agriculture and engineering, will study at the University of California."

ATTACKS UPON THE FAITH

The careful student of current religious expression cannot fail to overlook the increasing number of evidences on the part of some ancient faiths that they feel the need of counterbalancing the utter spiritual failure signalized by a general international war. Unable to prevent it, they seek to seize the swift flow of events toward a new order in order to reaffirm an ancient authority under new and more acceptable conditions. Since theology has failed to guide society, they would now substitute a social program as the determiner of events. After godless states have arisen among large number of their communicants, they seek closer association with civil authority in a post-war world in order to substitute its power for the lost power of faith in God.

In all such trends, the climax of the experience comes with conscious effort to destroy the Faith of Bahá'u'lláh. As long as it endures, any other claim to spiritual influence rests upon something outside the true realm of religion: it rests upon a treaty or understanding with civil government, or influence with the rulers, or possession of great prop-

erty holdings, or the exercise of financial weight, or the substitution of a great tradition for living faith in the hearts of the masses of people. Shoghi Effendi has traced the operation of the principle which we first find revealed in Bahá'u'lláh's Tablet of Íqán. The history of these passing years must needs produce the material for another stupendous crisis in human affairs—the crisis which will inevitably arise when the people discover that political and economic arrangements, lacking roots in spiritual accord, are fruitless. Contemporary events are a promissory note which has validity only because the time for payment has not yet come.

The report submitted by the National Spiritual Assembly of Persia testifies that the day of persecution still endures in the land of the birth of God's Cause:—

"This four-year period has brought ever increasing persecutions to the Bahá'ís of Persia. Here are typical cases:

"A group of Bahá'ís from Yazd, owing to the machinations of their enemies, were imprisoned in Tíhrán. One of them died in prison.

"Because they closed their shops on the day of Bahá'u'lláh's Ascension, nine Bahá'ís of Sangisar were banished by government authorities to localities throughout Khurásin. Five women believers of Sangisar, wives of banished Bahb'ís, wrote a petition to the Sháh. Later they received the following official answer from the Minister of the Interior: 'Regarding the representations you had made to His Majesty, petitioning the return of your husbands to Sangisar: Your husbands were removed because of the ugly thing they had done and at present their return is not feasible.'

"In the same town, a Bahs'i woman died. As the manorial was being held in her home, and her brother, an aged man of eighty-five, was chanting prayers, members of the local police force broke into the house, abused and struck the old man, and took him away to prison where he was sentenced to three months' confinement for chanting Bahá'í prayers.'

"A Bahá'í of Karaj, because he held teaching meetings in his home, comparing the principles of his Faith with others,' was sentenced to nine months' imprisonment.

"A number of the Friends, because they had explained their beliefs and attended Baha'i meetings, lost government positions and were put out of schools.

"Bahá'í couples were sentenced to prison terms ranging from one to six months for being married according to Bahh'í law.

"Four Bahh'ís from Pambih-Chúlih (Má-zindarán), and one from Bunhb (Ádhir-báyján) and one from Qahfarakh (Ishfáhán) and one from Nayriz (Fhrs), in a most grievous and abominable manner were martyred for the Faith.

"The hundredth year brought severe trials throughout the country: In Qum, the arrival of settlers, although carried out with prudence and dignity, caused various seditious persons to stir up the populace, until the Bahá'ís were cursed in the streets, their houses were set on fire, threatening placards were posted, and anonymous letters sent them through the mails. A placard read: 'Wake up! The Brave, the Religions, the Wealthy, the Great! When will you take action! How long will you sleep? What gross neglect! Thieves have come into your city. They are shamelessly building a house ~~a~~ place to spread their beliefs and destroy yours. While they are still weak, uproot them! Get together—drive out the enemies of your Faith, your honor, your name, your position—drive out the Baha'ís! Do not be frightened! Your Sháh is a sháh of Islám—a defender of the Qur'án, one who, on the first day of his reign, took an oath on the Qur'án to make no law against the law of Islám. Arise! Arise! Know your duty! Follow the basic law of the land, forbid those who are opposed to Islám to serve the Government! Band together, you shall win, none shall prevail against you. Rejoice, for God is with you!'

"And an anonymous letter: 'It is learned that you are followers of the baseless belief of Bahá. Since our Law directs us in so far as possible not to unveil such shameful imputations or disclose a person's secret acts, we are therefore advising you by letter that if the report is untrue you should immediately publish your innocence in the press; and if, God forbid, you are infected with this contagious disease, you should at once close up your shop and get out of this town

—for otherwise your lives and property will be in danger. (signed) A group of defenders of the Faith.'

"Muslims and other religious groups invited persons to what was ostensibly a prayer-meeting, the real purpose being to incite them against the Bahá'ís.

"Episodes in other towns follow:

"In Fírúz-Kúh, the mullás preached against the Bahá'ís from their pulpits, until the simple inhabitants rose up, cursed the Friends, broke into the store of a Baha'i, abused and beat him.

"In Shah-Ridá, a number of the residents abused the Bahh'ís in public, and the children mocked them, shouting 'Bábí!' Houses of the Bahh'ís were stoned, and unseemly things written on the walls. The Bahá'ís were denied the use of the public baths. The local Imám-Jum'ih and other clerics incited the populace against the Bahh'ís.

"In Shírván (Khúráán) local 'ulamás and leaders plotted against the Bahi'ís; they aroused the populace, and demanded that the Bahá'í settlers return home. They gave them three days to leave town, after which time the residents were to massacre them. The Friends declined to leave. Some two thousand persons attacked them, and stoned them. Following this, they posted obscene and threatening notices on the shops of the Baha'ís.

"In Bih-Shahr (Mhzindarhn), leading people sent slanderous telegrams against the Baha'ís to the capital, with a view to ousting them from government service.

"In Tákistán (Qazvin) teachers and school children alike turned on the Baha'í students. Incited by the teachers, the other children struck the Baha'ís; a number of our children were therefore obliged to stay away from school. Repeatedly, the rabble collected to force the locks of Baha'í stores and raid the establishments but were unable to do so. Many times, they stoned the homes of Bahá'ís, wounding some of the women.

"In Uskú (Ádhirbáyján) placards were used to arouse the populace against the Bahá'ís.

"In Varq (Persian Íráq) a neighboring village-head named Mukhtár punished an Assembly member, 'Ali-Husayn Muzafarí,



Bahá'ís and Visiting Believers in Bahia, Brazil

and forced him to pay the sum of 500 riyáls. He then gave the local Bahá'ís twenty-four hours to close up their school and vacate the town. By night, the rabble attacked the homes of the Baha'ís, wounding some with knives and forcing them ail to leave.

"There has been continual persecution in Naráq. Recently the grave of one of the believers was violated, three weeks after the burial.

"In Dúgh-Ábád (Khurásán) the whole town rose against the Bahi'ís and stormed their homes, entering by force and threatening the Friends with death. They irequently stone the houses of the believers; one Bahá'í was badly injured and his arm broken.

"In Maḥallát the populace continually persecutes the Bahá'ís. The pioneer Fu'ád-Aḥmad Púríkí was attacked and severely injured. The house of Áqáy-i-Raḥmatíyán was set on fire, as well as the store of Áqáy-i-Ahdi. The inhabitants maintain a strict boycott of the Bahi'ís.

"In Míyámí the head of the gendarmerie, far from protecting the settlers, himself incites the populace against them. The rabble collected and shrieked against the Bahá'ís. Two policemen by order of their chief re-

moved furniture and other property from the homes and stores of the Bahi'ís. The believers were given ten days to leave town and were obliged to do so.

"In Láhíján the populace closed the shops of believers and mobbed the Bahá'ís. Striking their hands together and chanting in exultation, they advanced on the Friends and carried two away to prison.

"In Langarúd they publicly abused the Friends, stoned their homes and tried repeatedly to set fire to them.

"In Gílán-i-Qarb, a man named 'Azímí, in charge of the Post and Telegraph Office, aroused the populace against Dr. Ḥasan-i-Hátif and other Baha'ís, urging persons who had weapons to put them to death.

"In Gulpáygán hostile placards were posted throughout the town. The Friends were completely boycotted and repeated attempts were made to set fire to their shops and homes.

"In Rafsinjin a mullá named Siyyid Muḥammad-Taḡvá, inciting the populace against the Bahi'ís, caused a near-riot. In Káshán an exiled member of the 'ulamá wrote a treatise against the Bahi'ís, had it widely sold and advertised in the streets by

public heralds. In Naţanz, the houses of the Bahá'ís were stoned and the believers repeatedly told to get out of town. In Qal'ih-yi-Hasan-Khán (Tíhrán), by decree of a mujtahid from the capital, the wife of 'Abbás-i-Urdí'—an agricultural worker who had recently accepted the Faith—was forcibly divorced from him and his household furniture was confiscated.

"In Qurvih (Kurdistán) the house of one of the believers was set on fire, the rabble attacking him and his family. One of the Bahá'ís was severely beaten; as a result of the shock, his wife died a few days later. When they were taking her remains away for burial a mob of one hundred and fifty persons, crying that the deceased was a Muslim, wrested the body from the Friends and buried it with Muslim rites.

"There were severe persecutions in Sháh-Ábád (Persian 'Iráq). In Mashhad-i-Dhúlfábíd, the official in charge of the bureau of marriage and divorce aroused the populace; the Bahi'is were therefore forbidden to use the public bath, and various other persecutions were heaped upon them. This official's brother forced one of the Bahá'ís to go to his home, and there tortured him until he was near death.

"In Zabul a Bahá'í was attacked and beaten at the door of his home. In Zahidán the Házíratu'l-Quds was twice set on fire. In Rúdsar (Gílán) some of the residents boycotted the believers. In Gílán-i-Damávand the residents forced a pioneer to leave, and provoked a near-riot. In Dámghán the chief justice aroused the populace against the Bahá'ís. In K_humín the people posted placards with this text: This proclamation standing for religious faith is being distributed to do away with the evil of the Bahá'ís, who are more abandoned than wild beasts. Any person who has rented them a building should oust them from the premises by force. Otherwise there is no saying what will happen to them at the hands of the community—nor what will happen to any persons who help them either morally or materially or in any other way. The friends of the Bahi'is are the enemies of Islám and of every other faith. A man showing friendship to them is a man striking at his own roots."

"Beating their breasts, shouting, brandishing clubs, the populace of Ádhar-Shahr (Ádhirbáyján) mobbed the house of two of the Bahá'ís, carrying off their furniture and other possessions. After some time the local chief of police without the least legal excuse directed the pioneers in writing to leave the town, and forcibly ejected them.

"In Gávghán (Ádhirbáyján) the populace, incited by Mullá Mírzá Ám-Hasan and his colleagues mobbed the believers, broke into the house of one of them, threatened the pioneers with death until they were obliged to leave town. In Tabriz, a mob armed with stones, knives and clubs attacked the Bahá'ís of the Marálán quarter, wounding many. In Marághih the house of a Bahh'í was set on fire, by a mob, threatening placards posted, and other persecutions constantly inflicted. In Ásiyábán (Qá'inát), incited by the local mullá and the mujtahid of Birjand, the residents forbade the Bahá'ís to use the public bath. They broke into, sacked and destroyed the houses of four of the believers, whom they then took to Birjand and imprisoned. In Sar-Cháh, on the first night of Ridván, a gang smeared filth on the house of one of the believers. The Bahh'ís of Birjand were forbidden the use of the public bath and threatening placards were posted on their places of business.

"The Bahi'is of Bahár (Hamadán) are strictly boycotted. The trees in their orchards are uprooted and their agricultural pursuits interfered with. The same is true in Barzak (Káshán). In Bandar-i-Jaz obscene placards inflaming the populace against the Bahá'ís were posted. In Muharakih (Isfáhán) a gang constantly harassed the Bahá'ís; in Sámán a mob sacked the home of two Bahá'ís, and drove them out of town.

"The chief mullá of Ahhar, standing in his pulpit, urged his congregation to attack the Bahá'ís. In Şaghád one of the believers was severely beaten and the Házíratu'l-Quds set on fire, causing approximately 10,000 riyáls damage. Police were finally sent to arrest the ringleaders, but these were soon released by a mob which then man-handled and injured two of the local Bahi'is. In Ábádih a mob attempted to set fire to the gates of the Hádíqatu'r-Rahmán and the Bahá'í cemetery, breaking the gravestones

at the latter place, polluting some of the graves and violating the grave of a child.

"In Isfandábád they set fire to the house of one of the believers, then to installation at the Bahh'i cemetery.

"When the National Assembly and its party traveled to Shíráz, pioneers at Sháh-Ridá told them of fresh and intense outbreaks in Ábádih; that the Hádíqatú'r-Rahmin (the Administrative center and burial-place of the beads of the Nayríz martyrs) had been set on fire and many of the Friends severely beaten. Reaching Ábádih the Assembly and its party went at once to the place where the attack occurred and found an appalling sight: the gate and a room of the edifice burned away—the furnishings and equipment stolen—partially-burned Tablets and relics and Bahh'i papers scattered around the courtyard—a few Bahi'i women and children weeping from shock—in an adjacent house, four persons lying side by side, badly injured and covered with blood.

"What had happened was this: on Urdí-bihisht 21, 1325, a gang attacked the business establishment of a Local Assembly member, shouting to him to vacate the premises at once, or be burned to death with all his possessions. He closed the establishment and left. The rabble at once shifted to the store of two other Assembly members, and to the shop of two Bahh'i brothers. At the same time a gang from the bázárs attacked the barber-shop of another believer, threw down his sign, threatened to kill him unless he vacated his shop, caught and beat his brother. The next day (Jamál 15, 101), early in the morning, an enormous uproar and clamor was heard throughout the town. It seemed to shake the very walls of the houses. The bellowing rose to a crescendo. A mob of about 4,000 people, made up of local inhabitants and those from neighboring villages, stormed the Bahi'i center and the hospice adjacent to it.

"The mob, abetted by soldiers, set fire to the gate of the Center, and since it was slow to burn they lost patience, broke down the door with clubs and axes and forced their way into the building. Entering the meeting-room of the Spiritual Assembly they set it on fire with its contents. Then they scat-

tered whatever remained of the furniture through the garden, and smashed whatever was breakable—mirrors, china and the rest. They then carried off some Bahh'i books from the library, burning or tearing up what was left. Three of the Bahh'is they beat and gouged until the victims were near death.

"Finally the flames and smoke spread through the garden, and a tall pine tree caught fire. The mob receded from the Center, passed over to a neighboring house, sacked it, carried away the contents and then, with a great shouting and chanting poured through the streets and bázárs. Till noon, the flames and smoke of the Bahi'i Center raged over the city. The women of Ábádih went up on their roofs, clapping their hands and singing, and the soldiers at headquarters literally danced for joy.

"Then reports came that the mob was making for Himmatábád to kill the Bahá'is there and sack their homes. Shrieking and yelling, they besieged the town; by now they were five thousand strong. A band of them broke into the house of a Bahi'i, beating and injuring his son. Attacking the Házíratu'l-Quds, they smashed a door, cut down trees, carried away the caretaker's furniture. At this point the riot was quelled and the crowds scattered. By sunset the ringleaders returned to Ábádih and after this the military government restored the peace.

"In Túsírgán, barber shops and public baths were closed to the Bahá'is, the believers being proclaimed impure (najis). In Masgar-Ábád, a pioneer was attacked and severely beaten. In Fírúzábád (Firs) the mullá, urged on by the authorities, so roused the populace against the Bahh'is that a number of believers were obliged to quit the town for Shíráz.

"When the customs officials in Kirmánsháh burned a number of Bahi'i books, the National Spiritual Assembly wrote the Prime Minister as follows: ". . . We are informed that customs officials in certain localities have seized and burned Bahá'í books and sacred objects, on the grounds that they are contrary to religion and morality. Recently the customs bureau in Kirmánsháh burned a great number of Bahh'i books which they had taken from travelers.

"The National Spiritual Assembly re-

spectfully considers it necessary to bring to your attention the fact that Bahá'í literature proclaims the truth of all divine religions and affirms all sacred law, particularly that of Islám; Bahi'is are bound by their religious belief to revere the principles of Islám, and they demonstrate the truth and validity of the Prophet to those who deny Him. Thus a great number of the members of other faiths—Zoroastrians, Jews, Christians and others, who, throughout the world, have come into the Bahá'í Faith—one and all, contrary to their previous belief, now accept Islám and the Prophet Muhammad, and desire to visit the holy places of Islám. No one can become a Bahá'í unless he also accepts the truth of Islám. Even a cursory reading of Bahi'í texts will prove these statements. Therefore, burning Bahi'í books on the basis of their being contrary to Islám is truly comparable to burning the glorious Qur'án and the other holy scriptures. Such an action by government officials, who should hardly be a prey to fanaticism, is a matter of surprise and deep regret. While Bahb'í literature, which promotes Islám, is being burned, publications which openly attack and make a mockery of Islám are given free entry into the country and are freely distributed everywhere.

"It is therefore requested that an order be given the customs officials to desist from such practices, refrain from seizing Baha'í literature, and accord such literature the same free entry as is granted to other publications. For the law applies to writings contrary to Islám, not to Bahi'í books, which affirm that Faith. Should anyone have misrepresented this matter, it was due either to lack of information regarding the Bahh'í Faith or to personal bias.

Letters to this same effect were sent to the Treasury Department and the head of the Customs, and an interview was held with the American customs adviser, when it was requested that such acts be prohibited henceforth.

"The National Spiritual Assembly has made every effort to protect the Bahi'is, referring to the Prime Minister, Minister of the Interior, Chief of Police, Head of the Gendarmerie, and other leading government officials, and also to His Majesty himself—writing petitions, pleading verbally the

cause of these law-abiding and blameless citizens. The sufferers and their kinsred, likewise, have made every effort to state their case and ask for justice. Unfortunately as a general rule no favorable result is obtained and as has been seen, the persecutions have not abated."

The report from Egypt is brief, but discloses an active anti-Baha'í spirit among certain elements:—

"The opponents were greatly excited by the wonderful progress the Cause made.

"Fanatic elements labored for making disturbances against Bahá'is. In the capital the instigators caused an attack against the *Ḥaziratu'l-Quds* whereby the custodian was beaten and his arm was broken.

"Antagonistic movements were also organized in certain localities where small groups of Bahá'is exist. At Tanta a certain Muslim leader lectured in the mosque against the Bahi'í Faith whereupon masses were stirred up, and circulars were stuck on doors and even on the notice-board of the Railway Station. That movement did not last long at Tanta but it soon flamed in Mehalla-El-Kebira another locality where few Bahi'is exist.

"Persecutions started violently following a lecture in the mosque to a large attendance.

"Not only circulars were displayed everywhere but also demonstrations continued by day and by night. The situation was grave; but through the providence of Bahá'u'lláh all Bahá'is were protected."

The difficulties in America have been due to the action of individuals who, at one time members of the Faith, later failed to meet the test imposed by 'Abdu'l-Bahá in His testament and made all possible effort to destroy the basis of Bahi'í unity resting in the administrative order He left as legacy to the followers of Bahá'u'lláh.

The following references are taken from two annual reports of the American Assembly:—

"The National Assembly, representing the American Bahi'í community, is engaged in a legal action before the Supreme Court of the State of New York for the purpose of preventing the public misuse of the name 'Bahá'í' in connection with activities, including solicitation of funds, publication and

sale of literature and other activities under conditions which represent a clear betrayal of the Will and Testament of 'Abdu'l-Bahá, repudiation of His station as Center of Bahá'u'lláh's Covenant and Interpreter of Bahá'u'lláh's text, and definite disobedience to Shoghi Effendi, the Guardian of the Faith, as well as to the recognized administrative institutions of the Faith in America. At the moment of writing this report, the fundamental issues involved have not been determined by the court. The Bahí'í issues and principles, however, are truths which stand steadfast beyond compromise or corruption in the souls of the followers of Bahá'u'lláh. In his letter dated April 15, 1940, for example, the Guardian referred to this situation as follows:

"The subtle and contemptible machinations by which the puny adversaries of the Faith, jealous of its consolidating power and perturbed by the compelling evidences of its conspicuous victories, have sought to challenge the validity and misrepresent the character of the Administrative Order embedded in its teachings have galvanized the swelling army of its defenders to arise and arraign the usurpers of their sacred rights and to defend the long-standing strongholds of the institutions of their Faith in their home country."

"In this connection it is significant to note that even before the passing of the Master and the publication of His Will and Testament, while yet the American community was young, inexperienced, and not fully informed, even then, step by step as can be traced in the three volumes of His Tablets, 'Abdu'l-Bahá established and steadily developed the law of consultation and unity which is the very essence of the Administrative Order. From the earliest days there has been no excuse for the self-appointed interpreter or the would-be personal leader among the Bahá'ís. We find these stages in the growth of the American Bahá'í community plainly set forth in Tablets which have been available for some thirty years. First, the recognition of the administrative body elected by the Chicago friends and its identification with the institution* ordained by

Bahá'u'lláh; second, the instruction that the Bahá'ís of Chicago and New York should consult and make joint decision on certain general Bahá'í matters; third, that the Bahá'ís of Chicago, New York and Washington should similarly commit and make decision; fourth, the recognition of Bahí'í Temple Unity as representative of all groups throughout the United States and Canada; fifth, the revealing of the Tablets now termed America's *Spiritual* Mission, in which the conditions of unity and faithfulness are plainly set forth. Finally, we have not only the Master's succession of Tablets on the meaning of His own Station, but also His action in banishing from the company of the friends of God one who had been close to Him but had betrayed the Master's trust. The evidence for the true believer is overwhelming; as for those who substitute their own opinion or wish for revealed truth or established authority, we must recall the words of Bahá'u'lláh that the Word of God at the same time kindles the fire of love in the heart of the faithful, and produces the cold of heedlessness in the heart of the denier.

"Legal action was taken in an effort to prevent this public misrepresentation on the part of former Bahá'ís. As was reported to the friends after the final court hearing:

"In taking this action, the Assembly found that the courts in the United States are not authorized to decide religious questions or to determine what are the true Bahá'í teachings or true application of the teachings. The Assembly was therefore compelled to limit the action to other questions relating to use of the Bahá'í name by the founders of the New History Society in conducting a book shop and collecting contributions. By this action, though limited, the Assembly hoped to prevent the founders of the New History Society from creating the false impression that they are authorized to represent the Bahí'í Cause.

"The court took the view, however, that the case involved the right to use the name of a religion and therefore involved a religious question which could not be decided by the court. This result prevented the Assembly from attaining its aim through legal means, but in no wise affected the essential

* Local House of Justice

spiritual question of obedience to the basic laws and principles of the Bahá'í Faith.

"When, therefore, the New History Society claims legal victory or vindication from this court action, there is no basis for the claim except the refusal of the court to try the case. There was no decision on the merits of the case. The only question in dispute was whether a religious question was involved. The Court's lack of authority to decide a religious question is in accordance with the doctrine of freedom of worship and was not disputed."

"The Guardian's judgment of the matter has already been presented in this report . . . 'the retribution he will in the end suffer will be correspondingly grievous and devastating. Every effort should be made by your Assembly to protect the new believers from the poison which he is trying to instill into their minds and souls, and to reinforce their confidence in his ultimate downfall and complete obliteration.'"

A WORLD SURVEY OF THE FAITH

The American Bahá'ís have received from Shoghi Effendi a set of data compiled by the Guardian which defines the international Bahá'í community in 1944, at the end of the first century of the Faith. The following items are reported from that data, and conclude this study of international Bahá'í activity since 1940.

Countries in Which Bahá'ís Have Established Their Residence

- | | |
|--------------------|-----------------|
| 1. *Abyssinia | 12. Belgium |
| 2. Afghánistán | 13. Bolivia |
| 3. Alaska | 14. *Brazil |
| 4. Albania | 15. *Bulgaria |
| 1. Arabia | 16. "Burma |
| 6. *Argentina | 17. *Canada |
| 7. "Australia | 18. *Caucasus |
| 8. "Austria | 19. *Chile |
| 9. *Bahrayn Island | 20. China |
| 10. *Balúchistán | 21. *Colombia |
| 11. Belgian Congo | 22. *Costa Rica |

*Local Spiritual Assembly established.

- | | |
|--------------------|-------------------------------|
| 23. *Cuba | 52. "Palestine |
| 24. Czechoslovakia | 13. Panama |
| 25. Denmark | 54. "Paraguay |
| 26. *Ecuador | 55. "Persia |
| 27. Egypt | 56. *Peru |
| 28. *El Salvador | 57. "Philippine Islands |
| 29. Finland | 58. Poland |
| 30. *France | 59. *Porto Rico |
| 31. *Germany | 60. Rumania |
| 32. "Great Britain | 61. "Russia |
| 33. *Guatemala | 62. San Domingo |
| 34. "Haiti | 63. "South Africa |
| 35. Hawaii Islands | 64. South Rhodesia |
| 36. Holland | 65. Sudan |
| 37. "Honduras | 66. Sweden |
| 38. Hungary | 67. Switzerland |
| 39. Iceland | 68. *Syria |
| 40. "India | 69. Tahiti |
| 41. *Iráq | 70. Tasmania |
| 42. Ireland | 71. "Transjordanía |
| 43. Italy | 72. "Tunisia |
| 44. "Jamaica | 73. "Turkey |
| 45. *Japan | 74. *Turkistán |
| 46. Java | 75. *United States of America |
| 47. "Lebanon | 76. *Uruguay |
| 48. *Mexico | 77. Venezuela |
| 49. "New Zealand | 78. Yugoslavia |
| 50. Nicaragua | |
| 51. Norway | |

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 | |

III

BAHÁ'Í SACRED WRITINGS

1.

WORDS OF BAHÁ'U'LLÁH

WITNESS how the world is being afflicted with a fresh calamity every day. Its tribulation is continually deepening. From the moment the Súriy-i-Ra'ís (Tablet to Ra'ís) was revealed until the present day, neither hath the world been tranquillized, nor have the hearts of its peoples been at rest. At one time it hath been agitated by contentions and disputes, at another it hath been convulsed by wars, and fallen a victim to inveterate diseases. Its sickness is approaching the stage of utter hopelessness, inasmuch as the true Physician is debarred from administering the remedy, whilst unskilled practitioners are regarded with favor, and are accorded full freedom to act. . . . The dust of sedition hath clouded the hearts of men, and blinded their eyes. Ere long, they will perceive the consequences of what their hands have wrought in the Day of God. Thus warneth you He Who is the All-Informed, as bidden by One Who is the Most Powerful, the Almighty.

The Prophets of God should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity. To none is given the right to question their words or disparage their conduct, for they are the only ones who can claim to have understood the patient and to have correctly diagnosed its ailments. No man, however acute his perception, can ever hope to reach the heights which the wisdom and understanding of the Divine Physician have attained.

The Path to God

How wondrous is the unity of the Living, the Ever-Abiding God—a unity which is

exalted above all limitations, that transcendeth the comprehension of all created things! He hath, from everlasting, dwelt in His inaccessible habitation of holiness and glory, and will unto everlasting continue to be enthroned upon the heights of His independent sovereignty and grandeur. How lofty hath been His incorruptible Essence, how completely independent of the knowledge of all created things, and how immensely exalted will it remain above the praise of all the inhabitants of the heavens and the earth!

From the exalted source, and out of the essence of His favor and bounty, He hath entrusted every created thing with a sign of His knowledge, so that none of His creatures may be deprived of its share in expressing, each according to its capacity and rank, this knowledge. This sign is the mirror of His beauty in the world of creation. The greater the effort exerted for the refinement of this sublime and noble mirror, the more faithfully will it be made to reflect the glory of the names and attributes of God, and reveal the wonders of His signs and knowledge. Every created thing will be enabled (so great is this reflecting power) to reveal the potentialities of its pre-ordained station, will recognize its capacity and limitations, and will testify to the truth that "He, verily, is God; there is none other God besides Him." . . .

That the heart is the throne, in which the Revelation of God the All-Merciful is centered, is attested by the holy utterances which We have formerly revealed. Among them is this saying: "Earth and heaven cannot contain Me; what can alone contain Me is the heart of him that believeth in

Me, and is faithful to My Cause." How often hath the human heart, which is the recipient of the light of God and the seat of the revelation of the All-Merciful, erred from Him Who is the Source of that light and the Well Spring of that revelation. It is the waywardness of the heart that removeth it far from God, and condemneth it to remoteness from Him. Those hearts, however, that are aware of His Presence, are close to Him, and are to be regarded as having drawn nigh unto His throne.

Consider, moreover, how frequently doth man become forgetful of his own self, whilst God remaineth, through His all-encompassing knowledge, aware of His creature, and continueth to shed upon him the manifest radiance of His glory. It is evident, therefore, that, in such circumstances, He is closer to him than his own self. He will, indeed, so remain for ever, for, whereas the one true God knoweth all things, perceiveth all things, and comprehendeth all things, mortal man is prone to err, and is ignorant of the mysteries that lie enfolded within him. . . .

Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadowed the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all names? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and of the seen, hath bidden him observe? Thus hath His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: "Lauded art Thou, O Beloved of all worlds! Magnified be Thy name, O Thou the Desire of every understanding heart!"

Tear asunder, in My Name, the veils that have grievously blinded your vision. and, through the power born of your belief in

the unity of God, scatter the idols of vain imitation. Enter, then, the holy paradise of the good-pleasure of the All-Merciful. Sanctify your souls from whatsoever is not of God, and taste ye the sweetness of rest within the pale of His vast and mighty Revelation, and beneath the shadow of His supreme and infallible authority. Suffer not yourselves to be wrapt in the dense veils of your selfish desires, inasmuch as I have perfected in every one of you My creation, so that the excellence of My handiwork may be fully revealed unto men. It follows, therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure? If, in the Day when all the peoples of the earth will be gathered together, any man should, whilst standing in the presence of God, be asked: "Wherefore hast thou disbelieved in My Beauty and turned away from My Self," and if such a man should reply and say: "Inasmuch as all men have erred, and none hath been found willing to turn his face to the Truth, I, too, following their example, have grievously failed to recognize the Beauty of the Eternal," such a plea will, assuredly, be rejected. For the faith of no man can be conditioned by any one except himself.

O My servants! It behoveth you to refresh and revive your souls through the gracious favors which, in this Divine, this soul-stirring Springtime, are being showered upon you. The Day Star of His great glory hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire.

Say: O people! The Lamp of God is burning; take heed, lest the fierce winds of your disobedience extinguish its light. Now is the time to arise and magnify the Lord, your God. Strive not after bodily comforts, and keep your heart pure and stainless. The Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the one true God, deliver yourselves from the darkness that surroundeth you. Center your

thoughts in the Well-Beloved, rather than in your own selves.

The Paradise of His Presence

Release yourselves, O nightingales of God, from the thorns and brambles of wretchedness and misery, and wing your flight to the rose-garden of unfading splendor. O My friends that dwell upon the dust! Haste forth unto your celestial habitation. Announce unto yourselves the joyful tidings: "He Who is the Best-Beloved is come! He hath crowned Himself with the glory of God's Revelation, and hath unlocked to the face of men the doors of His ancient Paradise." Let all eyes rejoice, and let every ear be gladdened, for now is the time to gaze on His beauty, now is the fit time to hearken to His voice. Proclaim unto every longing lover: "Behold, your Well-Beloved hath come among men!" and to the messengers of the Monarch of love impart the tidings: "Lo, the Adored One hath appeared arrayed in the fullness of His glory!" O lovers of His beauty! Turn the anguish of your separation from Him into the joy of an everlasting reunion, and let the sweetness of His presence dissolve the bitterness of your remoteness from His court.

Behold how the manifold grace of God, which is being showered from the clouds of Divine glory, hath, in this day, encompassed the world. For whereas in days past every lover besought and searched after his Beloved, it is the Beloved Himself Who now is calling His lovers and is inviting them to attain His presence. Take heed lest ye forfeit so precious a favor; beware lest ye belittle so remarkable a token of His grace. Abandon not the incorruptible benefits, and be not content with that which perisheth. Lift up the veil that obscureth your vision, and dispel the darkness with which it is enveloped, that ye may gaze on the naked beauty of the Beloved's face, may behold that which no eye hath beheld, and hear that which no ear hath heard.

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 hut a thorn, and before the brightness of Whose glory the very essence of beauty must pale and wither. Arise, there-

fore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory. Whoso followeth this counsel will break his chains asunder, 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 flight to his holy and everlasting nest.

O My brother! When a true seeker determineth to take the step of search in the path leading unto the knowledge of the Ancient of Days, he must, before all else, cleanse his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this Day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the Divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error.

That seeker must, at all times, put his trust in God, must renounce the peoples of the earth, must detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vain-glory, must cling unto patience and resignation, observe silence and refrain from idle talk. For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth

both heart and soul. The force of the former lasteth hut for a time, whilst the effects of the latter endureth a century.

That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the light of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of them that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God, and, with all his soul, persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succor the dispossessed, and never withhold his favor from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart he should avoid fellowship with evil-doers and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Course on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!

Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

These are among the attributes of the exalted, and constitute the hall-mark of the spiritually-minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the path

of Positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whosoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us," he shall enjoy the blessings conferred by the words: "In Our Ways shall We assuredly guide him."

Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the Mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of heedlessness. Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of Divine Revelation, and the evidences of an everlasting Manifestation. . . .

When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude. . . .

They that valiantly labor in quest of God, will, when once they have renounced all else but Him, be so attached and wedded unto that City, that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and will receive the surest testimonies from the beauty of its Rose, and the melody of its Nightingale.

Once in about a thousand years shall this City be renewed and readorned.

That City is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch: in the days of Jesus, the Gospel; in the days of Muhammad, the Messenger of God, the Qur'án; in this day, the Bayán; and in the Dispensation of Him Whom God will make manifest, His own Book—the Book unto which all the Books of former Dispensations must needs be referred, the Book that standeth amongst them all transcendent and supreme.

Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to ail men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. 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, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.

Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people. They that follow their lusts and corrupt inclinations, have erred and dissipated their efforts. They, indeed, are of the lost. Strive, O people, that your eyes may

be directed towards the mercy of God, that your hearts may be attuned to His wondrous remembrance, that your souls may rest confidently upon His grace and bounty, that your feet may tread the path of His good-pleasure. Such are the counsels which I bequeath unto you. Would that ye might follow My counsels!

Gird up the loins of thine endeavor, that haply thou mayest guide thy neighbor to the law of God, the Most Merciful. Such an act, verily, excelleth all other acts in the sight of God, the All-Possessing, the Most High. Such must be thy steadfastness in the Cause of God, that no earthly thing whatsoever will have the power to deter thee from thy duty. Though the powers of earth be leagued against thee, though all men dispute with thee, thou must remain unshaken.

Be unrestrained as the wind, while carrying the Message of Him Who hath caused the Dawn of Divine Guidance to break. Consider, how the wind, faithful to that which God hath ordained, bloweth upon all the regions of the earth, be they inhabited or desolate. Neither the sight of desolation, nor the evidences of prosperity, can either pain or please it. It bloweth in every direction, as bidden by its Creator. So should be every one that claimeth to be a lover of the one true God. It behoveth him to fix his gaze upon the fundamentals of His Faith, and to labor diligently for its propagation. Wholly for the sake of God he should proclaim His Message, and with that same spirit accept whatever response his words may evoke in his hearer. He who shall accept and believe, shall receive his reward; and he who shall turn away, shall receive none other than his own punishment.

Do thou beseech God to enable thee to remain steadfast in this path, and to aid thee to guide the peoples of the world to Him Who is the manifest and sovereign Ruler, Who hath revealed Himself in a distinct attire, Who giveth utterance to a Divine and specific Message. This is the essence of faith and certitude. They that are the worshippers of the idol which their imaginations have carved, and who call it Inner Reality, such men are in truth accounted among the heathen. To this hath the All-Merciful borne

Bahá'u'lláh's Passport.
 At the time of His exile from Persia, in 1269 A.H., the above passport, made out in the name of Mirzá Husayn 'Ally-i-Núr, was issued to Bahá'u'lláh and His Family.



witness in His Tablets. He, verily, is the All-Knowing, the All-Wise.

The ordinances of God have been sent down from the heaven of His most august Revelation. All must diligently observe them. Man's supreme distinction, his real advancement, his final victory, have always depended, and will continue to depend, upon them. Whoso keepeth the commandments of God shall attain everlasting felicity.

A twofold obligation resteth upon him who hath recognized the Day Spring of the Unity of God, and acknowledged the truth of Him Who is the Manifestation of His oneness. The first in steadfastness in His love, such steadfastness that neither the clamor of the enemy nor the claims of the idle pretender can deter him from cleaving unto Him Who is the Eternal Truth, a steadfastness that taketh no account of them whatever. The second is strict observance of the laws He hath prescribed—laws which He hath always ordained, and will continue to ordain, unto men, and through which the truth may be distinguished and separated from falsehood.

By My Beauty! Nothing whatsoever shall, in this Day, be accepted from you, though ye continue to worship and prostrate yourselves before God throughout the eternity of His dominion. For all things that are dependent upon His Will, and the worth of all acts is conditioned upon His acceptance and pleasure. The whole universe is but a handful of clay in His grasp. Unless one recognizes God and loves Him, his cry shall not be heard by God in this Day. This is of the essence of His Faith, did ye but know it.

Know assuredly that just as thou firmly believest that the Word of God, exalted be His glory, endureth for ever, thou must, likewise, believe with undoubting faith that its meaning can never be exhausted. They who are its appointed interpreters, they whose hearts are the repositories of its secrets, are, however, the only ones who can comprehend its manifold wisdom. Whoso, while reading the Sacred Scriptures, is tempted to choose therefrom whatever may suit him with which to challenge the authority of the Representative of God among men, is indeed, as one dead, though to outward seeming he may walk and converse with his neigh-

bors, and share with them their food and their drink. . . .

We beseech God to strengthen thee with His power, and enable thee to recognize Him Who is the Source of all knowledge, that thou mayest detach thyself from all human learning, for, "what would it profit any man to strive after learning when he hath already found and recognized Him Who is the Object of all knowledge?" Cleave to the Root of Knowledge, and to Him Who is the Fountain thereof, that thou mayest find thyself independent of all who claim to be well versed in human learning, and whose claim no clear proof, nor the testimony of any enlightening book, can support.

Intone, O My servant, the verses of God that have been received by thee, as intoned by them who have drawn nigh unto Him, that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men. Whoso reciteth, in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the heart of every righteous man to throb.

Progress of *the* Soul

Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God, in a state and condition which neither the revolution of ages and centuries, nor the changes and chances of this world, can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. It will manifest the signs of God and His attributes, and will reveal His loving kindness and bounty. The movement of My Pen is stilled when it attempteth to befittingly describe the loftiness and glory of so exalted a station. The honor with which the Hand of Mercy will invest the soul is such as no tongue can adequately reveal, nor any other earthly agency describe. Blessed is the soul which, at the hour of its separation from the body, is sanctified from the vain imaginings of the peoples of the world. Such a soul liveth and moveth in accordance with the Will of its Creator, and entereth the all-highest Paradise.

And now concerning thy question whether

human souls continue to be conscious one of another after their separation from the body. Know thou that the souls of the people of Bahh, who have entered and been established within the Crimson Ark, shall associate and commune intimately one with another, and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul. They are indeed the ones who are well-informed, who are keen-sighted, and who are endued with understanding. Thus hath it been decreed by Him Who is the All-Knowing, the All-Wise.

Know thou that all men have been created in the nature made by God, the Guardian, the Self-Subsisting. Unto each one hath been prescribed a pre-ordained measure, as decreed in God's mighty and guarded Tablets. All that which ye potentially possess can, however, be manifested only as a result of your own volition.

Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth unaffected by any bodily ailments. Consider the light of the lamp. Though an external object may interfere with its radiance, the light itself continueth to shine with undiminished power. In like manner, every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power. When it leaveth the body, however, it will evince such ascendancy, and reveal such influence as no force on earth can equal. Every pure, every refined and sanctified soul will be endowed with tremendous power, and shall rejoice with exceeding gladness.

Attainment of *Peace* and *Tranquillity*

The All-Knowing Physician 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.

We can well perceive how the whole human race is encompassed with great, with incalculable afflictions. We see it languishing on its bed of sickness, sore-tried and disillusioned. They that are intoxicated by self-conceit have interposed themselves between it and the Divine and infallible Physician. Witness how they have entangled all men, themselves included, in the mesh of their devices. They can neither discover the cause of the disease, nor have they any knowledge of the remedy. They have conceived the straight to be crooked, and have imagined their friend an enemy.

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. Thy day of service is now come. Countless Tablets bear the testimony of the bounties vouchsafed unto thee. Arise for the triumph of My Cause, and, through the power of thine utterance, subdue the hearts of men. Thou must show forth that which will insure the peace and the well-being of the miserable and the down-trodden. Gird up the loins of thine endeavor, that perchance thou mayest release the captive from his chains, and enable him to attain unto true liberty.

Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the pen of this wronged One to mankind. Wherefore fear ye, O My well-beloved ones! Who is it that can dismay you? A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is molded. The mere act of your gathering together is enough to scatter the forces of these vain and worthless people. . . .

Every man of insight will, in this day, readily admit that the counsels which the Pen of this wronged One hath revealed constitute the supreme animating power for the advancement of the world and the exaltation of its peoples. Arise, O people, and, by the power of God's might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies—gods that have inflicted such loss upon, and are responsible for the misery of, their wretched worshipers. These idols form the obstacle that impeded man in his efforts to advance in the path of perfection. We cherish the hope that the Hand of Divine power may lend its assistance to mankind, and deliver it from its state of grievous abasement.

In one of the Tablets these words have been revealed: O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior. Valiant acts will insure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Bahá! This, verily, is the commandment which this wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you.

O friends! It behoveth you to refresh and revive your souls through the gracious favors which in this Divine, this soul-stirring Springtime are being showered upon you. The Day Star of His great glory hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire. Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God, make your escape from the darkness that surroundeth you. Let your vision be world-embracing, rather than confined to your own self. The

Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared—and Our Word is the truth—: "Consort with the followers of all religions in a spirit of friendliness and fellowship." Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God. Of old it hath been revealed: "Love of one's country is an element of the Faith of God." The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: "It is not his to boast who loveth his country, but it is his who loveth the world." Through the power released by these exalted words He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book.

O people of Justice! Be as brilliant as the light, and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.

All-praise be to the one true God—exalted

he His glory—inasmuch as He hath, through the Pen of the Most High, unlocked the doors of men's hearts. Every verse which this Pen hath revealed is a bright and shining portal that discloseth the glories of a saintly and pious life, of pure and stainless deeds. The summons and the message which We gave were never intended to reach or to benefit one land or one people only. Mankind in its entirety must firmly adhere to whatsoever hath been revealed and vouchsafed unto it. Then and only then will it attain unto true liberty. The whole earth is illuminated with the resplendent glory of God's Revelation.

The One true God heareth Me witness, and His creatures will testify, that not for a moment did I allow Myself to be hidden from the eyes of men, nor did I consent to shield My person from their injury. Before the face of all men I have arisen, and hidden them fulfil My pleasure. My object is none other than the betterment of the world and the tranquillity of its peoples. The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established. This unity can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded.

Through the power of the words He hath uttered the whole of the human race can be illumined with the light of unity, and the remembrance of His Name is able to set on fire the hearts of all men, and burn away the veils that intervene between them and His glory. One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished. . . .

Gird up the loins of your endeavor, O people of Bahá, that haply the tumult of religious dissension and strife that agitateth the peoples of the earth may be stilled, that every trace of it may be completely obliterated. For the love of God, and them that serve Him, arise to aid this most sublime and momentous Revelation. Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction.

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 day springs of command in His countries.

O people of God! The trainer of the world is Justice, for it consisteth 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 serve the Cause sincerely to please God will be inspired by the divine, invisible inspirations. It is incumbent upon all to obey.

Administrative affairs are all in charge of the House of Justice; hut acts of worship must be observed according as they are revealed in the Book. . . . The ministers of the House of Justice must promote the Most Great Peace, in order that the world may be freed from onerous expenditure. This matter is obligatory and indispensable; for warfare and conflict are the foundation of trouble and distress.

Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing! Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things. Fear God, and follow not your idle fancies. Nay, rather follow the bidding of your Lord, the Almighty, the AU-Wise.

The Covenant Thou Hast Established

Glorified art Thou, O my God! Thou knowest that my sole aim in revealing Thy Cause hath been to reveal Thee and not myself, and to manifest Thy glory rather than my glory. In Thy path, and to attain Thy pleasure, I have scorned rest, joy, delight.

At all times and under all conditions my gaze hath been fixed on Thy precepts, and mine eyes bent upon the things Thou hast bidden me observe in Thy Tablets. I have wakened every morning to the light of Thy praise and Thy remembrance, and reached every evening inhaling the fragrances of Thy mercy.

And when the entire creation was stirred up, and the whole earth was convulsed, and the sweet savors of Thy name, the All-Praised, had almost ceased to breathe over Thy realms, and the winds of Thy mercy had well-nigh been stilled throughout Thy dominions, Thou didst, through the power of Thy might, raise me up among Thy servants, and bid me to show forth Thy sovereignty amidst Thy people. Therefore I arose before all Thy creatures, strengthened by Thy help and Thy power, and summoned all the multitudes unto Thee, and announced unto all Thy servants Thy favors and Thy gifts, and invited them to turn towards this Ocean, every drop of the waters of which crieth out, proclaiming unto all that are in heaven and on earth that He is, in truth, the Fountain of all life, and the Quickener of the entire creation, and the Object of the adoration of all worlds, and the Best-Beloved of every understanding heart, and the Desire of all them that are nigh unto Thee.

Though the fierce winds of the hatred of the wicked doers blew and beat on this Lamp, He was, at no time, in His love for Thy beauty, hindered from shedding the fragrance of His light. As the transgressions committed against Thee waxed greater and greater, my eagerness to reveal Thy Cause correspondingly increased, and as the tribulations deepened—and to this Thy glory beareth me witness—a fuller measure of Thy sovereignty and of Thy power was vouchsafed by me unto Thy creatures.

And finally, I was cast by the transgressors into the prison-city of 'Akká, and my kindred were made captives in Baghdád. The power of Thy might beareth me witness, O my God! Every trouble that hath touched me in Thy path hath added to my joy and increased my gladness. I swear by Thee, O Thou Who art the King of Kings! None of the kings of the earth hath power to hinder me from remembering Thee or from extolling

Thy virtues. Were they to be leagued—as they have been leagued—against me, and to brandish their sharpest swords and most afflictive spears against me, I would not hesitate to magnify Thy name before all them that are in Thy heaven and on Thy earth. Nay rather, I would cry out and say: "This, O my Beloved, is my face which I have offered up for Thy face, and this is my spirit which I have sacrificed for Thy spirit, and this is my blood that seetheth in my veins, in its longing to be shed for love of Thee and in Thy path."

Though—as Thou beholdest me, O my God—I be dwelling in a place within whose walls no voice can be heard except the sound of the echo, though all the gates of ease and comfort be shut against us, and thick darkness appear to have encompassed us on every side, yet my soul hath been so inflamed by its love for Thee, that nothing whatever can either quench the fire of its love or abate the consuming flame of its desire. Lifting up its voice, it crieth aloud amidst Thy servants, and calleth them, at all times and under all conditions, unto Thee.

I beseech Thee, by Thy Most Great Name, to open the eyes of Thy servants, that they may behold Thee shining above the horizon of Thy majesty and glory, and that they may not be hindered by the croaking of the raven from hearkening to the voice of the Dove of Thy sublime oneness, nor be prevented by the corrupt waters from partaking of the pure wine of Thy bounty and the everlasting streams of Thy gifts.

Gather them, then, together around this Divine Law, the covenant of which Thou hast established with all Thy prophets and Thy messengers, and Whose ordinances Thou hast written down in Thy Tablets and Thy Scriptures, raise them up, moreover, to such heights as will enable them to perceive Thy call.

Potent art Thou to do what pleaseth Thee. Thou art, verily, the Inaccessible, the All-Glorious.

Prayer for Union in the Law of God

Lauded he 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 per-

ceive 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.

Tablets to the Kings

O kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's, the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to which whatever ye possess can never be compared, could ye but know it.

We see you rejoicing in that which ye have amassed from others and shutting out yourselves from the worlds which naught except My guarded Tablet can reckon. The treasures ye have laid up have drawn you far away from your ultimate objective. This ill besemeth you, could ye but understand it. Wash from your hearts all earthly defilements, and hasten to enter the Kingdom of your Lord, the Creator of earth and heaven, Who caused the world to tremble and all its peoples to wail, except them that have renounced all things and clung to that which the Hidden Tablet hath ordained.

This is the Day in which He Who held converse with God hath attained the light of the Ancient of Days, and quaffed the pure

waters of reunion from this Cup that hath caused the seas to swell. Say: By the one true God! Sinai is circling round the Day Spring of Revelation, while from the heights of the Kingdom the Voice of the Spirit of God is heard proclaiming: "Bestir yourselves, ye proud ones of the earth, and hasten ye unto Him." Carmel hath, in this Day, hastened in longing adoration to attain His court, whilst from the hearth of Zion there cometh the cry: "The promise is fulfilled. That which had been announced in the holy Writ of God, the most Exalted, the Almighty, the Best-Beloved, is made manifest."

O kings of the earth! The Most Great Law hath been revealed in this Spot, this scene of transcendent splendor. Every hidden thing hath been brought to light, by virtue of the Will of the Supreme Ordainer, He Who hath ushered in the Last Hour, through Whom the Moon hath been cleft, and every irrevocable decree expounded.

Ye are but vassals, O kings of the earth! He Who is the King of Kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself, the Help in Peril, the Self-Subsisting. Take heed lest pride deter you from recognizing the Source of Revelation, lest the things of this world shut you out as by a veil from Him Who is the Creator of heaven. Arise, and serve Him Who is the Desire of all nations, Who hath created you through a word from Him, and ordained you to be, for all time, the emblems of His sovereignty.

By the righteousness of God! It is not Our wish to lay hands on your kingdoms. Our mission is to seize and possess the hearts of men. Upon them the eyes of Bahá are fastened. To this testifieth the Kingdom of Names, could ye but comprehend it. Whoso followeth his Lord, will renounce the world and all that is therein; how much greater, then, must be the detachment of Him Who holdeth so august a station! Forsake your palaces, and haste ye to gain admittance into His Kingdom. This, indeed, will profit you both in this world and in the next. To this testifieth the Lord of the realm on high, did ye but know it.

How great is the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from

all else but Me! Such a king is numbered with the companions of the Crimson Ark, the Ark which God hath prepared for the people of Bahá. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountainhead of blessings unto the whole world. Offer up, O people of Bahá, your substance, nay your very lives, for his assistance.

O kings of Christendom! Heard ye not the saying of Jesus, the Spirit of God, "I go away, and come again unto you"? Wherefore, then, did ye fail, when He did come again unto you in the clouds of heaven, to draw nigh unto Him, that ye might behold His face, and be of them that attained His Presence? In another passage He saith: "When He, the Spirit of Truth, is come, He will guide you unto all truth." And yet, behold how, when He did bring the truth, ye refused to turn your faces towards Him, and persisted in disporting yourselves with your pastimes and fancies. Ye welcomed Him not, neither did ye seek His Presence, that ye might hear the verses of God from His own mouth, and partake of the manifold wisdom of the Almighty, the All-Glorious, the All-Wise. Ye have, by reason of your failure, hindered the breath of God from being wafted over you, and have withheld from your souls the sweetness of its fragrance. Ye continue roving with delight in the valley of your corrupt desires. Ye, and all ye possess, shall pass away. Ye shall, most certainly, return to God, and shall be called to account for your doings in the presence of Him Who shall gather together the entire creation . . .

Twenty years have passed, O kings, during which We have, each day, tasted the agony of a fresh tribulation. No one of them that were before Us hath endured the things We have endured. Would that ye could perceive it! They that rose up against Us have put Us to death, have shed Our blood, have plundered Our property, and violated Our honor. Though aware of most of Our afflictions, ye, nevertheless, have failed to stay the hand of the aggressor. For is it not your

clear duty to restrain the tyranny of the oppressor, and to deal equitably with your subjects, that your high sense of justice may be fully demonstrated to all mankind? . . . God hath committed into your hands the reins of the government of the people, that ye may rule with justice over them, safeguard the rights of the downtrodden, and punish the wrong-doers. If ye neglect the duty prescribed unto you by God in His Book, your names shall be numbered with those of the unjust in His sight. Grievous, indeed, will be your error. Cleave ye to that which your imaginations have devised, and cast behind your backs the commandments of God, the Most Exalted, the Inaccessible, the All-Compelling, the Almighty? Cast away the things ye possess, and cling to that which God hath bidden you observe. Seek ye His grace, for he that seeketh it treadeth His straight Path.

Consider the state in which We are, and behold ye the ills and troubles that have tried Us. Neglect Us not, though it be for a moment, and judge ye between Us and Our enemies with equity. This will, surely, be a manifest advantage unto you. Thus do We relate to you Our tale, and recount the things that have befallen Us, that ye might take off Our ills and ease Our burden. Let him who will, relieve Us from Our trouble; and as to him that willeth not, My Lord is assuredly the best of helpers.

Warn and acquaint the people, O Servant, with the things We have sent down unto Thee, and let the fear of no one dismay Thee, and be Thou not of them that waver. The day is approaching when God will have exalted His Cause and magnified His testimony in the eyes of all who are in the heavens and all who are on the earth. Place, in all circumstances, Thy whole trust in Thy Lord, and fix Thy gaze upon Him, and turn away from all them that repudiate His truth. Let God, Thy Lord, be Thy succoring Succorer and Helper. We have pledged Ourselves to secure Thy triumph upon earth and to exalt Our Cause above all men, though no king be found who would turn his face towards Thee. . . .

Lay not aside the fear of God, O kings of the earth, He, in that same Tablet has revealed, and beware that ye transgress not

the hounds which the Almighty has fixed. Observe the injunctions laid upon you in His Book, and take good heed not to overstep their limits. Be vigilant, that ye may not do injustice to anyone, be it to the extent of a grain of mustard seed. Tread ye the path of justice, for this, verily, is the straight path. Compose your differences, and reduce your armaments, that the burden of your expenditures may be lightened, and that your minds and hearts may be tranquilized. Heal the dissensions that divide you, and ye will no longer be in need of any armaments except what the protection of your cities and territories demandeth. Fear ye God, and take heed not to outstrip the bounds of moderation, and he numbered among the extravagant. We have learned that you are increasing your outlay every year, and are laying the burden thereof on your subjects. This, verily, is more than they can bear, and is a grievous injustice. Decide justly between men, and he ye the emblems of justice amongst them. This, if ye judge fairly, is the thing that behooveth you, and besemeth your station.

Beware not to deal unjustly with any one that appealeth to you, and entereth beneath your shadow. Walk ye in the fear of God, and he ye of them that lead a godly life. Rest not on your power, your armies, and treasures. Put your whole trust and confidence in God, Who hath created you, and seek ye His help in all your affairs. Succor cometh from Him alone. He succoreth whom He willeth with the hosts of the heavens and of the earth.

Know ye that the poor are the trust of God in your midst. Watch that ye betray not His trust, that ye deal not unjustly with them and that ye walk not in the ways of the treacherous. Ye will moot certainly be called upon to answer for His trust on the day when the Balance of Justice shall be set, the day when unto every one shall be rendered his due, when the doings of all men, be they rich or poor, shall be weighed.

If ye pay no heed unto the counsels which, in peerless and unequivocal language, We have revealed in this Tablet, Divine chastisement shall assail you from every direction, and the sentence of His justice shall be pronounced against you. On that day ye shall have no power to resist Him, and shall

recognize your own impotence. Have mercy on yourselves and on those beneath you. Judge ye between them according to the precepts prescribed by God in His most holy and exalted Tablet, a Tablet wherein He hath assigned to each and every thing its settled measure, in which He hath given, with distinctness, an explanation of all things, and which is in itself a monition unto them that believe in Him.

Examine Our Cause, inquire into the things that have befallen Us, and decide justly between Us and Our enemies, and be ye of them that act equitably towards their neighbor. If ye stay not the hand of the oppressor, if ye fail to safeguard the rights of the down-trodden, what right have ye then to vaunt yourselves among men? What is it of which ye can rightly boast? Is it on your food and your drink that ye pride yourselves, on the riches ye lay up in your treasures, on the diversity and the cost of the ornaments with which ye deck yourselves? If true glory were to consist in the possession of such perishable things, then the earth on which ye walk must needs vaunt itself over you, because it supplieth you, and bestoweth upon you these very things, by the decree of the Almighty. In its bowels are contained, according to what God hath ordained, all that ye possess. From it, as a sign of His mercy, ye derive your riches. Behold then your state, the thing in which ye glory! Would that ye could perceive it!

Nay! By Him Who holdeth in His grasp the kingdom of the entire creation! Nowhere doth your true and abiding glory reside except in your firm adherence unto the precepts of God, your wholehearted observance of His laws, your resolution to see that they do not remain unenforced, and to pursue steadfastly the right course. . . .

O Kings of the earth! Give ear unto the Voice of God, calling from this sublime, this fruit-laden Tree, that hath sprung out of the Crimson Hill, upon the holy Plain, intoning the words: "There is none other God hut He, the Mighty, the All-Powerful, the All-Wise." . . . Fear God, O concourse of kings and suffer not yourselves to be deprived of this most sublime grace. Fling away, then, the things ye possess, and take fast hold on the Handle of God, the Exalted, the



An old photograph of the Barrack Square in Tabriz, where the Báb was martyred in 1850. Around the border is written a poem in Persian.

Great. Set your hearts to ards the Face of God, and abandon that which your desires have bidden you to follow, and he not of those who perish. Relate unto them, O servant, the story of 'Alí (the Báb), when He came unto them with truth, bearing His glorious and weighty Book, and holding in His hands a testimony and proof from God, and holy and blessed tokens from Him. Ye, however, O kings, have failed to heed the Remembrance of God in His days and to be guided by the lights which arose and shone forth above the horizon of a resplendent Heaven. Ye examined not His Cause when so to do would have been better for you than all that the sun shineth upon, could ye hut perceive it. Ye remained careless until the divines of Persia—those cruel ones—pronounced judgment against Him, and unjustly slew Him. His spirit ascended unto God, and the eyes of the inmates of Paradise and the angels that are nigh unto Him wept sore by reason of this cruelty. Beware that ye be not careless henceforth as ye have been careless aforetime. Return, then, unto God, your Maker, and he not of the heedless . . .

My face hath come forth from the veils, and shed its radiance upon all that is in heaven and on earth; and yet, ye turned not towards Him, notwithstanding that ye were created for Him, O concourse of kings! Follow, therefore, that which I speak unto you, and hearken unto it with your hearts, and he not of such as have turned aside. For your glory consisteth not in your sovereignty, hut rather in your nearness unto God and your observance of His command as sent do n in His holy and preserved Tablets. Should any one of you rule over the whole earth, and over all that lieth within it and upon it, its seas, its landr, its mountains, and its plains, and yet be not remembered by God, all these would profit him not, could ye hut know it . . . Arise, then, and make steadfast your feet, and make ye amends for that which hath escaped you, and set then yourselves towards His holy Court, on the shore of His mighty Ocean, so that the pearls of knowledge and wisdom, which God hath stored up within the shell of His radiant heart, may be revealed unto you . . . Beware lest ye hinder the breeze of

God from blowing over your hearts, the breeze through which the hearts of such as have turned unto Him can be quickened . . .

Hearken, O King (Sultán 'Abdu'l-'Azíz), to the speech of Him that speaketh the truth, Him that doth not ask thee to recompense Him with the things God hath chosen to bestow upon thee, Him Who unerringly treadeth the straight Path. He it is Who summoneth thee unto God, thy Lord, Who showeth thee the right course, the way that leadeth to true felicity, that haply thou mayest be of them with whom it shall be well. . . .

Beware, O King, that thou gather not around thee such ministers as follow the desires of a corrupt inclination, as have cast behind their backs that which hath been committed into their hands and manifestly betrayed their trust. Be bounteous to others as God hath been bounteous to thee, and abandon not the interests of thy people to the mercy of such ministers as these. Lay not aside the fear of God, and he thou of them that act uprightly. Gather around thee those ministers from whom thou canst perceive the fragrance of faith and of justice, and take thou counsel with them, and choose whatever is best in thy sight, and be of them that act generously.

Know thou for a certainty that whoso disbelieveth in God is neither trustworthy nor truthful. This, indeed, is the truth, the undoubted truth. He that acteth treacherously towards God will, also, act treacherously towards his Iring. Nothing whatever can deter such a man from evil, nothing can hinder him from betraying his neighbor, not ng can induce him to walk uprightly.

Take heed that thou resign not the reins of the affairs of thy state into the hands of others, and repose not thy confidence in ministers unworthy of thy trust, and be not of them that live in heedlessness. Shun them whose hearts are turned away from thee, and place not thy confidence in them, and entrust them not with thine affairs and the affairs of such as profess thy faith. Beware that thou allow not the wolf to become the shepherd of God's flock, and surrender not the fate of His loved ones to the mercy of the malicious. Expect not that they who violate the ordinances of God will be trust-

worthy or sincere in the faith they profess. Avoid them and preserve strict guard over thyself, lest their devices and mischief hurt thee. Turn away from them and fix thy gaze upon God, thy Lord, the All-Glorious, the Most Bountiful. . . . He that giveth up himself wholly to God, God shall, assuredly, be with him; and he that placeth his complete trust in God, God shall, verily, protect him from whatsoever may harm him, and shield him from the wickedness of every evil plotter.

Wert thou to incline thine ear unto My speech and observe My counsel, God would exalt thee to so eminent a position that the designs of no man on the whole earth could ever touch or hurt thee. Observe, O King, with thine inmost heart and with thy whole being, the precepts of God, and walls not in the paths of the oppressor. Seize thou, and hold firmly within the grasp of thy might, the reins of the affairs of thy people, and examine in person whatever pertaineth unto them. Let nothing escape thee, for therein lieth the highest good.

Render thanks unto God for having chosen thee out of the whole world, and made thee king over them that profess thy faith. It well beseemeth thee to appreciate the wondrous favors with which God hath favored thee, and to magnify continually His name. Thou canst best praise Him if thou lovest His loved ones, and dost safeguard and protect His servants from the mischief of the treacherous, that none may any longer oppress them. Thou shouldst, moreover, arise to enforce the law of God amongst them, that thou mayest be of those who are firmly established in His law.

Shouldst thou cause rivers of justice to spread their waters amongst thy subjects, God would surely aid thee with the hosts of the unseen and of the seen, and would strengthen thee in thine affairs. No God is there but I-lim. All creation and its empire are His. Unto Him return the works of the faithful.

Place not thy reliance on thy treasures. 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 Him 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 Ail-Praised. All are but paupers at the door of His mercy; all are helpless before the revelation of His sovereignty, and beseech His favors.

Overstep not the bounds of moderation, and deal justly with them that serve thee. Bestow upon them according to their needs, and not to the extent that will enable them to lay up riches for themselves, to deck their persons, to embellish their homes, to acquire the things that are of no benefit unto them, and to be numbered with the extravagant. Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries. This is but manifest justice.

Allow not the abject to rule over and dominate them who are noble and worthy of honor, and suffer not the high-minded to be at the mercy of the contemptible and worthless, for this is what We observed upon Our arrival in the City (Constantinople), and to it we bear witness. We found among its inhabitants some who were possessed of an affluent fortune and lived in the midst of excessive riches, while others were in dire want and abject poverty. This ill becometh thy sovereignty, and is unworthy of thy rank.

Let My counsel be acceptable to thee, and strive thou to rule with equity among men, that God may exalt thy name and spread abroad the fame of thy justice in all the world. Beware lest thou aggrandize thy ministers at the expense of thy subjects. Fear the sighs of the poor and of the upright in heart who, at every break of day, bewail their plight, and be unto them a benignant sovereign. They, verily, are thy treasures on earth. It behoveth thee, therefore, to safeguard thy treasures from the assaults of them who wish to rob thee. Inquire into their affairs, and ascertain, every year, nay every month, their condition, and be not of them that are careless of their duty.

Set before thine eyes God's unerring Balance and, as one standing in His Presence,

weigh in that balance thine actions every day, every moment of thy life. Bring thyself to account ere thou art summoned to a reckoning, on the Day when no man shall have strength to stand for fear of God, the Day when the hearts of the heedless ones shall be made to tremble. . . .

It behoveth every king to be as bountiful as the sun, which fostereth the growth of all beings, and giveth to each its due, whose benefits are not inherent in itself, but are ordained by Him Who is the Most Powerful, the Almighty, The King should be as generous, as liberal in His mercy as the clouds, the outpourings of whose bounty are showered upon every land, by the behest of Him Who is the Supreme Ordainer, the All-Knowing.

Have a care not to entrust thine affairs of state entirely into another's hands. None can discharge thy functions better than thine own self. Thus do We make clear unto thee Our words of wisdom, and send down upon thee that which can enable thee to pass over from the left hand of oppression to the right hand of justice, and approach the resplendent ocean of His favors. Such is the path which the kings that were before thee have trodden, they that acted equitably towards their subjects, and walked in the ways of undeviating justice.

Thou art God's shadow on earth. Strive, therefore, to act in such a manner as befitteth so eminent, so august a station. If thou dost depart from following the things We have caused to descend upon thee and taught thee, thou wilt, assuredly, be derogating from that great and priceless honor. Return, then, and cleave wholly unto God, and cleanse thine heart from the world and all its vanities, and suffer not the love of any stranger to enter and dwell therein. Not until thou dost purify thine heart from every trace of such love can the brightness of the light of God shed its radiance upon it, for to none hath God given more than one heart. This, verily, hath been decreed and written down in His ancient Book. And as the human heart, as fashioned by God, is one and undivided, it behoveth thee to take heed that its affections be, also, one and undivided. Cleave thou, therefore; with the whole affection of thine heart, unto His love, and withdraw it from

the love of any one besides Him, that He may aid thee to immerse thyself in the ocean of His unity, and enable thee to become a true upholder of His oneness. God is my witness. My sole purpose in revealing to thee these words is to sanctify thee from the transitory things of the earth, and aid thee to enter the realm of everlasting glory, that thou mayest, by the leave of God, be of them that abide and rule therein. . . .

I swear by God, O King! It is not my wish to make My plaint to thee against them that persecute Me. I only plead my grief and My sorrow to God, Who hath created Me and them, Who well knoweth our state and Who watcheth over all things. My wish is to warn them of the consequences of their actions, if perchance they might desist from treating others as they have treated Me, and be of them that heed My warning.

The tribulations that have touched Us, the destitution from which We suffer, the various troubles with which We are encompassed, shall all pass away, as shall pass away the pleasures in which they delight and the affluence they enjoy. This is the truth which no man can reject. The days in which We have been compelled to dwell in the dust will soon be ended, as will the days in which they occupied the seats of honor. God shall, assuredly, judge with truth between Us and them, and He, verily, is the best of judges.

We render thanks unto God for whatsoever hath befallen Us, and We patiently endure the things He hath ordained in the past or will ordain in the future. In Him have I placed My trust; and into His hands have I committed My cause. He will, certainly, repay all them that endure with patience and put their confidence in Him. His is the creation and its empire. He exalteth whom He will, and whom He will He doth abase. He shall not be asked of His doings. He, verily, is the All-Glorious, the Almighty.

Let thine ear be attentive, O King, to the words We have addressed to thee. Let the oppressor desist from his tyranny, and cut off the perpetrators of injustice from among them that profess thy faith. By the righteousness of God! The tribulations We have sustained are such that any pen that recounteth them cannot but be overwhelmed with anguish. No one of them that truly

believe and uphold the unity of God can bear the burden of their recital. So great have been Our sufferings that even the eyes of Our enemies have wept over Us, and beyond them those of every discerning person. And to all these trials have We been subjected, in spite of Our action in approaching thee, and in bidding the people to enter beneath thy shadow, that thou mightest be a stronghold unto them that believe in and uphold the unity of God.

Have I, O king, ever disobeyed thee? Have I, at any time, transgressed any of thy laws? Can any of thy ministers that represent thee in 'Irâq produce any proof that can establish My disloyalty to thee? No, by Him Who is the Lord of all worlds! Not for one short moment did We rebel against thee, or against any of thy ministers. Never, God willing, shall We revolt against thee, though We be exposed to trials more severe than any We suffered in the past. In the day-time and in the night season, at even and at morn, We pray to God on thy behalf, that He may graciously aid thee to be obedient unto Him and to observe His commandments, that He may shield thee from the hosts of the evil ones. Do, therefore, as it pleaseth thee, and treat Us as becometh thy station and beseecheth thy sovereignty. Be not forgetful of the law of God in whatever thou desirest to achieve, now or in the days to come. Say: Praise be to God, the Lord of all worlds!

O King of Paris! Tell the priests to ring the bells no longer. By God, the True One! The Most Mighty Bell hath appeared in the form of Him Who is the Most Great Name, and the fingers of the will of thy Lord, the Most Exalted, the Most High, toll it out in the heaven of Immortality, in His Name, the All-Glorious. Thus have the mighty verses of thy Lord been again sent down unto thee, that thou mayest arise to remember God, the Creator of earth and heaven, in these days when all the tribes of the earth have mourned, and the foundations of the cities have trembled, and the dust of irreligion hath enwrapped all men, except such as thy Lord, the All-Knowing, the All-Wise, was pleased to spare. . . . Give ear, O King, unto the Voice that calleth from the Fire which burneth in this Verdant Tree, upon this Sinai which hath been raised above the hal-

lowed and snow-white Spot, beyond the Everlasting City: "Verily, there is none other God but Me, the Ever-Forgiving, the Most Merciful!" We, in truth, have sent Him Whom We aided with the Holy Spirit (Jesus), that He may announce unto you this Light that hath shone forth from the horizon of the will of your Lord, the Most Exalted, the All Glorious, and Whose signs have been revealed in the West, that ye may set your faces towards Him (Bahá'u'lláh), on this Day which God hath exalted above all other days, and whereon the All-Merciful hath shed the splendor of His effulgent glory upon all who are in heaven and all who are on earth. Arise thou to serve God and help His Cause. He, verily, will assist thee with the hosts of the seen and unseen, and will set thee king over all that whereon the sun riseth. Thy Lord, in truth, in the All-Powerful, the Almighty. . . . Attire thy temple with the ornament of My Name, and thy tongue with remembrance of Me, and thine heart with love for Me, the Almighty, the Most High. We have desired for thee naught except that which is better for thee than what thou dost possess and all the treasures of the earth. Thy Lord, verily, is knowing, informed of all. . . .

O King! We heard the words thou didst utter in answer to the Czar of Russia, concerning the decision made regarding the war. Thy Lord, verily, knoweth, is informed of all Thou didst say: "I lay asleep upon my couch, when the cry of the oppressed, who were drowned in the Black Sea, awakened me." This is what we heard thee say, and, verily, thy Lord is witness unto what I say. We testify that that which wakened thee was not their cry, but the promptings of thine own passions, for We tested thee, and found thee wanting. Comprehend the meaning of My words, and be thou of the discerning . . . Hadst thou been sincere in thy words, thou wouldst have not cast behind thy back the Book of God, when it was sent unto thee by Him Who is the Almighty, the All-Wise. We have proved thee through it, and found thee other than that which thou didst profess. Arise, and make amends for that which escaped thee. Ere Long the world and all that thou possessest will perish, and the kingdom will remain unto God, thy

Lord and the Lord of thy fathers of old. It behoveth thee not to conduct thine affairs according to the dictates of thy desires. Fear the sighs of this Wronged One, and shield Him from the darts of such as act unjustly. For what thou hast done, thy kingdom shall be thrown into confusion, and thine empire shall pass from thine hands, as a punishment for that which thou hast wrought. Then wilt thou know how thou hast plainly erred. Commotions shall seize all the people in that land, unless thou arisest to help this Cause, and followest Him Who is the Spirit of God (Jesus) in this, the straight Path. Hath thy pomp made thee proud? By My Life! It shall not endure; nay, it shall soon pass away, unless thou holdest fast by this firm Cord. We see abasement hastening after thee, while thou art of the heedless . . . Abandon thy palaces to the people of the graves, and thine empire to whosoever desireth it, and turn, then, unto the Kingdom. This, verily, is what God hath chosen for thee, wert thou of them that turn unto Him . . . Shouldst thou desire to bear the weight of thy dominion, bear it then to aid the Cause of thy Lord. Glorified be this station which whoever attaineth thereunto hath attained unto all good that proceedeth from Him Who is the All-Knowing, the All-Wise . . . Exuldest thou over the treasures thou dost possess, knowing they shall perish? Rejoicest thou in that thou rulest a span of earth, when the whole world, in the estimation of the people of Bahá, is worth as much as 'the black in the eye of a dead ant? Abandon it unto such as have set their affections upon it, and turn thou unto Him Who is the Desire of the world. Whither are gone the proud and their palaces? Gaze thou into their tombs, that thou mayest profit by this example, inasmuch as We made it a lesson unto every beholder. Were the breezes of Revelation to seize thee, thou wouldst flee the world, and turn unto the Kingdom, and wouldst expend all thou possessest, that thou mayest draw nigh unto this sublime Vision.

O Czar of Russia! Incline thine ear unto the voice of God, the King, the Holy, and turn thou unto Paradise, the Spot wherein abideth He Who, among the Concourse on high, beareth the most excellent titles, and Who, in the kingdom of creation, is called

by the name of God, the Effulgent, the All-Glorious. Beware lest thy desire deter thee from turning towards the face of thy Lord, the Compassionate, the Most Merciful. We, verily, have heard the thing for which thou didst supplicate thy Lord, communing with Him. Wherefore, the breeze of My loving-kindness wafted forth, and the sea of My mercy surged, and We answered thee in truth. Thy Lord, verily, is the All-Knowing, the All-Wise. Whilst I lay chained and fettered in the prison, one of thy ministers extended Me his aid. Wherefore hath God ordained for thee a station which the knowledge of none can comprehend except His knowledge. Beware lest thou barter away this sublime station . . . Beware lest thy sovereignty withhold thee from Him Who is the Supreme Sovereign. He, verily, is come with His Kingdom, and all the atoms cry aloud: "Lo! The Lord is come in His great majesty!" He Who is the Father is come, and the Son (Jesus), in the holy vale, crieth out: "Here am I, here am I, O Lord, My God!", whilst Sinai circleth round the House, and the Burning Bush calleth aloud: "The All-Bounteous is come mounted upon the clouds! Blessed is he that draweth nigh unto Him, and woe betide them that are far away."

Arise thou amongst men in the name of this all-compelling Cause, and summon, then, the nations unto God, the Exalted, the Great. Be thou not of them who called upon God by one of His names, but who, when He Who is the Object of all names appeared, denied **H i** and turned aside from Him, and, in the end, pronounced sentence against Him with manifest injustice. Consider and call thou to mind the days whereon the Spirit of God (Jesus) appeared, and Herod gave judgment against Him. God, however aided Him with the hosts of the unseen, and protected Him with truth, and sent **H i** down unto another land, according to His promise. He, verily, ordaineth what He pleaseth. Thy Lord truly preserveth whom He willeth, be he in the midst of the seas, or in the maw of the serpent, or beneath the sword of the oppressor . . .

Again I say: Harken unto My Voice that calleth from My prison, that it may acquaint thee with the things that have befallen My

Beauty, at the hands of them that are the manifestations of My glory, and that thou mayest perceive, how great hath been My patience, notwithstanding My might, and how immense My forbearance, notwithstanding My power. By My Life! Couldst thou but know the things sent down by My Pen, and discover the treasures of My Cause, and the pearls of My mysteries which lie hid in the seas of My names and in the goblets of My words, thou wouldst, in thy love for My name, and in thy longing for My glorious and sublime Kingdom, lay down thy life in My path. Know thou that though My body be beneath the swords of My foes, and My limbs be beset with incalculable afflictions, yet My spirit is filled with a gladness with which all the joys of the earth can never compare.

Set thine heart towards Him Who is the Point of adoration for the world, and say: O peoples of the earth! Have ye denied the One in Whose path He Who came with the truth, bearing the announcement of your Lord, the Exalted, the Great, suffered martyrdom? Say: This is an Announcement whereat the hearts of the Prophets and Messengers have rejoiced. This is the One Whom the heart of the world remembereth and is promised in the Books of God, the Mighty, the All-Wise. The hands of the Messengers were, in their desire to meet Me, upraised towards God, the Mighty, the Glorified. . . . Some lamented in their separation from Me, others endured hardships in My path, and still others laid down their lives for the sake of My Beauty, could ye but know it. Say: I, verily, have not sought to extol Mine Own Self, but rather God himself were ye to judge fairly. Naught can be seen in Me except God and His Cause, could ye but perceive it. I am the One Whom the tongue of Isaiah hath extolled, the One with Whose name both the Torah and the Evangel were adorned. . . . Blessed he the king whose sovereignty hath withheld him not from his Sovereign, and who hath turned unto God with his heart. He, verily, is accounted of those that have attained unto that which God, the Mighty, the All-Wise, hath willed. Ere long will such a one find himself numbered with the monarchs of the realms of the Kingdom. Thy Lord is, in truth, potent

over all things. He giveth what He willeth to whomsoever He willeth, and withholdeth what He pleaseth from whomsoever He willeth. He, verily, is the All-Powerful, the Almighty.

O Queen in London! Incline thine ear unto the voice of thy Lord, the Lord of all mankind, calling from the Divine Lote-Tree: Verily, no God is there hut Me, the Almighty, the All-Wise! Cast away all that is on earth, and attire the head of thy kingdom with the crown of the remembrance of thy Lord, the All-Glorious. He, in truth, hath come unto the world in His most great glory, and all that hath been mentioned in the Gospel hath been fulfilled. The land of Syria hath been honored by the footsteps of its Lord, the Lord of all men, and north and south are both inebriated with the wine of His presence. Blessed is the man that inhaled the fragrance of the Most Merciful, and turned unto the Dawning-Place of His Beauty, in this resplendent Dawn. The Mosque of Aqsá vibrated through the breezes of its Lord, the All-Glorious whilst Bathá (Mecca) trembleth at the voice of God, the Exalted, the Most High. Whereupon every single stone of them celebrateth the praise of the Lord, through this Great Name.

Lay aside thy desire, and set then thine heart towards thy Lord, the Ancient of Days. We make mention of thee for the sake of God, and desire that thy name may be exalted through thy remembrance of God, the Creator of earth and heaven. He, verily, is witness unto that which I say. We have been informed that thou hast forbidden the trading in slaves, both men and women. This, verily, is what God hath enjoined in this wondrous Revelation. God hath, truly, destined a reward for thee, because of this. He, verily, will pay the doer of good his due recompense, wert thou to follow what hath been sent unto thee by Him Who is the All-Knowing, the All-Informed. As to him who turneth aside, and swelleth with pride, after that the clear tokens have come unto him, from the Revealer of signs, his work shall God bring to naught. He, in truth, hath power over all things. Man's actions are acceptable after his having recognized (the Manifestation). He that turneth aside from the True One is indeed the most veiled

amongst His creatures. Thus hath it been decreed by Him Who is the Almighty, the Most Powerful.

We have also heard that thou hast entrusted the reins of counsel into the hands of the representatives of the people. Thou, indeed, hast done well, for thereby the foundations of the edifice of thine affairs will be strengthened, and the hearts of all that are beneath thy shadow, whether high or low, will be tranquillized. It behoveth them, however, to be trustworthy among His servants, and to regard themselves as the representatives of all that dwell on earth. This is what counsellereth them, in this Tablet, He Who is the Ruler, the All-Wise. . . . Blessed is he that entereth the assembly for the sake of God, and judgeth between men with pure justice. He, indeed, is of the blissful. . . .

Turn thou unto God and say: O my Sovereign Lord! I am but a vassal of Thine, and Thou art, in truth, the King of Kings. I have lifted my suppliant hands unto the heaven of Thy grace and Thy bounties. Send down, then, upon me from the clouds of Thy generosity that which will rid me of all save Thee, and draw me nigh unto Thyself. I beseech Thee, O my Lord, by Thy name, which Thou hast made the king of names, and the manifestation of Thyself to all who are in heaven and on earth, to rend asunder the veils that have intervened between me and my recognition of the Dawning-Place of Thy signs and the Day-spring of Thy Revelation. Thou art, verily, the Almighty, the All-Powerful, the All-Bounteous. Deprive me not, O my Lord, of the fragrances of the Robe of Thy mercy in Thy days, and write down for me that which Thou hast written down for Thy handmaidens who have believed in Thee and in Thy signs, and have recognized Thee, and set their hearts towards the horizon of Thy Cause. Thou art truly the Lord of the worlds, and of those who show mercy, the Most Merciful. Assist me, then, O my God, to remember Thee amongst Thy handmaidens, and to aid Thy Cause in Thy lands. Accept, then, that which hath escaped me when the light of Thy countenance shone forth. Thou, indeed, hast power over all things. Glory be to Thee, O Thou in Whose



The Citadel in Tabriz where the Báb was at one time detained.

hand is the kingdom of the heavens and of the earth.

Say: O King of Berlin! Give ear unto the Voice calling from this manifest Temple: Verily, there is none other God but Me, the Everlasting, the Peerless, the Ancient of Days. Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shnt thee out, as by a veil, from the Lord of the Throne above and of the earth below. Thus counselleth thee the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one whose power transcended thy power (Napoleon 111), and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him, when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of

them who reflect. . . O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory.

O king! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing. And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow. The learning current amongst men I studied not; their schools I entered not. Ask of the city wherein I dwelt, that thou mayest be well assured that I am not of them who speak falsely. This is but a leaf which the winds of the will of thy Lord, the Almighty, the All-Praised, have stirred. Can it be still when the tempestuous winds are blowing? Kay, by Him Who is the Lord of all Names and Attributes! They move it as they list. The evanescent is as nothing before Him Who is the Ever-Abiding. His all-compelling summons hath reached Me, and caused Me to speak His praise amidst all people. I was indeed as one dead when His behest was uttered. The hand of the will of thy Lord, the Compassionate, the Merciful, transformed Me. Can any one speak forth of his own accord that for which all men, both high and low, will protest against him? Nay, by Him Who taught the Pen the eternal mysteries, save him whom the grace of the Almighty, the All-Powerful, hath strengthened. The Pen of the Most High addresseth Me saying: Fear not. Relate unto His Majesty the Sháh that which befell thee. His heart, verily, is between the fingers of thy Lord, the God of Mercy, that haply the sun of justice and bounty may shine forth above the horizon of his heart. Thus hath the decree been irrevocably fixed by Him Who is the All-Wise.

Look upon this Youth, O King, with the eyes of justice; judge thou, then, with truth concerning what hath befallen Him. Of a verity, God hath made thee His shadow

amongst men, and the sign of His power unto all that dwell on earth. Judge thou between Us and them that have wronged Us without proof and without an enlightening Book. They that surround thee love thee for their own sakes, whereas this Youth loveth thee for thine own sake, and hath had no desire except to draw thee nigh unto the seat of grace, and to turn thee toward the right-hand of justice. Thy Lord beareth witness unto that which I declare.

O King! Wert thou to incline thine ear unto the shrill of the Pen of Glory and the cooing of the Dove of Eternity which, on the branches of the Lote-Tree beyond which there is no passing, uttereth praises to God, the Maker of all names and Creator of earth and heaven, thou wouldst attain unto a station from which thou wouldst behold in the world of being naught save the effulgence of the Adored One, and wouldst regard thy sovereignty as the most contemptible of thy possessions, abandoning it to whosoever might desire it, and setting thy face toward the Horizon aglow with the light of His countenance. Neither wouldst thou ever be willing to hear the burden of dominion save for the purpose of helping thy Lord, the Exalted, the Most High. Then would the Concourse on high bless thee. O how excellent is this most sublime station, couldst thou ascend thereunto through the power of a sovereignty recognized as derived from the Name of God! . . .

O King of the age! The eyes of these refugees are turned towards and fixed upon the mercy of the Most Merciful. No doubt is there whatever that these tribulations will be followed by the outpourings of a supreme mercy, and these dire adversities he succeeded by an over-flowing prosperity. We fain would hope, however, that His Majesty the Sháh will himself examine these matters, and bring hope to the hearts. That which We have submitted to thy Majesty is indeed for thine highest good. And God, verily, is a sufficient witness unto Me. . . .

O would that thou wouldst permit Me, O Sháh, to send unto thee that which would cheer the eyes, and tranquillize the souls, and persuade every fair-minded person that with Him is the knowledge of the Book. . . . But for the repudiation of the foolish and



The Grave Stone of the Wife of the Báb, at present preserved in one of the rooms of His House, in Shiráz.

the connivance of the divines, I would have uttered a discourse that would have thrilled and carried away the hearts unto a realm from the murmur of whose winds can be heard: "No God is there but He!" . . .

I have seen, O Sháh, in the path of God what eye hath not seen nor ear heard. . . . How numerous the tribulations which have rained, and will soon rain, upon Me! I advance with My face set towards Him Who is the Almighty, the All-Bounteous, whilst behind Me glideth the serpent. Mine eyes have rained down tears until My bed is drenched. I sorrow not for Myself, however. By God! Mine head yearneth for the spear out of love for its Lord. I never passed a tree, but Mine heart addressed it saying: "O would that thou wert cut down in My name, and My body crucified upon thee, in the path of My Lord!" . . . By God! Though weariness lay Me low, and hunger consume

Me, and the bare rock be My bed, and My fellows the beasts of the field, I will not complain, hut will endure patiently as those endowed with constancy and firmness have endured patiently, through the power of God, the Eternal King and Creator of the nations, and will render thanks unto God under all conditions. We pray that, out of His bounty—exalted be ~~H—H~~—He may release, through this imprisonment, the necks of men from chains and fetters, and cause them to turn, with sincere faces, towards His Face, Who is the Mighty, the Bounteous. Ready is He to answer whosoever calleth upon Him, and nigh is He unto such as commune with Him.

O Pope! Rend the veils asunder. He Who is the Lord of Lords is come overshadowed with clouds, and the decree hath been fulfilled by God, the Almighty, the Unrestrained. . . . He, verily, hath again come down from Heaven even as He came down from it the first time. Beware that thou dispute not with Him even as the Pharisees disputed with Him (Jesus) without a clear token or proof. On His right hand flow the living waters of grace, and on His left the choice Wine of justice, whilst before Him march the angels of Paradise, bearing the banners of His signs. Beware lest any name debar thee from God, the Creator of earth and heaven. Leave thou the world behind thee, and turn towards thy Lord, through Whom the whole earth hath been illumined.

. . . Dwellst thou in palaces whilst He Who is the King of Revelation liveth in the most desolate of abodes? Leave them unto such as desire them, and set thy face with joy and delight towards the Kingdom. . . . Arise in the name of thy Lord, the God of Mercy, amidst the peoples of the earth, and seize thou the Cup of Life with the hands of confidence, and first drink thou therefrom, and proffer it then to such as turn towards it amongst the peoples of all faiths. . . .

Call thou to remembrance Him Who was the Spirit (Jesus), Who, when He came, the most learned of His age pronounced judgment against Him in His own country, whilst he who was only a fisherman believed in Him. Take heed, then, ye men of understanding heart! Thou, in truth, art one of the suns

of the heaven of His names. Guard thyself, lest darkness spread its veil over thee, and fold thee away from His light. . . . Consider those who opposed the Son (Jesus), when He came unto them with sovereignty and power. How many the Pharisees who were waiting to behold Him, and were lamenting over their separation from Him! And yet, when the fragrance of His coming was wafted over them, and His beauty was unveiled, they turned aside from Him and disputed with Him. . . . None save a very few, who were destitute of any power amongst men, turned towards His face. And yet, today, every man endowed with power and invested with sovereignty prideth himself on His Name! In like manner, consider how numerous, in these days, are the monks who, in My Name, have secluded themselves in their churches, and who, when the appointed time was fulfilled, and We unveiled Our beauty, knew Us not, though they call upon Me at eventide and at dawn . . .

The Word which the Son concealed is made manifest. It hath been sent down in the form of the human temple in this day. Blessed be the Lord Who is the Father! He, verily, is come unto the nations in His most great majesty. Turn your faces towards Him, O concourse of the righteous! . . . This is the day whereon the Rock (Peter) crieth out and shouteth, and celebrateth the praise of its Lord, the All-Possessing, the Most High, saying: "Lo! The Father is come, and that which ye were promised in the Kingdom is fulfilled! . . ." My body longeth for the cross, and Mine head waiteth the thrust of the spear, in the path of the All-Merciful, that the world may be purged from its transgressions . . .

O Supreme Pontiff! Incline thine ear unto that which the Fashioner of mouldering bones counselleth thee, as voiced by Him Who is His Most Great Name. Sell all the embellished ornaments thou dost possess, and expend them in the path of God, Who causeth the night to return upon the day, and the day to return upon the night. Abandon thy kingdom unto the kings, and emerge from thy habitation, with thy face set towards the Kingdom, and, detached from the world, then speak forth the praises of thy Lord betwixt earth and heaven. Thus

hath bidden thee He Who is the Possessor of Names, on the part of thy Lord, the Almighty, the All-Knowing. Exhort thou the kings and say: "Deal equitably with men. Beware lest ye transgress the bounds fixed in the Book." This indeed becometh thee. Beware lest thou appropriate unto thyself the things of the world and the riches thereof. Leave them unto such as desire them, and cleave unto that which hath been enjoined upon thee by **H i** Who is the Lord of creation. Should any one offer thee all the treasures of the earth, refuse to even glance upon them. Be as thy Lord hath been. Thus hath the Tongue of Revelation spoken that which God hath made the ornament of the hook of creation . . . Should the inebriation of the wine of My verses seize thee, and thou determinest to present thyself before the throne of thy Lord, the Creator of earth and heaven, make My love thy vesture, and thy shield remembrance of Me, and thy provision reliance upon God, the Revealer of all power . . . Verily, the day of ingathering is come, and all things have been separated from each other. He hath stored away that which He chose in the vessels of justice, and cast into fire that which befitteth it. Thus hath it been decreed by your Lord, the Mighty, the Loving, in this promised Day. He, verily, ordaineth what He pleaseth. There is none other God save He, the Almighty, the All-Compelling.

O ye the elected representatives of the people in every land! Take ye counsel together,

and let your concern be only for that which profiteth mankind, and bettereth the condition thereof, if ye be of them that scan heedfully. Regard the world as the human body which, though at its creation whole and perfect, hath been afflicted, through various causes, with grave disorders and maladies. Not for one day did it gain ease, nay its sickness waxed more severe as it fell under the treatment of ignorant physicians, who gave full rein to their personal desires, and have erred grievously. And if, at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.

We behold it in this day at the mercy of rulers so drunk with pride that they cannot discern clearly their own best advantage, much less recognize a Revelation so bewildering and challenging as this. And whenever any one of them hath striven to improve its condition, his motive hath been his own gain, whether confessedly so or not; and the unworthiness of this motive hath limited his power to heal or cure.

That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error.

PEACE A DIVINE CREATION

THE Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the

sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will insure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and al-

mighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny. . . . The day is approaching when all the peoples of the world will have adopted one universal language and one common script. When this is achieved, to whatsoever city a man may journey, it shall be as if he were entering his own home. These things are obligatory and absolutely essential. It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action. . . . That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.

Lay not aside the fear of God, O kings of the earth, and beware that ye transgress not the bounds which the Almighty hath fixed. Observe the injunctions laid upon you in His Book, and take good heed not to overstep their limits. Be vigilant, that ye may not do injustice to anyone, be it to the extent of a grain of mustard seed. Tread ye the path of justice, for this, verily, is the straight path.

Compose your differences, and reduce your armaments, that the burden of your expenditures may be lightened, and that your minds and hearts may be tranquillized. Heal the dissensions that divide you, and ye will no longer be in need of any armaments except what the protection of your cities and territories demandeth. Fear ye God, and take heed not to outstrip the bounds of moderation, and be numbered among the extravagant.

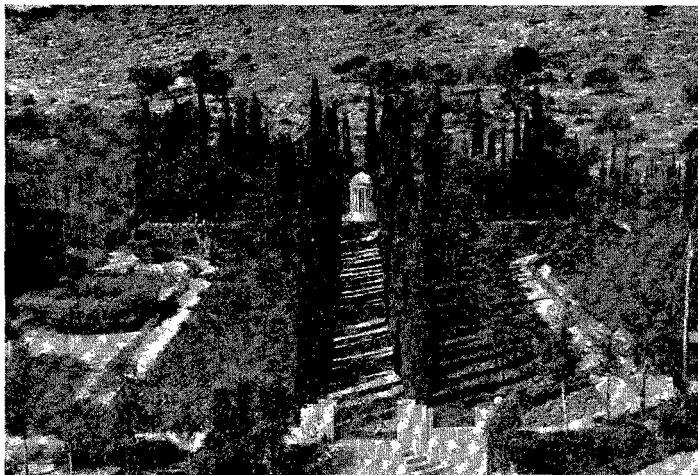
We have learned that you are increasing your outlay every year, and are laying the burden thereof on your subjects. This, verily, is more than they can bear, and is a grievous injustice. Decide justly between men, and be ye the emblems of justice amongst them. This, if ye judge fairly, is the thing that hehoveeth you, and besemeth your station.

Beware not to deal unjustly with any one that appealeth to you, and entereth beneath your shadow. Walk ye in the fear of God, and be ye of them that lead a godly life. Rest not on your power, your armies, and treasures. Put your whole trust and confidence in God, Who hath created you, and seek ye His help in all your affairs. Succor cometh from Him alone. He succoreth whom He will with the hosts of the heavens and of the earth.

Know ye that the poor are the trust of God in your midst. Watch that ye betray not His trust, that ye deal not unjustly with them and that ye walk not in the ways of the treacherous. Ye will most certainly be called upon to answer for His trust on the day when the Balance of Justice shall be set, the day when unto every one shall be rendered his due, when the doings of all men, be they rich or poor, shall be weighed.

If ye pay no heed unto the counsels which, in peerless and unequivocal language, We have revealed in this Tablet, Divine chastisement shall assail you from every direction, and the sentence of His justice shall be pronounced against you. On that day ye shall have no power to resist Him, and shall recognize your own impotence. Have mercy on yourselves and on those beneath you. Judge ye between them according to the precepts prescribed by God in His most holy and exalted Tablet, a Tablet wherein He hath assigned to each and every thing its settled measure, in which He hath given, with distinctness, an explanation of all things, and which is in itself a monition unto them that believe in Him.

Examine Our Cause, inquire into the things that have befallen Us, and decide justly between Us and Our enemies, and be ye of them that act equitably towards their neighbor. If ye stay not the hand of the oppressor, if ye fail to safeguard the rights of the downtrodden, what right have ye then to vaunt yourselves among men? What is it of which ye can rightly boast? Is it on your food and your drink that ye pride yourselves, on the riches ye lay up in your treasures, on the diversity and the cost of the ornaments with which ye deck yourselves? If true glory were to consist in the possession of such perishable things, then



The Marble Monument erected on the Grave of Bahíyyih Khánum, the Sister of 'Abdu'l-Bahá, on Mt. Carmel, Haifa.



The Twin Monuments erected over the graves of the Mother and Brother of 'Abdu'l-Baha. Beyond them is seen that which marks the resting place of His Wife, in the private burial ground on Mt. Carmel

the earth on which ye walk must needs vaunt itself over you, because it supplieth you, and bestoweth upon you, these very things, by the decree of the Almighty. In its bowels are contained, according to what God hath ordained, all that ye possess. From it, as a sign of His mercy, ye derive your riches. Behold then your state, the thing in which ye glory! Would that ye could perceive it!

Nay! By Him Who holdeth in His grasp the kingdom of the entire creation! Nowhere doth your true and abiding glory reside except in your firm adherence unto the precepts of God, your wholehearted observance of His laws, your resolution to see that they do not remain unenforced, and to pursue steadfastly the right course.

O ye rulers of the earth! Wherefore have ye clouded the radiance of the Sun, and caused it to cease from shining? Harken unto the counsel given you by the Pen of the Most High, that haply both ye and the poor may attain unto tranquillity and peace. We beseech God to assist the kings of the earth to establish peace on earth. He, verily, doth what He willeth.

O kings of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This, verily, is wholly and grossly unjust. Fear the sighs and tears of this Wronged One, and lay not excessive burdens on your people. Do not rob them to rear palaces for yourselves; nay rather choose for them that which ye choose for yourselves. Thus We unfold to your eyes that which profiteth you, if ye but perceive. Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet, how disdainfully ye look upon them! How strange, how very strange!

Now that ye have refused the Most Great Peace, hold ye fast unto this, the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents.

O rulers of the earth! Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. Beware lest

ye disregard the counsel of the All-Knowing, the Faithful.

Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught hut manifest justice.

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 hut the Elixir of His potent Revelation can cleanse and revive it?

The utterance of God is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He who is the Day Star of Truth heareth me witness! So powerful is the light of unity that it can illumine the whole earth.

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.

The purpose of the one true God, exalted be His Glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly established and mighty systems, have proceeded from one Source, and are the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

This is the day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It

is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and Loving-kindness. It behoveth them to cleave to whatsoever will, in this Day, be conducive to the exaltation of their stations, and to the promotion of their best interests.

Beseech ye the one true God to grant that all men may be graciously assisted to fulfill that which is acceptable in Our sight. Soon will the present-day order be rolled up, and a new one spread out in its stead. Verily, thy

Lord speaketh the truth, and is the Knower of things unseen.

The world is in travail, and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight, that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then, and only then, will the Divine Standard be hoisted, and the Nightingale of Paradise warble its melody.

WORDS OF 'ABDU'L-BAHA

SELECTED WRITINGS OF 'ABDU'L-BAHA

CENTER OF BAHÁ'U'LLÁH'S COVENANT WITH MANKIND

Walking in Darkness

TODAY the world of humanity is walking in darkness because it is out of touch with the world of God. That is why we do not see the signs of God in the hearts of men. The power of the Holy Spirit has no influence. When a divine spiritual illumination-becomes manifest in the world of humanity, when divine instruction and guidance appear, then enlightenment follows, a new spirit is realized within, a new power descends and a new life is given. It is like the birth from the animal kingdom into the kingdom of man. When man acquires these virtues the oneness of the world of humanity will be revealed, the banner of international peace will be upraised, equality between all mankind will be realized and the Orient and Occident will become one. Then will the justice of God become manifest, all humanity will appear as the members of one family and every member of that family will be consecrated to cooperation and mutual assistance. The lights of the love of God will shine; eternal happiness will be unveiled; everlasting joy and spiritual delight will be attained.

Today the world of humanity is in need of international unity and conciliation. To establish these great fundamental principles a propelling power is needed. It is self-evident that unity of the human world and the Most Great Peace cannot be accomplished through material means. They cannot be established through political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. They cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevents the realization of this unity and agreement. Therefore it is evidenced that the

promotion of the oneness of the kingdom of humanity which is the essence of the teachings of all the Manifestations of God is impossible except through the divine power and breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this.

For man, two wings are necessary. One wing is the physical power and material civilization; the other is the spiritual power and divine civilization. With one wing only, flight is impossible. Two wings are essential. Therefore no matter how much material civilization advances it cannot attain to perfection except through uplift of the spiritual civilization.

The body of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the Most Great Peace. Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is My wish and hope that in the bounties and favors of the Blessed Perfection* we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the Most Great Peace of divine intention shall be established upon the foundations of the unity of the world of men with God. May the love of God be spread from this city, from this meeting to all the surrounding countries. Nay, may America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capabilities greater and more wonderful than other nations. While it is true that its people have attained a marvelous material civilization, I hope that spiritual forces may animate this great body and a corresponding spiritual civilization be established.

* Bahá'u'lláh.

True Religion

True religion is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities; but the people are holding to the counterfeit and imitation, negligent of the reality which unifies; so they are bereft and deprived of the radiance of religion. They follow superstitions inherited from their fathers and ancestors. To such an extent has this prevailed that they have taken away the heavenly light of divine truth and sit in the darkness of imitations and imaginations. That which was meant to be conducive to life has become the cause of death; that which should have been an evidence of knowledge is now a proof of ignorance; that which was a factor in the sublimity of human nature has proved to be its degradation. Therefore the realm of the religionist has gradually narrowed and darkened and the sphere of the materialist has widened and advanced; for the religionist has held to imitation and counterfeit, neglecting and discarding holiness and the sacred reality of religion. When the sun sets it is the time for bats to fly.

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.

Will the despotism of former governments answer the call for freedom which has risen from the heart of humanity in this cycle of illumination? It is evident that no vital results are now forthcoming from the customs, institutions and standpoints of the past. 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?

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.

Each of the divine religions embodies two kinds of ordinances. The first are those which concern spiritual susceptibilities, the development of moral principles and the quickening of the conscience of man. These are essential or fundamental, one and the same in all religions, changeless and eternal, reality not subject to transformation. His Holiness Abraham heralded this reality, His Holiness Moses promulgated it and His Holiness Jesus Christ established it in the world of mankind. All the divine Prophets and Messengers were the instruments and channels of this same eternal, essential truth.

The second kind of ordinances in the divine religions are those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of Manifestation, according to exigencies of the time, conditions and differing capacities of humanity.

Consider the time of His Holiness Christ. Peoples, races and governments were many, religions, sects and denominations were various but when His Holiness appeared, the Messianic reality proved to be the willjective center which unified them beneath the same tabernacle of agreement. Reflect upon this. Could His Holiness Jesus Christ have united

these divergent factors or brought about such results through political power? Was this unity and agreement possible through material forces? It is evident that it was not; nay, rather, these various peoples were brought together through a divine power, through the breaths of the Holy Spirit. They were blended and quickened by the infusion of a new life. The spirituality of Christ overcame their difficulties so that their disarrangements passed away completely. In this way these divergent peoples were unified and became welded in a bond of love which alone can unite hearts. Therefore it is shown that the divine Manifestations, the holy messengers of God, are the collective Centers of God. These heavenly Messengers are the real shepherds of humanity, for whenever they appear in the world they unite the scattered sheep. The collective Center has always appeared in the Orient. His Holiness Abraham, His Holiness Moses, His Holiness Jesus Christ, His Holiness Muhammad, were collective Centers of their day and time, and all arose in the East. Today His Holiness Bahá'u'lláh is the collective Center of unity for all mankind and the splendor of His light has likewise dawned from the East. He founded the oneness of humanity in Persia. He established harmony and agreement among the various peoples of religious beliefs, denominations, sects and cults by freeing them from the fetters of vast imitations and superstitions; leading them to the very foundation of the divine religions. From this foundation shines forth the radiance of spirituality which is unity, the love of God, the knowledge of God, praiseworthy morals and the virtues of the human world. Bahá'u'lláh renewed these principles, just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings.

Unity of the Prophets

The divine Prophets are conjoined in the perfect state of love. Each one has given the glad-tidings of His successor's coming and each successor has sanctioned the One who preceded Him. They were in the utmost unity but Their followers are in strife. For instance, Moses gave the message of the glad-tidings of Christ and Christ confirmed the

prophethood of Moses. Therefore between Moses and Jesus there is no variation or conflict. They are in perfect unity but between the Jew and the Christian there is conflict. Now therefore if the Christian and Jewish peoples investigate the reality underlying their Prophets' teachings they will become kind in their attitude toward each other and associate in the utmost love, for reality is one and not dual or multiple. If this investigation of the reality becomes universal the divergent nations will ratify all the divine Prophets and confirm all the Holy Books. No strife or rancor will then remain and the world will become united.

The Divine Physician

The world of humanity may be likened to the individual man himself; it has its illness and ailments. A patient must be diagnosed by a skillful physician. The Prophets of God are the real physicians. In whatever age or time they appear they prescribe for human conditions. They know the sicknesses; they discover the hidden sources of disease and indicate the necessary remedy. Whosoever is healed by that remedy finds eternal health. For instance, in the day of His Holiness Jesus Christ, the world of humanity was afflicted with various ailments. His Holiness Jesus Christ was the real physician. He appeared, recognized the symptoms and prescribed the real remedy. What was that remedy? It was His revealed teaching especially applicable to that age. Later on many new ailments and disorders appeared in the body-politic. The world became sick, other severe maladies appeared, especially in the peninsula of Arabia. God manifested His Holiness Muhammad there. He came and prescribed for the conditions so that the Arabs became healthy, strong and virile in that time.

In this present age the world of humanity is afflicted with severe sicknesses and grave disorders which threaten death. Therefore His Holiness Bahá'u'lláh has appeared. He is the real physician bringing divine remedy and healing to the world of man. He has brought teachings for all ailments, the Hidden Words, *Ishráqát*, *Tarázát*, *Tajalliyát*, Words of Paradise, Glad-Tidings, etc., etc. These holy words and teachings are the

remedy for the body-politic, the divine prescription and real cure for the disorders which afflict the world. Therefore we must accept and partake of this healing remedy in order that complete recovery may be assured. Every soul who lives according to the teachings of Bahá'u'lláh is free from the ailments and indispositions which prevail throughout the world of humanity; otherwise selfish disorders, intellectual maladies, spiritual sicknesses, imperfections and vices will surround him and he will not receive the life-giving bounties of God.

Bahá'u'lláh is the real physician. He has diagnosed human conditions and indicated the necessary treatment. The essential principles of his healing remedies are the knowledge and love of God, severance from all else save God, turning our faces in sincerity toward the Kingdom of God, implicit faith, firmness and fidelity, loving-kindness toward all creatures and the acquisition of the divine virtues indicated for the human world. These are the essentials of Bahá'u'lláh's teachings, the secret of everlasting health, the remedy and healing for man.

Teachings of Bahá'u'lláh

I will speak to you concerning the special teachings of Bahá'u'lláh. All the divine principles announced by the tongue of the prophets of the past are to be found in the words of Bahá'u'lláh; but in addition to these, He has revealed certain new teachings which are not found in any of the sacred books of former times. I shall mention some of them; the others which are many in number may be found in the books, tablets and epistles written by Bahá'u'lláh, such as the *Hidden Words*, the *Glad-Tidings*, the *Words of Paradise*, *Tajalliyát*, *Ṭarāzát* and others. Likewise in the *Book of Aqdas* there are new teachings which cannot be found in any of the past books or epistles of the prophets.

A fundamental teaching of Bahá'u'lláh is the oneness of the world of humanity. Addressing mankind, He says: "Ye are all leaves of one tree and the fruits of one branch." By this it is meant that the world of humanity is like a tree, the nations or peoples are the different limbs or branches of that tree and the individual human creatures are as

the fruits and blossoms thereof. In this way His Holiness Bahá'u'lláh expressed the oneness of humankind whereas in all religious teachings of the past, the human world has been represented as divided into two parts, one known as the people of the Book of God or the pure tree and the other the people of infidelity and error or the evil tree. The former were considered as belonging to the faithful and the others to the hosts of the irreligious and infidel; one part of humanity the recipients of divine mercy and the other the object of the wrath of their Creator. His Holiness Bahá'u'lláh removed this by proclaiming the oneness of the world of humanity and this principle is specialized in His teachings for He has submerged all mankind in the sea of divine generosity. Some are asleep; they need to be awakened. Some are ailing; they need to be healed. Some are immature as children; they need to be trained. But all are recipients of the bounty and bestowals of God.

Another new principle revealed by His Holiness Bahá'u'lláh is the injunction to investigate truth; that is to say, no man should blindly follow his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.

His Holiness Bahá'u'lláh has announced that the foundation of all the religions of God is one; that oneness is truth and truth is oneness which does not admit of plurality. This teaching is new and specialized to this Manifestation.

He sets forth a new principle for this day in the announcement that religion must be the cause of unity, harmony and agreement among mankind. If it be the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world.

Furthermore He proclaims that religion must be in harmony with science and reason. If it does not conform to science and reconcile with reason it is superstition. Down to the present day it has been customary for man to accept a religious teaching even though it were not in accord with human reason and judgment. The harmony of

religious belief with reason is a new vista which Bahá'u'lláh has opened for the soul of man.

He establishes the equality of man and woman. This is peculiar to the teachings of Bahá'u'lláh, for all other religions have placed man above woman.

A new religious principle is that prejudice and fanaticism whether sectarian, denominational, patriotic or political are destructive to the foundation of human solidarity; therefore man should release himself from such bonds in order that the oneness of the world of humanity may become manifest.

Universal Peace is assured by Bahá'u'lláh as a fundamental accomplishment of the religion of God; that peace shall prevail among nations, governments and peoples, among religions, races and all conditions of mankind. This is one of the special characteristics of the Word of God revealed in this Manifestation.

Bahá'u'lláh declares that all mankind should attain knowledge and acquire an education. This is a necessary principle of religious belief and observance characteristically new in this dispensation.

He has set forth the solution and provided the remedy for the economic question. No religious books of the past Prophets speak of this important human problem.

He has ordained and established the House of Justice which is endowed with a political as well as a religious function, the consummate union and blending of church and state. This institution is under the protecting power of Bahá'u'lláh Himself. A universal or international House of Justice shall also be organized. Its rulings shall be in accordance with the commands and teachings of Bahá'u'lláh, and that which the universal House of Justice ordains shall be obeyed by all mankind. This international House of Justice shall be appointed and organized from the Houses of Justice of the whole world, and all the world shall come under its administration.

As to the most great characteristic of the revelation of Bahá'u'lláh—a specific teaching not given by any of the Prophets of the past—it is the ordination and appointment of the Center of the Covenant. By this appointment and provision He has safeguarded

and protected the religion of God against differences and schisms, making it impossible for any one to create a new sect or faction of belief. To insure unity and agreement He has entered into a Covenant with all the people of the world including the Interpreter and Explainer of His teachings so that no one may interpret or explain the religion of God according to his own view or opinion and thus create a sect founded upon his individual understanding of the divine words. The Book of *the Covenant* or *Testament* of Bahá'u'lláh is the means of preventing such a possibility for whosoever shall speak from the authority of himself alone shall be degraded. Be ye informed and cognizant of this.

Prayer, Meditation

O thou spiritual friend! Know thou that prayer is indispensable and obligatory, and man under no pretext whatever is excused therefrom unless he be mentally unsound or an insurmountable obstacle prevent him.

When one supplicates to his Lord, turns to Him and seeks bounty from His Ocean, this supplication brings light to his heart, illumination to his sight, life to his soul and exaltation to his being.

O thou pure and spiritual one! Turn thou toward God with thy heart beating with His love, devoted to His praise, gazing towards His Kingdom and seeking help from His Holy Spirit in a state of ecstasy, rapture, love, yearning, joy and fragrance. God will assist thee, through a spirit from His Presence, to heal sickness and disease.

The mind and spirit of man advance when he is tried by suffering. The more the ground is ploughed the better the seed will grow; the better the harvest will be. Just as the plough furrows the earth deeply, purifying it of weeds and thistles, so suffering and tribulation free man from the petty affairs of this worldly life until he arrives at a state of complete detachment. His attitude in this world will be that of divine happiness. Man is, so to speak, unripe: the heat of the fire of suffering will mature him. Look back to the times past and you will find that the greatest men have suffered most.

Meditation is the key for opening the

doors of mysteries. In that state man abstracts himself; in that state man withdraws himself from all outside objects; in that subjective mood he is immersed in the ocean of spiritual life and can unfold the secrets of things-in-themselves. To illustrate this, think of man as endowed with two kinds of sight; when the power of insight is being used the outward power of vision does not see.

This faculty of meditation frees man from the animal nature, discerns the reality of things, puts man in touch with God.

This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out, through it governments can run smoothly. Through this faculty man enters into the very Kingdom of God.

Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being and you will always become unhappy if you look toward the people themselves. But if you look toward God you will love them and be kind to them, for the world of God is the world of perfection and complete mercy. Therefore do not look at the shortcomings of anybody; see with the sight of forgiveness. The imperfect eye beholds imperfections. The eye that covers faults looks toward the Creator of souls. He created them, trains and provides for them, endows them with capacity and life, sight and hearing; therefore they are the signs of His grandeur. You must love and be kind to everybody, care for the poor, protect the weak, heal the sick, teach and educate the ignorant.

Spirit Is Progressive

This is the time for man to strive and put forth his greatest efforts in spiritual directions. Material civilization has reached an advanced plane but now there is need of spiritual civilization. Material civilization alone will not satisfy; it cannot meet the conditions and requirements of the present age. Its benefits are limited to the world of matter. There is no limitation to the

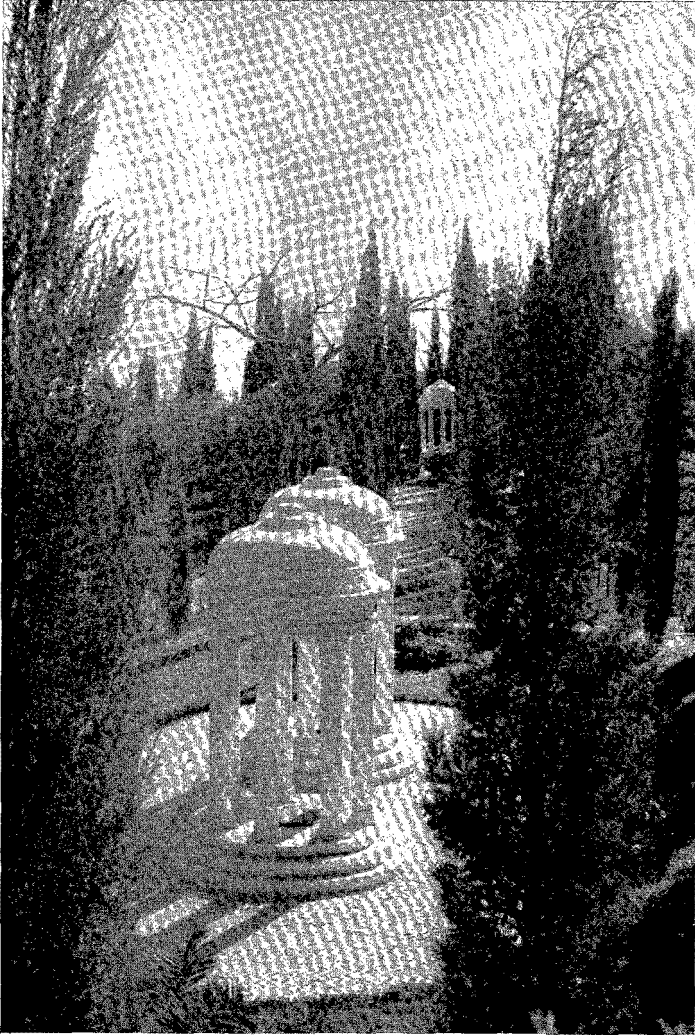
spirit of man, for spirit in itself is progressive and if the divine civilization be established the spirit of man will advance. Every developed susceptibility will increase the effectiveness of man. Discoveries of the real will become more and more possible and the influence of divine guidance will be increasingly recognized. All this is conducive to the divine form of civilization. This is what is meant in the Bible by the descent of the New Jerusalem. The heavenly Jerusalem is none other than the divine civilization, and it is now ready. It is to be and shall be organized and the oneness of humankind will be a visible fact. Humanity will then be brought together as one. The various religions will be united and different races be known as one kind. The Orient and Occident will be conjoined and the banner of international peace will be unfurled. The world shall at last find peace and the equalities and rights of men shall be established. The capacity of humankind will be tested and a degree shall be attained where equality is a reality.

The Eternal Kingdom

When I consider this calamity" in another aspect, I am consoled by the realization that the worlds of God are infinite; that though they were deprived of this existence they have other opportunities in the life beyond, even as His Holiness Christ has said: "In My father's house are many mansions." They were called away from the temporary and transferred to the eternal; they abandoned this material existence and entered the portals of the spiritual world. Foregoing the pleasures and comforts of the earthly, they now partake of a joy and happiness far more abiding and real; for they have hastened to the Kingdom of God. The mercy of God is infinite and it is our duty to remember these departed souls in our prayers and supplications that they may draw nearer and nearer to the Source Itself.

These human conditions may be likened to the womb of the mother from which a child is to be born into the spacious outer world. At first the infant finds it very difficult to reconcile itself to its new existence. It cries as if not wishing to be separated from

* The sinking of the Titanic, 1912.



View of the resting places of 'Abdu'l-Bahí's Family, on Mt. Carmel. The Monument in the Distance is that of the Greatest Holy Leaf, those in the foreground mark the Graves of His Mother and Brother.

its narrow abode and imagining that life is restricted to that limited space. It is reluctant to leave its home but nature forces it into this world. Having come into its new conditions it finds that it has passed from darkness into a sphere of radiance; from gloomy and restricted surroundings it has been transferred to an environment spacious and delightful. Its nourishment was the blood of the mother; now it finds delicious food to enjoy. Its new life is filled with brightness and beauty; it looks with wonder and delight upon the mountains, meadows and fields of green, the rivers and fountains, the wonderful stars; it breathes the life-quickenning atmosphere; and then it praises God for its release from the confinement of its former condition and attainment to the freedom of a new realm. This analogy expresses the relation of the temporal world to the life hereafter; the transition of the soul of man from darkness and uncertainty to the light and reality of the eternal Kingdom. At first it is very difficult to welcome death, but after attaining its new condition the soul is grateful for it has been released from the bondage of the limited, to enjoy the liberties of the unlimited. It has been freed from a world of sorrow, grief and trials to live in a world of unending bliss and joy. The phenomenal and physical have been abandoned in order that it may attain the opportunities of the ideal and spiritual. Therefore the souls of those who have passed away from earth and completed their span of mortal pilgrimage in the "Titanic" disaster have hastened to a world superior to this.

The Light Is One

There is perfect brotherhood underlying humanity, for all are servants of one God and belong to one family under the protection of divine providence. The bond of fraternity exists in humanity because all are intelligent beings created in the realm of evolutionary growth. There is brotherhood potential in humanity because all inhabit this earthly globe under the one canopy of heaven. There is brotherhood natal in mankind because all are elements of one human society subject to the necessity of agreement and cooperation. There is brother-

hood intended in humanity because all are waves of one sea, leaves and fruit of one tree. This is physical fellowship which insures material happiness in the human world. The stronger it becomes, the more will mankind advance and the circle of materiality be enlarged.

The real brotherhood is spiritual, for physical brotherhood is subject to separation. The wars of the outer world of existence separate humankind but in the eternal world of spiritual brotherhood separation is unknown. Material or physical association is based upon earthly interests but divine fellowship owes its existence to the breaths of the Holy Spirit. Spiritual brotherhood may be likened to the light while the souls of humankind are as lanterns. The incandescent lamps here are many, yet the light is one.

Material brotherhood does not prevent nor remove warfare; it does not dispel differences among mankind. But spiritual alliance destroys the very foundation of war, effaces differences entirely, promulgates the oneness of humanity, revivifies mankind, causes hearts to turn to the kingdom of God and baptizes souls with the Holy Spirit. Through this divine brotherhood, the material world will become resplendent with the lights of divinity, the mirror of materiality will acquire its lights from heaven and justice will be established in the world so that no trace of darkness, hatred and enmity shall be visible. Humanity shall come within the bounds of security, the prophethood of all the Messengers of God shall be established, Zion shall leap and dance, Jerusalem shall rejoice, the Mosaic flame shall ignite, the Messianic light shall shine, the world will become another world and humanity shall put on another power. This is the greatest divine bestowal; this is the effulgence of the Kingdom of God; this is the day of illumination; this is the merciful century. We must appreciate these things and strive in order that the utmost desire of the Prophets may now be realized and all the glad-tidings be fulfilled.

Race Unify

In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to him. Color is not

important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the Kingdom is most beloved. In the realm of genesis and creatiou the question of color is of least importance.

The mineral kingdom abounds with many-colored substances and compositions but we find no strife among them on that account. In the kingdom of the plant and vegetable, distinct and variegated hues exist but the fruit and flowers are not in conflict for that reason. Nay, rather, the very fact that there is difference and variety lends a charm to the garden. If all were of the same color the effect would be monotonous and depressing. When you enter a rose-garden the wealth of color and variety of floral forms spread before you a picture of wonder and beauty. The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration. In the animal kingdom also we find variety of color. See how the doves differ in beauty yet they live together in perfect peace, and love each other. They do not make difference of color a cause of discord and strife. They view each other as the same species and kind. They know they are one in kind. Often a white dove soars aloft with a black one. Throughout the animal kingdom we do not find the creatures separated because of color. They recognize unity of species and oneness of kind. If we do not find color distinction drawn in a kingdom of lower intelligence and reason, how can it be justified among human beings, especially when we know that all have come from the same source and belong to the same household? In origin and intention of creatiou mankind is one. Distinctions of race and color have arisen afterwards.

Therefore today I am exceedingly glad that both white and colored people have gathered here and I hope the time will come when they shall live together in the utmost peace, unity and friendship. I wish to say one thing of importance to both in order that the white race may be just and kind to

the colored and that the colored race may in turn be grateful and appreciative toward the white. The great proclamation of liberty and emancipation from slavery was made upon this continent. A long bloody war was fought by white men for the sake of colored people. These white men forfeited their possessions and sacrificed their lives by thousands in order that colored men might be freed from bondage. The colored population of the United States of America are possibly not fully informed of the wide-reaching effect of this freedom and emancipation upon their colored brethren in Asia and Africa where even more terrible conditions of slavery existed. Influenced and impelled by the example of the United States, the European powers proclaimed universal liberty to the colored race and slavery ceased to exist. This effort and accomplishment by the white nations should never be lost sight of. Both races should rejoice in gratitude, for the institution of liberty and equality here became the cause of liberating your fellow-beings elsewhere. The colored people of this country are especially fortunate, for, praise be to God! conditions here are so much higher than in the East and comparatively few differences exist in the possibility of equal attainments with the white race. May both develop toward the highest degree of equality and altruism. May you be drawn together in friendship and may extraordinary development make brotherhood a reality and truth. I pray in your behalf that there shall be no name other than that of humanity among you. For instance, we say "a flock of doves," without mention or distinction as to white or black; we apply the name "horse," "deer," "gazelle" to other creatures, referring to species and not to their variance in color. It is My hope that through love and fellowship we may advance to such a degree of mutual recognition and estimate, that the oneness of the human world may be realized in each and all present in this meeting.

A New Social Form

Development and progression imply gradual stages or degrees. For example, spiritual advancement may be likened to the light of the early dawn. Although this dawn light

is dim and pale a wise man who views the march of the sunrise at its very beginning can foretell the ascendancy of the sun in its full glory and effulgence. He knows for a certainty that it is the beginning of its manifestation and that later it will assume great power and potency. Again, for example, if he takes a seed and observes that it is sprouting, he will know assuredly that it will ultimately become a tree. Now is the beginning of the manifestation of the power spiritual, and inevitably its potency of life forces will assume greater and greater proportions. Therefore this twentieth century is the dawn or beginning of spiritual illumination and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences will overcome the physical, so that divine susceptibilities will overpower material intelligence and the heavenly light dispel and banish earthly darkness. Divine healing shall purify all ills and the cloud of mercy will pour down its rain. The Sun of Reality will shine and all the earth shall put on its beautiful green carpet. Among the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs and human equality will be universally established. The poor will receive a great bestowal and the rich attain eternal happiness. For although at the present time the rich enjoy the greatest luxury and comfort, they are nevertheless deprived of eternal happiness; for eternal happiness is contingent upon giving and the poor are everywhere in the state of abject need. Through the manifestation of God's great equity the poor of the world will be rewarded and assisted fully and there will be a readjustment in the economic conditions of mankind so that in the future there will not be the abnormally rich nor the abject poor. The rich will enjoy the Privilege of this new economic condition as well as the poor, for owing to certain provision and restriction they will not be able to accumulate so much as to be burdened by its management, while the poor will be relieved from the stress of want and misery. The rich will enjoy his palace and the poor will have his comfortable cottage.

The *Life of the World*

The unity which is productive of unlimited results is first a unity of mankind which recognizes that all are sheltered beneath the overshadowing glory of the All-Glorious; that all are servants of one God; for all breathe the same atmosphere, live upon the same earth, move beneath the same heavens, receive effulgence from the same sun and are under the protection of one God. This is the most great unity, and its results are lasting if humanity adheres to it, but mankind has hitherto violated it, adhering to sectarian or other limited unities such as racial, patriotic or unity of self-interests; therefore no great results have been forthcoming.

Another unity is the spiritual unity which emanates from the breaths of the Holy Spirit. This is greater than the unity of mankind. 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. . . . This unity is the very spirit of the body of the world. It is impossible for the body of the world to become quickened with life without its vivification.

The *Nature of Economics*

The Bahá'í Cause covers all economic and social questions under the heading and ruling of its laws. The essence of the Bahá'í spirit is that in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government. Under the laws which are to govern the world, the Socialists may justly demand human rights but without resort to force and violence. The governments will enact these laws, establishing just legislation and economics in order that all humanity may enjoy full measure of welfare and privilege; but this will always be according to legal protection and procedure. Without legislative administration, rights and demands fail and the welfare of the commonwealth cannot be realized. Today the method of demand is the strike and resort to force

which is manifestly wrong and destructive of human foundations. Rightful privilege and demand must be set forth in laws and regulations.

While thousands are considering these questions, we have more essential purposes. The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Bahá'í teaching, and without knowledge of its principles no improvement in the economic state can be realized. The Bahá'ís will bring about this improvement and betterment but not through sedition and appeal to physical force; not through warfare, but welfare. Hearts must be so cemented together, love must become so dominant that the rich shall most willingly extend assistance to the poor and take steps to establish these economic adjustments permanently. If it is accomplished in this way it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service.

Cooperation Essential to Man

Some of the creatures of existence can live solitary and alone. A tree for instance may live without assistance and cooperation of other trees. Some animals are isolated and lead a separate existence away from their kind. But this is impossible for man. In his life and being cooperation and association are essential. Through association and meeting we find happiness and development, individual and collective.

Difference of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. Bahá'u'lláh has revealed principles and laws which will accomplish the adjustment of varying human capacities. He has said that whatsoever is possible of accomplishment in human government will be effected through these principles. When the laws He has instituted are carried out there will be no millionaires possible in the community and likewise no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the community is agriculture, tillage of the soil. All must be producers. Each person in the community whose

income is equal to his individual producing capacity shall be exempt from taxation. But if his income is greater than his needs he must pay a tax until an adjustment is effected. That is to say, a man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds he will pay no tax; if his necessities exceed his production he shall receive an amount sufficient to equalize or adjust. Therefore taxation will be proportionate to capacity and production and there will be no poor in the community.

Oneness of the World of Humanity

The light of the sun becomes apparent in each object according to the capacity of that object. The difference is simply one of degree and receptivity. The stone would be a recipient only to a limited extent; another created thing might be as a mirror wherein the sun is fully reflected; but the same light shines upon both.

The most important thing is to polish the mirrors of hearts in order that they may become illumined and receptive of the divine light. One heart may possess the capacity of the polished mirror; another be covered and obscured by the dust and dross of this world. Although the same Sun is shining upon both, in the mirror which is polished, pure and sanctified you may behold the Sun in all its fullness, glory and power revealing its majesty and effulgence, but in the mirror which is rusted and obscured there is no capacity for reflection although so far as the Sun itself is concerned it is shining thereon and is neither lessened nor deprived. Therefore our duty lies in seeking to polish the mirrors of our hearts in order that we shall become reflectors of that light and recipients of the divine bounties which may be fully revealed through them.

This means the oneness of the world of humanity. That is to say, when this human body-politic reaches a state of absolute unity the effulgence of the eternal Sun will make its fullest light and beat manifest. Therefore we must not make distinction between individual members of the human family. We must not consider any soul as barren or deprived. Our duty lies in educating souls so that the Sun of the bestowals of God shall

become resplendent in them, and this is possible through the power of the oneness of humanity. The more love is expressed among mankind and the stronger the power of unity, the greater will be this reflection and revelation, for the greatest bestowal of God is love. Love is the source of all the bestowals of God. Until love takes possession of the heart no other divine bounty can be revealed in it.

Purpose of Man's Creation

The purpose of the creation of man is the attainment of the supreme virtues of humanity through descent of the heavenly bestowals. The purpose of man's creation is therefore unity and harmony, not discord and separateness. If the atoms which compose the kingdom of the minerals were without affinity for each other the earth would never have been formed, the universe could not have been created. Because they have affinity for each other the power of life is able to manifest itself and the organisms of the phenomenal world become possible. When this attraction or atomic affinity is destroyed, the pourer of life ceases to manifest; death and non-existence result.

It is so likewise in the spiritual world. That world is the Kingdom of complete attraction and affinity. It is the Kingdom of the one divine spirit, the Kingdom of God. Therefore the affinity and love manifest in this meeting, the divine susceptibilities witnessed here, are not of this world but of the world of the Kingdom. When the souls become separated and selfish the divine bounties do not descend and the lights of the Supreme Concurrence are no longer reflected even though the bodies meet together. A mirror with its back turned to the sun has no power to reflect the sun's effulgence.

The divine Prophets came to establish the unity of the Kingdom in human hearts. All of them proclaimed the glad-tidings of the divine bestowals to the world of mankind. All brought the same message of divine love to the world.

The world has become a new world. The darkness of night which has enveloped humanity is passing. A new day has dawned. Divine susceptibilities and heavenly capacities are developing in human souls under the

training of the Sun of Truth. The capacities of souls are different. Their conditions are various. For example, certain minerals come from the stony regions of the earth. All are minerals; all are produced by the same sun, but one remains a stone while another develops the capacity of a glittering gem or jewel. From one plot of land tulips and hyacinths grow; from another thorns and thistles. Each plot receives the bounty of the sunshine but the capacity to receive it is not the same. Therefore it is requisite that we must develop capacity and divine susceptibility in order that the merciful bounty of the Sun of Truth intended for this age and time in which we are living may reflect from us as light from pure crystals.

The bounties of the Blessed Perfection are infinite. We must endeavor to increase our capacity daily, to strengthen and enlarge our capabilities for receiving them; become as perfect mirrors. The more polished and clean the mirror, the more effulgent is its reflection of the lights of the Sun of Truth. Be like a well cultivated garden wherein the roses and variegated flowers of heaven are growing in fragrance and beauty. It is My hope that your hearts may become as ready ground, carefully tilled and prepared, upon which the divine showers of the bounties of the Blessed Perfection" may descend and the zephyrs of this divine springtime may blow with quickening breath. Then will the garden of your hearts bring forth its flowers of delightful fragrance to refresh the nostril of the heavenly Gardener. Let your hearts reflect the glories of the Sun of Truth in their many colors to gladden the eye of the divine Cultivator who has nourished them. Day by day become more closely attracted in order that the love of God may illumine all those with whom you come in contact. Be as one spirit, one soul, leaves of one tree, flowers of one garden, waves of one ocean.

As difference in degree of capacity exists among human souls, as difference in capability is found, therefore individualities will differ one from another. But in reality this is a reason for unity and not for discord and enmity. If the flowers of a garden were all of one color the effect would be monotonous

*Babá'u'lláh.

to the eye; but if the colors are variegated it is most pleasing and wonderful. The difference in adornment of color and capacity of reflection among the flowers gives the garden its beauty and charm. Therefore although we are of different individualities, different in ideas and of various fragrances, let us strive like flowers of the same divine garden to live together in harmony. Even though each soul has its own individual perfume and color, all are reflecting the same light, all contributing fragrance to the same breeze which blows through the garden, all continuing to grow in complete harmony and accord. Become as waves of one sea, trees of one forest, growing in the utmost love, agreement and unity.

Man and Nature

Man is intelligent, instinctively and consciously intelligent; nature is not. Man is fortified with memory; nature does not possess it. Man is the discoverer of the mysteries of nature; nature is not conscious of those mysteries herself. It is evident therefore that man is dual in aspect; as an animal he is subject to nature, but in his spiritual or conscious being he transcends the world of material existence. His spiritual powers, being nobler and higher, possess virtues of which nature intrinsically has no evidence; therefore they triumph over natural conditions. These ideal virtues or powers in man surpass or surround nature, comprehend natural laws and phenomena, penetrate the mysteries of the unknown and invisible and bring them forth into the realm of the known and visible. All the existing arts and sciences were once hidden secrets of nature. By his command and control of nature man took them out of the plane of the invisible and revealed them in the plane of visibility whereas according to the exigencies of nature these secrets should have remained latent and concealed.

Science is the first emanation from God toward man. All created beings embody the potentiality of material perfection, but the power of intellectual investigation and scientific acquisition is a higher virtue specialized to man alone. Other beings and organisms are deprived of this potentiality and attainment. God has created or deposited

this love of reality in man. The development and progress of a nation is according to the measure and degree of that nation's scientific attainments. Through this means, its greatness is continually increased and day by day the welfare and prosperity of its people are assured.

How shall we utilize these gifts and expend these bounties? By directing our efforts toward the unification of the human race. We must use these powers in establishing the oneness of the world of humanity; appreciate these virtues by accomplishing the unity of the white and colored races; devote this divine intelligence to the perfecting of amity and accord among all branches of the human family, so that under the protection and providence of God, the East and West may hold each other's hands and become as lovers. Then will mankind be as one nation, one race and kind; as waves of one ocean.

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. Therefore 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.

The Supernatural in Man

The philosophers of the world are divided into two classes: materialists, who deny the spirit and its immortality, and the divine

philosophers, the wise men of God, the true illuminati who believe in the spirit and its continuance hereafter. The ancient philosophers taught that man consists simply of the material elements which compose his cellular structure, and that when this composition is disintegrated the life of man becomes extinct. They reasoned that man is body only, and from this elemental composition the organs and their functions, the senses, powers and attributes which characterize man have proceeded, and that these disappear completely with the physical body. This is practically the statement of all the materialists.

The divine philosophers proclaim that the spirit of man is everliving and eternal, and because of the objections of the materialists, these wise men of God have advanced rational proofs to support the validity of their statement. Inasmuch as the materialistic philosophers deny the Books of God, Scriptural demonstration is not evidence to them and materialistic proofs are necessary. Answering them, the men of divine knowledge have said that all existing phenomena may be resolved into grades or kingdoms, classified progressively as mineral, vegetable, animal and human, each of which possesses its degree of function and intelligence. When we consider the mineral, we find that it exists and is possessed of the power of affinity or combination. The vegetable possesses the qualities of the mineral plus the virtue augmentative or power of growth. It is therefore evident that the vegetable kingdom is superior to the mineral. The animal kingdom in turn possesses the qualities of the mineral and vegetable plus the five senses of perception whereof the kingdoms below it are minus. Likewise the power of memory inherent in the animal does not exist in the lower kingdoms.

Just as the animal is more noble than the vegetable and mineral so man is superior to the animal. The animal is bereft of ideality; that is to say, it is a captive of the world of nature and not in touch with that which lies within and beyond nature; it is without spiritual susceptibilities, deprived of the attractions of consciousness, unconscious of the world of God and incapable of deviating from the law of nature.

It is different with man. Man is possessed of the emanations of consciousness; he has perception, ideality and is capable of discovering the mysteries of the universe. All the industries, inventions and facilities surrounding our daily life were at one time hidden secrets of nature, but the reality of man penetrated them and made them subject to his purposes. According to nature's laws they should have remained latent and hidden, but man having transcended those laws, discovered these mysteries and brought them out of the plane of the invisible into the realm of the known and visible. How wonderful is the spirit of man!

In the physical powers and senses, however, man and the animal are partners. In fact the animal is often superior to man in sense perception. For instance, the vision of some animals is exceedingly keen and the hearing of others most acute. Consider the instinct of a dog; how much greater than that of man. But although the animal shares with man all the physical virtues and senses, a spiritual power has been bestowed upon man of which the animal is devoid. This is a proof that there is something in man above and beyond the endowment of the animal; a faculty and virtue peculiar to the human kingdom and which is minus in the lower kingdoms of existence. This is the spirit of man. All these wonderful human accomplishments are due to the efficacy and penetrating power of the spirit of man. Bereft of this spirit, none of these accomplishments would have been possible. This is as evident as the sun at midday.

All the organisms of material creation are limited to an image or form. That is to say, each created material being is possessed of a form; it cannot possess two forms at the same time. For example, a body may be spherical, triangular or square but it is impossible for it to be two of these shapes simultaneously. It may be triangular but if it is to become square it must first rid itself of the triangular shape. It is absolutely impossible for it to be both at the same time. Therefore it is evident in the reality of material organisms that different forms cannot be simultaneously possessed. In the spiritual reality of man, however, all geometrical figures can be simultaneously conceived; while

in physical realities one image must be forsaken in order that another may be possible. This is the law of change and transformation, and change and transformation are precursors of mortality. Were it not for this change in form, phenomena would be immortal; but because the phenomenal existence is subject to transformation, it is mortal. The reality of man, however, is possessed of all virtues; it is not necessary for him to give up one image for another as mere physical bodies do. Therefore in that reality there is no change or transformation; it is immortal and everlasting. The body of man may be in America while his spirit is laboring and working in the Far East, discovering, organizing and planning. While occupied in governing, making laws and erecting a building in Russia, his body is still here in America. What is this power which, notwithstanding it is embodied in America, is operating at the same time in the Orient, organizing, destroying, upbuilding? It is the spirit of man. This is irrefutable.

When you wish to reflect upon or consider a matter, you consult something within you. You say, shall I do it or shall I not do it? Is it better to make this journey or abandon it? Whom do you consult? Who is within you deciding this question? Surely there is a distinct power, an intelligent ego. Were it not distinct from your ego you would not be consulting it. It is greater than the faculty of thought. It is your spirit which teaches you, which advises and decides upon matters. Who is it that interrogates? Who is it that answers? There is no doubt that it is the spirit and that there is no change or transformation in it, for it is not a composition of elements, and anything that is not composed of elements is eternal. Change and transformation are peculiarities of composition. There is no change and transformation in the spirit. In proof of this the body may become weakened in its members. It may be dismembered or one of its members may be incapacitated. The whole body may be paralyzed and yet the mind, the spirit, remains ever the same. The mind decides, the thought is perfect, and yet the hand is withered, the feet have become useless, the spinal column is paralyzed and there is no muscular movement at all, but the spirit is in the same

status. Dismember a healthy man; the spirit is not dismembered. Amputate his feet; his spirit is there. He may become lame; the spirit is not affected. The spirit is ever the same; no change or transformation can you perceive, and because there is no change or transformation it is everlasting and permanent.

Consider man while in the state of sleep; it is evident that all his parts and members are at a standstill, are functionless. His eye does not see, his ear does not hear, his feet and hands are motionless, but nevertheless he does see in the world of dreams, he does hear, he speaks, he walks, he may even fly in an aeroplane. Therefore it becomes evident that though the body be dead, yet the spirit is alive and permanent. Nay, the perceptions may be keener when man's body is asleep, the flight may be higher, the hearing may be more acute; all the functions are there and yet the body is at a standstill. Hence it is proof that there is a spirit in the man and in this spirit there is no distinction as to whether the body be asleep or absolutely dead and dependent. The spirit is not incapacitated by these conditions; it is not bereft of its existence, it is not bereft of its perfections. The proofs are many, innumerable.

These are all rational proofs. Nobody can refute them. As we have shown there is a spirit and that this spirit is permanent and everlasting, we must strive to learn of it. May you become informed of its power, hasten to render it divine, to have it become sanctified and holy and make it the very light of the world, illumining the East and the West.

The Door of Divine Knowledge

In the world of existence man has traversed successive degrees until he has attained the human kingdom. In each degree of his progression he has developed capacity for advancement to the next station and condition. While in the kingdom of the mineral he was attaining the capacity for promotion into the degree of the vegetable. In the kingdom of the vegetable he underwent preparation for the world of the animal and from thence he has come onward to the human degree or kingdom. Throughout this journey of progression he has ever and always been potentially man.



Views of the Gardens surrounding the Graves of 'Abdu'l-Bahá's Family on Mt. Carmel. Above, looking West; on the right the grave of Munirih Khánum. Below, looking East; in the center the two Monuments marking the graves of 'Abdu'l-Bahá's Mother and Brother.

In the beginning of his human life man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence. The forces and powers necessary for this world were bestowed upon him in that limited condition. In this world he needed eyes; he received them potentially in the other. He needed ears; he obtained them there in readiness and preparation for his new existence. The powers requisite in this world were conferred upon him in the world of the matrix, so that when he entered this realm of real existence he not only possessed all necessary functions and powers but found provision for his material sustenance awaiting him.

Therefore in this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here.

That divine world is manifestly a world of lights; therefore man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues or perfections must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the Kingdom of life everlasting; it must be attained during this vanishing existence.

By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements he will surely be deprived of the life that is eternal.

Praise be to God! the door of divine knowledge has been opened by Baha'u'llih; for He has laid the foundation whereby man may become acquainted with the verities of heaven and earth and has bestowed the utmost confirmation in this day. He is our teacher and adviser; He is our seer and the one clement toward us. He has prepared His gifts and vouchsafed His bounties, revealed every admonition and behest, prepared for us the means of eternal glory, breathed upon us the life-quickening breaths of the Holy

Spirit, opened before our faces the doors of the paradise of Abha and caused the lights of the Sun of Truth to shine upon us.

The Covenant

Inasmuch as great differences and divergences of denominational belief had arisen throughout the past, every man with a new idea attributing it to God, His Holiness Baha'u'llih desired that there should not be any ground or reason for disagreement among the Baha'is. Therefore with His own Pen He wrote the Book of His Covenant, addressing His relations and all people of the world, saying: "Verily, I have appointed One who is the Center of My Covenant. All must obey Him; all must turn to Him; He is the expounder of My Book and He is informed of My purpose. All must turn to Him. Whatsoever He says is correct, for verily He knoweth the texts of My Book. Other than He, no one doth know My Book." The purpose of this statement is that there should never be discord and disagreement among the Bahá'ís but that they should always be unified and agreed. . . . Therefore whosoever obeys the Center of the Covenant appointed by Bahá'u'lláh has obeyed Bahá'u'lláh, and whosoever disobey Him has disobeyed Bahá'u'lláh. Beware! beware! lest any one should speak from the authority of his own thoughts or create a new thing out of himself. . . . His Holiness Baha'u'llih shuns such souls.

In this present cycle there will be an evolution in civilization unparalleled in the history of the world. The world of humanity has heretofore been in the stage of infancy; now it is approaching maturity. Just as the individual human organism having attained the period of maturity reaches its fullest degree of physical strength and ripened intellectual faculties, so that in one year of this ripened period there is witnessed an unprecedented measure of development, likewise the world of humanity in this cycle of its completeness and consummation will realize an immeasurable upward progress; and that power of accomplishment whereof each individual human reality is the depository of God,—that outworking universal spirit,—like the intellectual faculty, will reveal itself in infinite degrees of perfection.

THE MOST GREAT PEACE

THE gift of God to this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion. 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.

In the days of old an instinct for warfare was developed in the struggle with wild animals; this is no longer necessary; nay, rather, cooperation and mutual understanding are seen to produce the greatest welfare of mankind. Enmity is now the result of prejudice only.

Today there is no greater glory for man than that of service in the cause of the Most Great Peace. . . . Peace is the foundation of God; war is a satanic institution. . . . When we consider outcomes in the world of existence we find that peace and fellowship are factors of upbuilding and betterment whereas war and strife are the causes of destruction and disintegration. All created things are expressions of the affinity and cohesion of elementary substances, and non-existence is the absence of their attraction and agreement. Various elements unite harmoniously in composition but when these elements become discordant, repelling each other, decomposition and non-existence result. Everything partakes of this nature and is subject to this principle, for the creative foundation in all its degrees and kingdoms is an expression or outcome of love. Consider the restlessness and agitation of the human world today because of war. Peace is health and construction; war is disease and dissolution. When the banner of truth is raised, peace becomes the cause of the welfare and advancement of the human world. In all cycles and ages war has been a factor of derangement and discomfort whereas peace and brotherhood have brought security and consideration of human interests. This distinction is especially pronounced in the present world conditions, for warfare in former centuries had not attained the degree of savagery and destructiveness which now characterizes it. If two nations were at war in olden times, ten or twenty thousand

would be sacrificed but in this century the destruction of one hundred thousand lives in a day is quite possible. So perfected has the science of killing become and so efficient the means and instruments of its accomplishment that a whole nation can be obliterated in a short time. Therefore comparison with the methods and results of ancient warfare is out of the question.

According to an intrinsic law, all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand and that in the coming centuries all the energies and inventions of man will be utilized in promoting the interests of peace and brotherhood. . . .

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 be 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.

Mere knowledge of principles is not sufficient. We all know and admit that justice is good, but there is need of volition and action to carry out and manifest it. . . . The ways and means must be provided. . . . All of us know that international peace is good, that it is conducive to human welfare and the glory of man but volition and action are necessary before it can be established. Action is the essential. Inasmuch as this century is a century of light, capacity of action is assured to mankind. Necessarily the divine principles will be spread among men until the time of action arrives. Surely

this has been so and truly the time and conditions are ripe for action now.

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 the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present universal peace is a matter of great importance, 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.

Among His teachings was the declaration of Universal Peace. People of different nations, religious and sects who followed Him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the East. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of His Holiness Bahá'u'lláh were not limited to the establishment of Universal Peace. They embraced many teachings which supplemented and supported that of Universal Peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outworn garment of 1000 years ago and

may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately be fused into one.

And among the teachings of His Holiness Bahá'u'lláh is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones they must be cured. There must be no hatred and enmity, for a by a kind physician these ignorant, sick ones should be treated.

And among the teachings of His Holiness Bahá'u'lláh is, that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of Bahá'u'lláh is, that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of Bahá'u'lláh is, that religions, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6000 years history informs us about the world of humanity. During these 6000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. . . . As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisitions of the morals of the Kingdom.

If this prejudice and enmity are on account of religion (consider that) religion should be the cause of fellowship, otherwise

it is fruitless. And if this prejudice be the prejudice of nationality (consider that) all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like the leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls, from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets, and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our mother-land, whereas the terrestrial globe is the mother-land of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it. . . .

Regarding the economic prejudice, it is apparent that whenever the ties between

nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of His Holiness Bahá'u'lláh is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of His Holiness Bahá'u'lláh in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of His Holiness Bahá'u'lláh is the equality of men and women. The world of humanity has two wings—one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. 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.

And among the teachings of His Holiness Bahá'u'lláh is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Bahá'u'lláh

is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrong-doing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of Divine Religions and not human imitations.

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means of progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombing aeroplanes—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. . . . 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 mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature,

he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Bahá'u'lláh is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is all right, otherwise the community must provide the means for the teaching of that child.

And among the teachings of His Holiness Bahá'u'lláh is justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a world of aggression and error.

In fine such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of Universal Peace and combined with it so that results may accrue. . . . If the question is restricted to Universal Peace alone, the remarkable results which are expected and desired will not be attained. The scope of Universal Peace must be such that all the communities and religions may find their highest wish realized in it. . . .

For example, the people of religions find, in the teachings of His Holiness Bahí'u'llih, the establishment of Universal Religion—a religion that perfectly conforms with present conditions. . . . For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable. . . . But the essential basis of all Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of His Holiness Bahá'u'lláh in the most perfect presentation. . . .

For example, the question of Universal Peace, about which His Holiness Bahá'u'lláh says that the *Supreme Tribunal* must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. But the Supreme Tribunal which His Holi-

ness Bahá'u'lláh has described will fulfill this sacred task with the utmost might and power. And His plan is this: that the national assemblies of each country and nation—that is to say, parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and are aware of the essential needs of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly—that is, the parliament—must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so that these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation which has been stated.

True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a

covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to insure the stability and permanence of this Most Great Covenant. In this all-embracing pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay, the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure.

A few, unaware of the power latent in human endeavor, consider this matter as highly impracticable, nay, even beyond the scope of man's utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favored ones, the unrivalled endeavors of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatever can be regarded as unattainable. Endeavor, ceaseless endeavor is required. Nothing short of an indomitable determination can possibly achieve it. . . .

In cycles gone by, though harmony was established, yet owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association

and interchange of thought were well nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. . . . In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is unity of the nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass inasmuch as the power of the Kingdom of God will aid and assist in their realization.

EVENTS IN BAHÁ'Í HISTORY IN WORDS OF BAHÁ'U'LLÁH AND 'ABDU'L-BAHA

The Life and Mission of Babá'u'lláh in Words of Babá'u'lláh

I WAS but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-knowing. And he bade Me lift up My voice between earth and heaven, and for thii there befell Me what hath caused the tears of every man of understanding to flow. The learning current amongst men I studied not; their schools I entered not. Ask of the city wherein I dwelt, that thou mayest be well assured that I am not of them who speak falsely. This is but a leaf which the winds of the will of thy Lord, the Almighty, the All-praised, have stirred. Can it be still when the tempestuous winds are blowing? Nay, by Him Who is

the Lord of all Names and Attributes! They move it as they list. The evanescent is as nothing before Him Who is the Ever-Abiding. His all-compelling summons hath reached Me, and caused Me to speak His praise amidst all people. I was indeed as one dead when His behest was uttered. The hand of the will of thy Lord, the Compassionate, the Merciful, transformed Me. Can any'one speak forth of his own accord that for which all men, both high and low, will protest against him? Nay, by Him Who taught the Pen the eternal mysteries, save him whom the grace of the Almighty, the All-Powerful, hath strengthened.

At the time when His Majesty the Sháh, may God, his Lord, the Most Merciful, aid

him through His strengthening grace, was planning a journey to Isfáhán, this Wronged One, having obtained his permission, visited the holy and luminous resting-places of the Imáms, may the blessings of God be upon them! Upon Our return, We proceeded to Lavasan on account of the excessive heat prevailing in the capital. Following Our departure, there occurred the attempt upon the life of His Majesty, may God, exalted and glorified be He, assist him. Those days were troublous days, and the fires of hatred burned high. Many were arrested, among them this Wronged One. By the righteousness of God! We were in no wise connected with that evil deed, and Our innocence was indisputably established by the tribunals. Nevertheless, they apprehended Us, and from Náyávarán, which was then the residence of His Majesty, conducted Us, on foot and in chains, with bared head and bare feet, to the dungeon of Tíhrán. A brutal man, accompanying Us on horseback, snatched off Our hat, whilst We were being hurried along by a troop of executioners and officials. We were consigned for four months to a place foul beyond comparison. As to the dungeon in which this Wronged One and other similarly wronged were confined, a dark and narrow pit were preferable. Upon Our arrival We were first conducted along a pitch-black corridor, from whence We descended three flights of stairs to the place of confinement assigned to Us. The dungeon was wrapped in thick darkness, and Our fellow-prisoners numbered nearly a hundred and fifty souls: thieves, assassins and highwaymen. Though crowded, it had no other outlet than the passage by which We entered. No pen can depict that place, nor any tongue describe its loathsome smell. Most of these men had neither clothes nor bedding to lie on. God alone knoweth what befell Us in that most foul-smelling and gloomy place!

Day and night, while confined in that dungeon, We meditated upon the deeds, the condition, and the conduct of the Bábís, wondering what could have led a people so high-minded, so noble, and of such intelligence, to perpetrate such an audacious and outrageous act against the person of His Majesty. This Wronged One, thereupon, de-

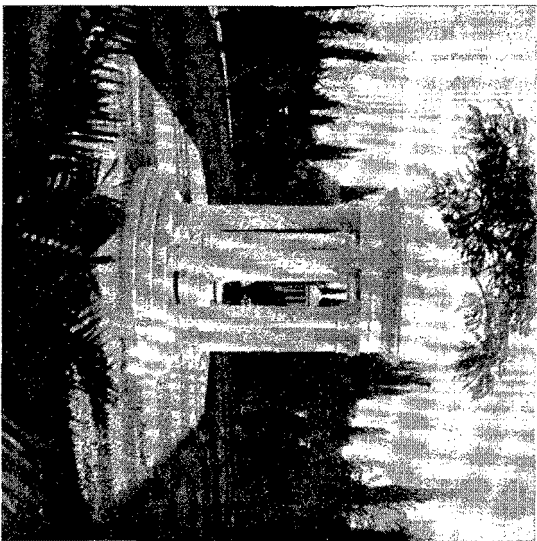
cidéd to arise, after His release from prison, and undertake, with the utmost vigor, the task of regenerating this people.

One night, in a dream, these exalted words were heard on every side: "Verily, **We** shall render Thee victorious by Thyself and by Thy Pen. Grieve Thou not for that which hath befallen Thee, neither be Thou afraid, for Thou art in safety. Erelong will God raise up the treasures of the earth—men who will aid Thee through Thyself and through Thy Name, wherewith God hath revived the hearts of such as have recognized Him."

And when this Wronged One went forth out of His prison, We journeyed, in pursuance of the order of His Majesty the Sháh—may God, exalted be He, protect him—to Iráq, escorted by officers in the service of the esteemed and honored governments of Persia and Russia. After Our arrival, We revealed, as a copious rain, by the sid of God and His Divine grace and mercy, Our verses, and sent them to various parts of the world. We exhorted all men, and particularly this people, through Our wise counsels and loving admonitions, and forbade them to engage in sedition, quarrels, disputes and conflict. As a result of this, and by the grace of God, waywardness and folly were changed into piety and understanding, and weapons converted into instruments of peace.

During the days I lay in the prison of Tíhrán, though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as a mighty torrent that precipitateth itself upon the earth from the summit of a lofty mountain. Every limb of My body would, as a result, be set afire.

This Wronged One hath, in the face of all that hath befallen Him at their hands, and all that hath been said of Him, endured patiently, and held His peace, inasmuch as it is Our purpose, through the loving providence of God—exalted be His glory—and His surpassing mercy, to abolish, through the force of Our utterance, all disputes, war, and bloodshed, from the face of the earth. Under all conditions We have, in spite of



Views of the Graves of 'Abdu'l-Bahá's Mother and Brother.
Between the columns of their monuments can be seen that of the
Greatest Holy Leaf, Bahy'ih Khánum.

what they have said, endured with seemingly patience, and have left them to God.

That which hath touched this Wronged One is beyond compare or equal. We have borne it all with the utmost willingness and resignation, so that the souls of men may be edified, and the Word of God be exalted. While confined in the prison of the Land of Mím (Mázindarán) We were one day de-

livered into the hands of the divines. Thou canst well imagine what befell Us. Shouldst thou at sometime happen to visit the dungeon of His Majesty the Sháh, ask the director and chief jailer to show thee those two chains, one of which is known as Qará-Guhar, and the other as Salásil. I swear by the Day-Star of Justice that for four months this Wronged One was tormented and chained by one or the other of them.

IN THE WORDS OF 'ABDU'L-BAHÁ

BAHÁ'U'LLÁH appeared at a time when the Persian Empire was immersed in profound obscurantism and ignorance, and lost in the blindest fanaticism.

In the European histories, no doubt, you have read detailed accounts of the morals, customs, and ideas of the Persians during the last centuries. It is useless to repeat them. Briefly, we will say that Persia had fallen so low that to all foreign travellers it was a matter of regret that this country, which in former times had been so glorious and highly civilized, had now become so decayed, ruined and upset.

It was at this time that Bahá'u'lláh appeared. His father was one of the viziers, not one of the 'Ulamá.¹ As all the people of Persia know, he had never studied in any school, nor had he associated with the 'Ulamá or the men of learning. The early part of his life was passed in the greatest happiness. His companions and associates were Persians of the highest rank, but not learned men.

As soon as the Bib became manifested, Bahá'u'lláh said, "This great man is the Lord of the righteous, and faith in him is incumbent upon all." And he arose to assist the Báb, and gave many proofs and positive evidences of His truth, in spite of the fact that the 'Ulamah of the state religion had constrained the Persian Government to oppose and resist him, and had further issued decrees ordering the massacre, pillage, persecution and expulsion of His followers. In all the provinces they began to kill, to burn, to pillage the converts and even assault the women and children. Regardless of this, Bahá'u'lláh arose to proclaim the word of

the Báb with the greatest firmness and energy. Not for one moment was he in concealment; he mixed openly with His enemies. He was occupied in showing forth evidences and proofs, and was recognized as the herald of the word of God. In many changes and chances he endured the greatest misfortune?, and at every moment he ran the risk of being martyred.

He was put into chains, and confined in an underground prison. His vast property and inheritance were pillaged and confiscated. He was exiled four times, and found rest only in the "Greatest Prison."²

In spite of all this he never ceased for one instant his proclamation of the greatness of the Cause of God. He manifested such virtue, knowledge, and perfections, that he became a wonder to all the people of Persia. So much so that in Tíhrán, Baghdád, Constantinople, Roumelia, and even in 'Akká, every one of the learned and scientific men who entered His presence, whether friend or enemy, never failed to receive the most sufficient and convincing answer to whatever question was propounded. All frequently acknowledged that he was alone and unique in his perfections.

It often happened that in Baghdád certain Muhammadan 'Ulamá, Jewish rabbis, and Christians, met together with some European scholars, in a blessed reunion: each one had some question to propose, and although they were possessed of varying degrees of culture, they each heard a sufficient and convincing reply, and retired satisfied. Even the Persian

² Exiled first to Baghdád, then to Constantinople, then to Adrianople, he was imprisoned in 'Akká (Acre), "the Greatest Prison," in 1869.

¹ Clergy

'Ulamá who were at Karbilá and Najaf chose a wise man whom they sent on a mission to him; his name was Mullá Ḥasan Ámu. He came into the Holy Presence, and proposed a number of questions on behalf of the 'Ulamá, to which Bahá'u'lláh replied. Then Ḥasan Ámu said: "The 'Ulamá recognize without hesitation and confess the knowledge and virtue of Bahá'u'lláh, and they are unanimously convinced that in all learning he has no peer or equal; and it is also evident that he has never studied or acquired this learning"; but still the 'Ulamá said: "We are not contented with this, we do not acknowledge the reality of his mission by virtue of wisdom and righteousness. Therefore we ask him to show us a miracle in order to satisfy and tranquillize our hearts."

Bahá'u'lláh replied: "Although you have no right to ask this, for God should test His creatures, and they should not test God, still I allow and accept this request. But the Cause of God is not a theatrical display that is presented every hour, of which some new diversion may be asked for every day. If it were thus, the Cause of God would become mere child's play.

The 'Ulamá must therefore assemble and with one accord choose one miracle, and write that after the performance of this miracle they will no longer entertain doubts about me, and that all will acknowledge and confess the truth of my Cause. Let them seal this paper and bring it to me. This must be the accepted criterion: If the miracle is performed, no doubt will remain for them; and if not, we shall be convicted of imposture." The learned man, Ḥasan Ámu, rose and replied, "There is no more to be said"; he then kissed the knee of the Blessed One although he was not a believer, and went. He gathered the 'Ulamá and gave them the sacred message. They consulted together and said, "This man is an enchanter: perhaps he will perform an enchantment, and then we shall have nothing more to say." Acting on this belief, they did not dare to push the matter further.

This man, Ḥasan Ámu, mentioned this fact at many meetings. After leaving Karbilá he went to Kirmánsháh and Tihrán, and spread a detailed account of it everywhere, laying emphasis on the fear and the withdrawal of the 'Ulamí.

Briefly, all his adversaries in the Orient acknowledged his greatness, grandeur, knowledge, and virtue; and though they were his enemies, they always spoke of him as "the renowned Bahá'u'lláh."

At the time when this great Light suddenly arose upon the horizon of Persia, all the people, the ministers, the 'Ulamí, and men of other classes rose against him, pursuing him with the greatest animosity, and proclaiming "that this man wishes to suppress and destroy religion, the law, the nation, and the empire." The same was said of Christ. But Bahá'u'lláh alone and without support resisted them all, without ever showing the least weakness. At last they said: "As long as this man is in Persia there will be no peace and tranquillity; we must banish him, so that Persia may return to a state of quietude."

They proceeded to use violence towards him to oblige him to ask for permission to leave Persia, thinking that by this means the light of his truth would be extinguished; but the result was quite the contrary. The Cause became magnified, and its flame more intense. At first it spread throughout Persia only, but the exile of Bahá'u'lláh caused the diffusion of the Cause throughout other countries. Afterwards his enemies said, "Irlq ('Arabi)¹ is not far enough from Persia; we must send him to a more distant kingdom." This is why the Persian Government determined to send Bahá'u'lláh from 'Iráq to Constantinople. Again the event proved that the Cause was not in the least weakened; once more they said, "Constantinople is a place of passage and of sojourn for various races and peoples, among them are many Persians." For this reason the Persians further exiled him to Roumelia; but, when there, the flame became more powerful, and the Cause more exalted. At last the Persians said, "Not one of these places is safe from his influence; we must send him to some place where he will be reduced to powerlessness, and where his family and followers will have to submit to the direst afflictions." So they chose the prison of 'Akká, which is reserved especially for murderers, thieves, and highway robbers, and in truth they classed

¹The district in which Baghdád is situated.

him with such people. But the power of God became still further manifested, for his prison became the means of the promulgation of his doctrine, and the proclamation of his word. The greatness of Bahá'u'lláh then became evident, for it was from this prison and under such circumstances that he caused Persia to advance from knowledge to knowledge. He overcame all his enemies, and proved to them that they could not resist the Cause. His holy teachings penetrated all regions, and his Cause was established.

Indeed, in all parts of Persia his enemies arose against him with the greatest hatred, imprisoning, killing, and beating his converts; and burning and razing to the ground thousands of dwellings, striving by every means to exterminate and crush the Cause. In spite of all this, from the prison of murderers, highway robbers, and thieves, it became exalted. His teachings were spread abroad, and his exhortations affected many of those who had been the most full of hatred, and made them firm believers; even the Persian government itself became awakened, and regretted the evils that had arisen through the fault of the 'Ulami.

When Bahá'u'lláh came to this prison in the Holy Land, the wise men realized that the glad tidings which God gave through the tongue of the Prophets two or three thousand years before, were again manifested, and that God was faithful to His promise; for to some of the Prophets He had revealed and given the good news that "the Lord of Hosts should be manifested in the Holy Land." All these promises were fulfilled; and it is difficult to understand how Bahá'u'lláh could have been obliged to leave Persia, and to pitch his tent in this Holy Land, but for the persecution of his enemies, his banishment, and exile. His enemies intended that his imprisonment should completely destroy and annihilate the blessed Cause, but this prison was in reality of the greatest assistance, and became the means of its development. The divine renown of Bahá'u'lláh reached the East and the West, and the rays of the Sun of Truth illuminated all the world. Praise be to God! though he was a prisoner, his tent was raised on Mount Carmel, and he moved abroad with

the greatest majesty. Every person, friend, or stranger, who was honoured by his presence used to say, "This is a prince, not a captive."

As soon as he arrived at this prison he addressed an epistle to Napoleon,¹ which he sent through the French ambassador. The gist of it was: "Ask what is our crime, and why we are confined in this prison and this dungeon." Napoleon made no reply. Then a second epistle was issued, which is contained in the *Súratu'l-Haykal*.² The epitome of it is: "Oh Napoleon, as thou hast not listened to my proclamation, and as thou has not answered it, thy dominion will before long be taken away from thee and thou wilt be utterly destroyed." This epistle was sent to Napoleon by post, through the care of Cesar Ketafago,³ as was known to all the companions of his exile. Copies of this epistle were rapidly spread throughout the whole of Persia, for the *Kitábu'l-Haykal* was then in circulation in Persia, and this letter was among the contents of this book. This happened in 1869 A.D., and as the *Súratu'l-Haykal* was circulated in Persia and India, and was in the hands of all believers, the fulfilment of the prophecy contained in this letter was confidently expected. Not long after, in 1870 A.D., the war between Germany and France broke out; and though no one at that time expected the victory of Germany, Napoleon was defeated, and dishonoured, he surrendered to his enemies, and his glory was changed into deep abasement.

Tablets⁴ were also sent to other kings, and amongst them was the letter to H.M. Násiri'd-Dín Sháh. In that epistle Bahá'u'lláh said: "Have me summoned, gather the 'Ulami, and ask for proofs and arguments; ~that the truth and falsehood may become known." H.M. Násiri'd-Dín Sháh sent the blessed epistle to the 'Ulamá and proposed to them that they should undertake this mission, but they dared not do so. Then he asked seven of the most celebrated among them to write an answer to the challenge. After some time they returned the

¹ Napoleon III.

² One of Bahá'u'lláh's works written after his Declarations.

³ Son of a French Consul in Syria with whom Bahá'u'lláh had friendly relations.

⁴ Name given to the epistles of Bahá'u'lláh.

blessed letter, saying, "This man is the opposer of religion and the enemy of the Sháh." His majesty the Sháh of Persia was much vexed, and said, "This is a question for proofs and arguments, and of truth or falsehood: how can it refer to politics? Alas! how much we respected these 'Ulamá, who cannot even reply to this epistle."

Briefly, all that was recorded in the Tablets to the Kings has nearly been fulfilled: if from the year 1870 A.D. we compare the events that have occurred, we will find that nearly all have appeared as predicted; only a few remain which will afterwards become manifested.

So also foreign peoples, and other sects who were not believers, attributed many wonderful things to Bahá'u'lláh: some believed that he was a saint, and some even wrote of h i. One of them Sayyid Dawoudi, a Sunnite savant of Baghdád, wrote a short treatise in which he recorded some supernatural acts. Even now, in all parts of the East, there are some people who, though they do not believe in his Manifestation, nevertheless believe him to be a saint and have faith in his miracles.

To sum up, both h i antagonists and his partisans, as well as all those who were received in the sacred spot, acknowledged and bore witness to the greatness of Bahá'u'lláh; though they did not believe in him, still they acknowledged his grandeur, and as soon as they entered the sacred spot, the presence of Bahá'u'lláh produced such an effect on most of them that they could not utter a word. How many times it happened that one of his most bitter enemies would resolve within himself: "I will say such and such things when I reach his presence, and I will dispute and argue thus with h i," but when he entered the Holy Presence he would become amazed and confounded, and remain speechless.

Bahá'u'lláh had never studied Arabic, he had not had a tutor or teacher nor had he entered a school; nevertheless the eloquence and elegance of his blessed expositions in Arabic, as well as his Arabic writings, caused astonishment and stupefaction to the most accomplished Arabic scholars, and all recognized and declared that he was incomparable and unequalled.

If we carefully examine the text of the Bible, we see that the Divine Manifestation never said to those who denied him, "Whatever miracle you desire, I am ready to perform, and I will submit to whatever test you propose." But in the Epistle to the Sháh, Bahá'u'lláh said clearly, "Gather the 'Ulamá and summon me, that the evidences and proofs may be established."

For fifty years Bahá'u'lláh faced his enemies like a mountain: all wished to annihilate him and sought his destruction. A thousand times they planned to crucify and destroy him, and during these fifty years he was in constant danger.

The Blessed Perfection Bahá'u'lláh belonged to the royal family of Persia. From earliest childhood he was distinguished among his relatives and friends. They said, "This child has extraordinary power." In wisdom, intelligence and as a source of new knowledge he was advanced beyond his age and superior to his surroundings. All who knew him were astonished at his precocity. It was usual for them to say, "Such a child will not live," for it is commonly believed that precocious children do not reach maturity. During the period of youth the Blessed Perfection did not enter school. He was not willing to be taught. This fact is well established among the Persians of Tíhrán. Nevertheless he was capable of solving the difficult problems of all who came to him. In whatever meeting, scientific assembly or theological discussion he was found, he became the authority of explanation upon intricate and abstruse questions presented.

Until his father passed away Bahá'u'lláh did not seek position or political station notwithstanding his connection with the government. This occasioned surprise and comment. It was frequently said "How is it that a young man of such keen intelligence and subtle perception does not seek lucrative appointments? As a matter of fact, every position is open to him." This is a historical statement fully attested by the people of Persia.

He was most generous, giving abundantly to the poor. None who came to him were turned away. The doors of his house were

open to all. He always had many guests. This unbounded generosity was conducive to greater astonishment from the fact that he sought neither position nor prominence. In commenting upon this his friends said he would become impoverished, for his expenses were many and his wealth becoming more and more limited. "Why is he not thinking of his own affairs?" they inquired of each other; but some who were wise declared "This personage is connected with another world; he has something sublime within him that is not evident now; the day is coming when it will be manifested." In truth the Blessed Perfection was a refuge for every weak one, a shelter for every fearing one, kind to every indigent one, lenient and loving to all creatures.

He became well known in regard to these qualities before His Holiness the Báb appeared. Then Bahá'u'lláh declared the Báb's mission to be true and promulgated his teachings. The Báb announced that the greater Manifestation would take place after him and called the promised one "Him whom God would manifest," saying that nine years later the reality of his own mission would become apparent. In his writings he stated that in the ninth year this expected one would be known; in the ninth year they would attain to all glory and felicity; in the ninth year they would advance rapidly. Between Bahá'u'lláh and the Báb there was communication privately. The Báb wrote a letter containing three hundred and sixty derivatives of the root "Bahá." The Báb was martyred in Tabriz, and Bahá'u'lláh exiled into 'Iráq-Arabi in 1852, announced himself in Baghdád. For the Persian Government had decided that as long as he remained in Persia the peace of the country would be disturbed; therefore he was exiled in the expectation that Persia would become quiet. His banishment however produced the opposite effect. New tumult arose and the mention of his greatness and influence spread everywhere throughout the country. The proclamation and mission was made in Baghdád. He called his friends together there and spoke to them of God. Afterwards he left the city and went alone into the mountains of Kurdistan where he made his abode in caves and grottoes. A part of thi

time he lived in the city of Sulimaniyye. Two years passed during which neither his friends nor family knew just where he was.

Although solitary, secluded and unknown in his retirement, the report spread throughout Kurdistan that this was a most remarkable and learned personage gifted with a wonderful power of attraction. In a short time Kurdistan was magnetized with his love. During this period Bahá'u'lláh lived in poverty. His garments were those of the poor and needy. His food was that of the indigent and lowly. An atmosphere of majesty haloed him as the sun at midday. Everywhere he was greatly revered and beloved. After two years he returned to Baghdád.

The Persian government believed the banishment of the Blessed Perfection from Persia would be the extermination of his cause in that country. These rulers now realized that it spread more rapidly. His prestige increased, his teachings became more widely circulated. The chiefs of Persia then used their influence to have Bahá'u'lláh exiled from Baghdád. He was summoned to Constantinople by the Turkish authorities. While in Constantinople he ignored every restriction, especially the hostility of ministers of state and clergy. The official representatives of Persia again brought their influence to bear upon the Turkish authorities and succeeded in having Bahá'u'lláh banished from Constantinople to Adrianople, the object being to keep him as far away as possible from Persia and render his communication with that country more difficult. Nevertheless the cause still spread and strengthened. Finally they consulted together and said, "We have banished Bahá'u'lláh from place to place, but each time he is exiled his cause is more widely extended, his proclamation increases in power and day by day his lamp is becoming brighter. This is due to the fact that we have exiled him to large cities and populous centers. Therefore we will send him to a penal colony as a prisoner so that all may know he is the associate of murderers, robbers and criminals; in a short time he and his followers will perish." The sultan of Turkey then banished him to the prison of 'Akká in Syria.

When Bahá'u'lláh arrived at 'Akká, through the power of God he was able to

hoist his banner. His light at first had been a star; now it became a mighty sun and the illumination of his cause expanded from the east to the west. Inside prison walls he wrote epistles to all the kings and rulers of nations summoning them to arbitration and Universal Peace. Some of the kings received his words with disdain and contempt. One of these was the sultan of the Ottoman kingdom. Napoleon III of France did not reply. A second epistle was addressed to him. It stated "I have written you an epistle before this, summoning you to the cause of God but you are of the heedless. You have proclaimed that you were the defender of the oppressed; now it hath become evident that you are not. Nor are you kind to your own suffering and oppressed people. Your actions are contrary to your own interests and your kingly pride must fall. Because of your arrogance God shortly will destroy your sovereignty. France will flee away from you and you will be overwhelmed by a great conquest. There will be lamentation and mourning, women bemoaning the loss of their sons." This arraignment of Napoleon III was published and spread.

Read it and consider: One prisoner, single and solitary, without assistant or defender, a foreigner and stranger imprisoned in the fortress of 'Akká writing such letters to the emperor of France and sultan of Turkey. Reflect upon this, how Bahá'u'lláh upraised the standard of his cause in prison. Refer to history. It is without parallel. No such thing has happened before that time nor since; a prisoner and an exile advancing his cause and spreading his teachings broadcast so that eventually he became powerful enough to conquer the very king who banished him.

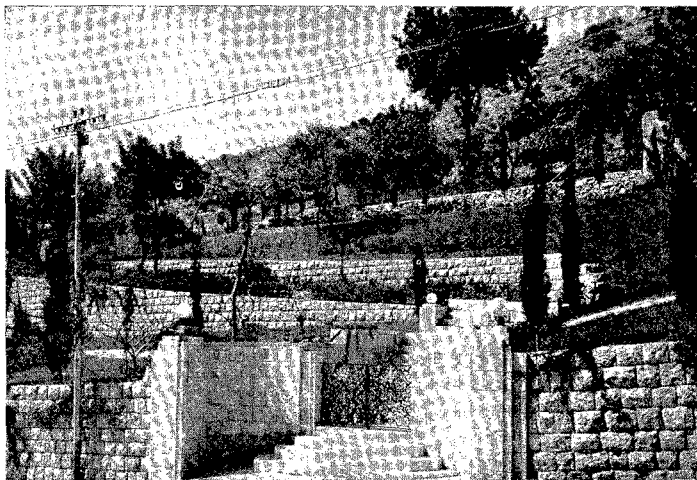
His cause spread more and more. The Blessed Perfection was a prisoner twenty-five years. During all this time he was subjected to the indignities and revilement of the people. He was persecuted, mocked and put in chains. In Persia, his properties were pillaged and his possessions confiscated. First, banishment from Persia to Baghdád; then to Constantinople; then to Adrianople; finally from Roumelia to the prison fortress of 'Akká.

During his lifetime he was intensely active. His energy was unlimited. Scarcely one night was passed in restful sleep. He bore these ordeals, suffered these calamities and difficulties in order that a manifestation of selflessness and service might become apparent in the world of humanity; that the "Most Great Peace" should become a reality; that human souls might appear as the angels of heaven; that heavenly miracles would be wrought among men; that human faith should be strengthened and perfected; that the precious, priceless bestowal of God—the human mind—might be developed to its fullest capacity in the temple of the body; and man become the reflection and likeness of God, even as it hath been revealed in the Bible "We shall create man in our own image."

The Blessed Perfection, Bahá'u'lláh, endured hardships and vicissitudes nearly fifty years. There was no ordeal or difficulty he did not experience, yet he endured all in perfect joy and happiness.

Those who beheld him were assured of his great happiness for no trace of sadness or sorrow was ever visible upon his face. Even in prison he was like a king enthroned in majesty and greatness, and he ever bore himself with supreme confidence and dignity. When the officers and grandees of the government were presented to him they became respectful at once. His majesty and dignity were awe-inspiring. Remember he was a prisoner—he was in prison. He endured ordeals and calamities for the sole purpose of illuminating us and in order that our hearts might be attracted to the kingdom of God, our faces become radiant with the Glad Tidings of God; in order that we might be submerged in the ocean of lights and be as brilliant and shining candles illuminating the dark recesses and flooding the regions with brightness.

In the Orient, the various peoples and nations were in a state of antagonism and strife, manifesting the utmost enmity and hatred toward each other. Darkness encompassed the world of mankind. At such a time as this, Bahá'u'lláh appeared. He re-



The New Entrance to the Garden surrounding the Resting Places of the Sister, Mother, Brother, and Wife of 'Abdu'l-Bahá, on Mt. Cannel, Haifa.

moved all the imitations and prejudices which had caused separation and misunderstanding, and laid the foundation of the one religion of God. When this was accomplished, Muhammadans, Christians, Jews, Zoroastrians, Buddhists all were united in actual fellowship and love. They live together in love, fellowship and unity. They have attained to the condition of rebirth in the spirit of God. They have become revived and regenerated through the breaths of the Holy Spirit. Praise be to God! this light has come forth from the East, and eventually there shall be no discord or enmity in the Orient. Through the power of Bahá'u'lláh all will be united. His Holiness upraised this standard of the oneness of humanity in prison. When subjected to banishment by two kings, while a refugee from enemies of all nations and during the days of his long imprisonment he wrote to the kings and rulers of the world in words of wonderful eloquence arraigning them severely and summoning them to the divine standard of unity and justice. He exhorted them to peace and international agreement, making it incum-

bent upon them to establish a board of international arbitration; that from all nations and governments of the world there should be delegates selected for a congress of nations which should constitute a universal arbitral court of justice to settle international disputes. He wrote to Victoria, queen of Great Britain, the Czar of Russia, the emperor of Germany, Napoleon III of France, and others, inviting them to world unity and peace. Through a heavenly power he was enabled to promulgate these ideals in the Orient. Kings could not withstand him. They endeavored to extinguish his light but served only to increase its intensity and illumination. While in prison he stood against the *sháh* of Persia and *sulṭán* of Turkey and promulgated his teachings until he firmly established the manner of truth and the oneness of humankind. I was a prisoner with him for forty years until the Young Turks of the Committee of Union and Progress overthrew the despotism of 'Abdul Ḥamíd, dethroned him and proclaimed liberty. This committee set me free from tyranny and oppression; otherwise I should

have been in prison until the days of my life were ended. The purport is this, that Bahá'u'lláh in prison was able to proclaim and establish the foundations of peace, although two despotic kings were his enemies and oppressors. The king of Persia, Násiri'd-Din-Sháh had killed twenty thousand Bahá'ís, martyrs who in absolute severance and complete willingness offered their lives joyfully for their faith. These two powerful and tyrannical kings could not withstand a prisoner; this prisoner upheld the standard of humanity and brought the people of the Orient into agreement and unity. Today in

the East, only those who have not followed Bahá'u'lláh are in opposition and enmity. The people of the nations who have accepted him as the standard of divine guidance enjoy a condition of actual fellowship and love. If you should attend a meeting in the East you could not distinguish between Christian and Mussulman; you would not know which was Jew, Zoroastrian or Buddhist, so completely have they become fraternized and their religious differences been leveled. They associate in the utmost love and spiritual fragrance as if they belonged to one family, as if they were one people.

THE LIFE AND MISSION OF THE BÁB IN THE WORDS OF BAHÁ'U'LLÁH

THOUGH young and tender of age, and though the Cause He revealed was contrary to the desire of all the peoples of earth, both high and low, rich and poor, exalted and abased, king and subject, yet He arose and steadfastly proclaimed it. All have known and heard this. He was afraid of no one; He was regardless of consequences. Could such a thing he made manifest except through the power of a divine Revelation, and the potency of God's invincible Will? By the righteousness of God! Were any one to entertain so great a Revelation in his heart, the thought of such a declaration would alone confound him! Were the hearts of all men to be crowded into his heart, he would still hesitate to venture upon so awful an enterprise. He could achieve it only by the permission of God, only if the channel of his heart were to be linked with the Source of divine grace, and his soul be assured of the unfailling sustenance of the Almighty. To what, we wonder, do they ascribe so great a daring? Do they accuse Him of folly as they accused the Prophets of old? Or do they maintain that His motive was none other than leadership and the acquisition of earthly riches?

Gracious God! In His book, which He hath entitled "Qayyúmu'l-Asmá'," — the first, the greatest and mightiest of all books — He prophesied His own martyrdom. In it is this passage: "O thou Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake; and have yearned for naught but martyrdom in the path of Thy love. Sufficient Witness unto me is God, the Exalted, the Protector, the Ancient of Days!"

Likewise, in His interpretation of the letter "Ha," He craved martyrdom, saying: "Methinks I heard a Voice calling in my inmost being: Do thou sacrifice the thing which Thou lovest most in the path of God, even as Husayn, peace be upon him, hath offered up his life for My sake?" And were I not regardful of this inevitable mystery, by Him, Who hath my being between His hands, even if all the kings of the earth were to be leagued together they would be powerless to take from me a single letter, how much less can these servants who are worthy of no attention, and who verily are of the outcast . . . That all may know the degree of My patience, My resignation, and self-sacrifice in the path of God."

IN THE WORDS OF 'ABDU'L - BAHÁ

AS FOR the Bib—may my soul be his sacrifice!—at a youthful age, that is to say when he had reached the twenty-fifth year of his blessed life, he stood forth to proclaim his Cause. It was universally admitted by the Shiites that he had never studied in any school, and had not acquired knowledge from any teacher; all the people of Shiraz bear witness to this. Nevertheless, he suddenly appeared before the people, endowed with the most complete erudition. Although he was but a merchant, he confounded all the 'Ulami' of Persia. All alone, in a way which is beyond imagination, he upheld the Cause against the Persians, who are renowned for their religious fanaticism. This illustrious soul arose with such power that he shook the supports of the religion, of the morals, the conditions, the habits, and the customs of Persia, and instituted new rules, new laws, and a new religion. Though the great personages of the State, nearly all the clergy, and the public men, arose to destroy and annihilate him, he alone withstood them, and moved the whole of Persia.

Many 'Ulami and public men, as well as other people, joyfully sacrificed their lives in his Cause, and hastened to the plain of martyrdom.

The government, the nation, the doctors of divinity, and the great personages, desired to extinguish his fight, but they could not do so. At last his moon arose, his star shone forth, his foundations became firmly established, and his dawning-place became brilliant. He imparted divine education, and produced marvellous results on the thoughts, morals, customs, and conditions of the Persians. He announced the glad tidings of the manifestation of the Sun of Bahi to his followers, and prepared them to believe.

The appearance of such wonderful signs and great results, the effects produced upon the minds of the people, and upon the prevailing ideas; the establishment of the foundations of progress, and the organization of the principles of success and prosperity by a young merchant, constitute the

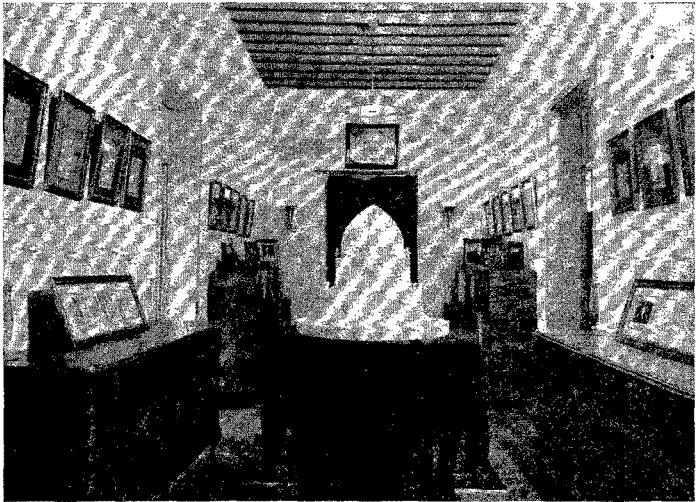
greatest proof that he was a perfect educator. A just person will never hesitate to believe this.

This is May 23, the anniversary of the message and declaration of His Holiness the Bib. It is a blessed day and the dawn of manifestation, for the appearance of the Bib 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 effulgence. On this day in 1844, His Holiness the Bib was sent forth heralding and proclaiming the kingdom of God, announcing the glad-tidings of the coming of His Holiness Bahá'u'lláh and withstanding the opposition of the whole Persian nation. Some of the Persians followed him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousand* were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity, shining gloriously from the eternal horizon of the will of God.

His Holiness the Báb was subjected to bitter persecution in Shiráz, where he first proclaimed his mission and message. A period of famine afflicted that region and the Báb journeyed to Isfáhán. There the learned men arose against him in great hostility. He was arrested and sent to Tabriz. From thence he was transferred to Maku and finally imprisoned in the strong castle of Chührik. Afterward he was martyred in Tabriz.

This is merely an outline of the history of His Holiness the Báb. He withstood all persecutions and bore every suffering and ordeal with unflinching strength. The more his enemies endeavored to extinguish that flame the brighter it became. Day by day

* Doctors of the religion of Islám.



Two Views of the Interior of the International Archives.
Recently opened auxiliary archives building in the Garden surrounding the Resting Places
of 'Abdu'l-Bahá's family, on Mt. Carmel and containing relics associated
with His Sister, Mother, and Brother.

his cause spread and strengthened. During the time when he was among the people he was constantly heralding the coming of Bahá'u'lláh. In all his books and tablets he mentioned Bahá'u'lláh and announced the glad-tidings of his manifestation, prophesying that he would reveal himself in the ninth year. He said that in the ninth year "you will attain to all happiness"; in the ninth year "you will be blessed with the meeting of the promised one of whom I have spoken." He mentioned the Blessed Perfection, Bahá'u'lláh, by the title "Him whom God should make manifest." In brief, that blessed soul offered his very life in the pathway of Bahá'u'lláh even as it is recorded in historical writings and records. In his first book *The Best of Stories* he says "O Remnant of God! I am wholly sacrificed to thee; I am content with curses in thy path; I crave nought but to be slain in thy love; and God the supreme sufficeth as an eternal protection."

His Holiness Bahá'u'lláh was a Persian personage having descended from prominent lineage. During his early years a youth whose name was 'Alí Mohammed appeared in Persia. He was entitled the "Bib," which means "door" or "gate." The hearer of this title was a great soul from whom spiritual signs and evidences became manifest. He withstood the tests of time and lived contrary to the custom and usages of Persia. He revealed a new system of faith opposed to the beliefs in his country and promulgated certain principles contrary to the thoughts of the people. For this, that remarkable personality was imprisoned by the Persian government. Eventually by order of the government he was martyred. The account of this martyrdom briefly stated is as follows: He was suspended in a square as a target and shot to death. This revered personage foreshadowed the advent of another soul of whom he said "When he cometh he shall reveal greater things unto you."

THE LIFE AND MISSION OF 'ABDU'L-BAHÁ IN THE WORDS OF BAHÁ'U'LLÁH

WHEN the ocean of My presence bathed and the BwK of My Revelation ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root. The object of this sacred verse is none except the Most Mighty Branch ('Abdu'l-Bahá).

When the Mystic Dove will have winged its flight from its Sanctuary of Praise and sought its far-off goal, its hidden habitation, refer ye whatsoever ye understand not in the BwK to Him Who branched from this mighty Stock.

My glory, the ocean of My loving-kindness, the sun of My bounty, the heaven of My mercy rest upon Thee. We pray God to illumine the world through Thy knowledge and wisdom, to ordain for Thee that which will gladden Thine heart and impart consolation to Thine eyes.

We have made Thee a shelter for all mankind, a shield unto all who are in heaven and on earth, a stronghold for whosoever hath believed in God, the Incomparable, the All-knowing. God grant that through Thee He may protect them, may enrich and sustain them, that He may inspire Thee with that which shall be a well-spring of wealth unto all created things, an ocean of bounty unto all men, and the dayspring of mercy unto all people.

Blessed, doubly blessed, is the ground which His footsteps have trodden, the eye that hath been cheered by the beauty of His countenance, the ear that hath been honored by hearkening to His call, the heart that hath tasted the sweetness of His love, the breast that hath dilated through His remembrance, the pen that hath voiced His praise, the scroll that hath borne the testimony of His writings.

IN THE WORDS OF 'ABDU'L - BAHÁ

DURING our imprisonment in 'Akkh, means of comfort were lacking, troubles and persecutions of all kinds surrounded us, yet notwithstanding such distressful conditions we were able to endure these trials for forty years. The climate was very bad, necessities and conveniences of life were denied us, yet we endured this narrow prison forty years. What was the reason? The spirit was strengthening and resuscitating the body constantly. We lived through this long, difficult period in the utmost love and heavenly servitude. The spirit must assist the body under certain conditions which surround us, because the body of itself cannot endure the extreme strain of such hardships.

I was a prisoner with him (Bahá'u'lláh) for forty years until the Young Turks of the Committee of Union and Progress overthrew the despotism of 'Abdu'l-Hamid, dethroned him and proclaimed liberty. This committee set me free from tyranny and oppression.

I was happy in imprisonment. I was in the utmost elation because I was not a criminal. They had imprisoned me in the path of God. Every time I thought of this, that I was a prisoner in the pathway of God, the utmost elation overcame me. . . . I was happy that—praise be to God!—I was a prisoner in the cause of God, that my life was not wasted, that it was spent in the divine service. Nobody who saw me imagined that I was in prison. They beheld me in the utmost joy, complete thankfulness and health, paying no attention to the prison.

I have come from distant countries of the Orient where the lights of heaven have ever shone forth; from regions where the Manifestations of God have appeared and the radiance and power of God have been revealed to mankind. The purpose and intention of my visit is that perchance a bond of unity and agreement may be established between the East and West, that divine love may encompass all nations, divine radiance

enlighten both continents and the bounties of the Holy Spirit revivify the body of the world.

I was in the Orient, and from the Orient to this part of the world is a long distance. Travel is difficult, especially difficult for me on account of my infirmities of body, increased by forty years in prison. My physical powers are weak; it is the power of will that sustains me. Realize from this how great has been my exertion and how strong my purpose in accomplishing this journey through the will of God. May it be the cause of great illumination in the Occident.

In Washington we met a group of important people. One prominent in political circles came with a justice of the supreme court. . . . There were also dignitaries present at this meeting, several cabinet officers, United States senators, many from the foreign diplomatic service, army and navy officials and other dignitaries. . . . We spoke to ail from their own standpoints with most satisfactory results; working day and night, so there was very little time for individual and private interviews. . . . In Washington too, we called a meeting of the colored and white people. The attendance was very large, the colored people predominating. At our second gathering this was reversed, but at the third meeting we were unable to say which color predominated. These meetings were a great practical lesson upon the unity of colors and races in the Bahá'í teaching.

In this world we judge a cause or movement by its progress and development. Some movements appear, manifest a brief period of activity, then discontinue. Others show forth a greater measure of growth and strength, but before attaining mature development, weaken, disintegrate and are lost in oblivion. Neither of these mentioned are progressive and permanent.

There is still another kind of movement or cause which from a very small, inconspicuous beginning goes forward with sure and steady progress, gradually broadening

and widening until it has assumed universal dimensions. The Bahá'í movement is of this nature. For instance, when Bahí'u'llih was exiled from Persia with 'Abdu'l-Bahá and the rest of his family, they traveled the long road from Tíhrán to Baghdád, passing through many towns and villages. During the whole of that journey and distance they did not meet a single believer in the cause for which they had been banished. At that time very little was known about it in any part of the world. Even in Baghdád there was but one believer who had been taught by Bahá'u'lláh himself in Persia. Later on two or three others appeared. You

will see therefore that at the beginning, the cause of Bahá'u'lláh was almost unknown, but on account of being a divine movement it grew and developed with irresistible spiritual power until in this day wherever you travel east or west and in whatever country you journey you will meet Bahá'í assemblies and institutions. This is an evidence that the Baha'is are spreading the blessings of unity and progressive development throughout the world under the direction of divine guidance and purpose, while other movements which are only temporary in their activities and accomplishments have no real, universal significance.

THE SUFFERINGS OF THE FOLLOWERS OF BAHÁ'U'LLÁH AND THE BÁB IN THE WORDS OF BAHÁ'U'LLÁH

THIS people have passed beyond the narrow straits of names, and pitched their tents upon the shores of the sea of renunciation. They would willingly lay down a myriad lives, rather than breathe the word desired by their enemies. They have clung to that which pleaseth God, and are wholly detached and freed from the things which pertain unto men. They have preferred to have their heads cut off rather than utter one unseemly word. Ponder this in thine heart. Methinks they have quaffed their fill of the ocean of renunciation. The life of, the present World hath failed to withhold them from suffering martyrdom in the path of God.

In Mázindarán a vast number of the servants of God were exterminated. The Governor, under the influence of calumniators, robbed a great many of all that they possessed. Among the charges he laid against them was that they had been laying up arms, whereas upon investigation it was found out that they had nothing but an unloaded rifle! Gracious God! This people need no weapons of destruction, inasmuch as they have girded themselves to reconstruct the world. Their hosts are the hosts of goodly deeds, and their arms the arms of upright conduct, and their commander the fear of God. Blessed that one that judgeth with fairness. By the righteousness of God!

Such hath been the patience, the calm, the resignation and contentment of this people that they have become the exponents of justice, and so great hath been their forbearance, that they have suffered themselves to be killed rather than kill, and this notwithstanding that these whom the world hath wronged have endured tribulations the like of which the history of the world hath never recorded, nor the eyes of any nation witnessed. What is it that could have induced them to reconcile themselves to these grievous trials, and to refuse to put forth a hand to repel them? What could have caused such resignation and serenity? The true cause is to be found in the ban which the Pen of Glory hath, day and night, chosen to impose, and in Our assumption of the reins of authority, through the power and might of Him Who is the Lord of all mankind.

Remember the father of Kadi. They arrested that wronged one, and ordered him to curse and revile his Faith. He, however, through the grace of God and the mercy of his Lord, chose martyrdom, and attained thereunto. If ye would reckon up the martyrs in the path of God, ye could not count them. . . .

Do thou ponder on the penetrative influence of the Word of God. Every single

one of these souls was first ordered to blaspheme and curse his faith, yet none was found to prefer his own will to the Will of God.

For the victims of oppression to intercede in favor of their enemies is, in the estimation of rulers, a princely deed. Some must have certainly heard that this oppressed people have, in that city ('Ishqábád), pleaded with the Governor on behalf of their murderers, and asked for the mitigation of their sentence. Take, then, good heed, ye who are men of insight!

Such was their faith, that most of them renounced their substance and kindred, and cleaved to the good-pleasure of the All-Glorious. They laid down their lives for their Well-Beloved, and surrendered their all in His path. Their breasts were made targets for the darts of the enemy, and their heads adorned the spears of the infidel. . . .

Their deeds, alone, testify to the truth of

their words. Dn'th not the testimony of these holy souls, who have so gloriously risen to offer up their lives for their Beloved that the whole world marvelled at the manner of their sacrifice, suffice the people of this day?

Should anyone seek to be acquainted with the condition of this Wronged One, let him be told that these captives whom the world hath persecuted and the nations wronged have, for days and nights, been entirely denied the barest means of subsistence. We are loth to mention such things, neither have We had, nor do We have now, any desire to complain against Our accuser. Within the walls of this prison a highly-esteemed man was for some time obliged to break stones that he might earn a living, whilst others had, at times, to nourish themselves with that Divine sustenance which is hunger! We entreat God—exalted and glorified be He—to aid all men to be just and fair-minded, and to graciously assist them to repent and return unto Him. He, verily, heareth, and is ready to answer.

IN THE WORDS OF 'ABDU'L-BAHÁ

BAHÁ'U'LLÁH declared the "Most Great Peace" and international arbitration. He voiced these principles in numerous epistles which were circulated broadcast throughout the east. He wrote to all the kings and rulers encouraging, advising and admonishing them in regard to the establishment of peace; making it evident by conclusive proofs that the happiness and glory of humanity can only be assured through disarmament and arbitration. This was nearly fifty years ago. Because he promulgated the message of Universal Peace and international agreement, the kings of the Orient arose against him for they did not find their personal and national benefits advanced by his admonition and teaching. They persecuted him bitterly, inflicted upon him every torment, imprisoned, bastinadoed, banished him and eventually confined him in a fortress. Then they arose against his followers. For the establish-

ment of international peace the blood of twenty thousand Baha'is was spilt. Their homes were destroyed, their children made captives and their possessions pillaged, yet none of these people waxed cold or wavered in devotion. Even to this day the Bahá'ís are persecuted, and quite recently a number were killed, for wherever they are found they put forth the greatest efforts to establish the peace of the world. They not only promulgate principles; they are people of action.

In Persia today through the teachings of Bahá'u'lláh you will find people of various religious beliefs and denominations living together in the utmost peace and agreement. The former enmities and hatred have passed away and they exercise the utmost love toward all mankind for they realize and know that all are the creatures and servants of one God.

IV

THE SEVEN YEAR PLAN

1.

THE TEMPLE OF LIGHT

BY ALLEN B. McDANIEL

IN December, 1942, with the laying of the last step section, the exterior ornamentation of the Bahá'í Temple was completed. Thus has been achieved a task which the followers of the faith of Bahá'u'lláh the world over have earnestly and prayerfully labored for during the past one-third of a century.

'Abdu'l-Bahá (Servant of God), came from the Holy Land westward, first through Egypt and then Europe and America, in 1912, with a universal message of the oneness of mankind and of peace. In June, 1912, He spoke of the universal temple and at that time went out to Wilmette, on the shores of Lake Michigan, where the north channel of the Chicago Drainage District takes the water out of the Lake, and laid a stone saying here would be erected this first universal temple of the Faith in the world; it would be the center of community life, surrounded by other buildings, such as the educational institution, the hospital, the hospice to take care of visitors, the community home for orphans, the aged and indigent, and provide housing for the various other humanitarian agencies of the community. He said that this whole community would be known as the *Mashriqu'l-Adhkár*—that is the Arabic for Dawning Place of the Mentinnings of God.

In June 1920, at an annual convention in the Engineering Societies' Building in New York City, followers of the Faith from all over America, with many visitors from other parts of the world, assembled to select a temple design. Among six different sets of designs presented, was a very beautiful and unique plaster model submitted by one

who at that time was relatively an unknown architect, Louis Jean Bourgeois. To aid in the selection the convention called in as consulting architect H. Van Buren Magonigle, who made this statement in regard to the Bourgeois design:

"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 which shall partly consume the forms and make of it a thing of faery."

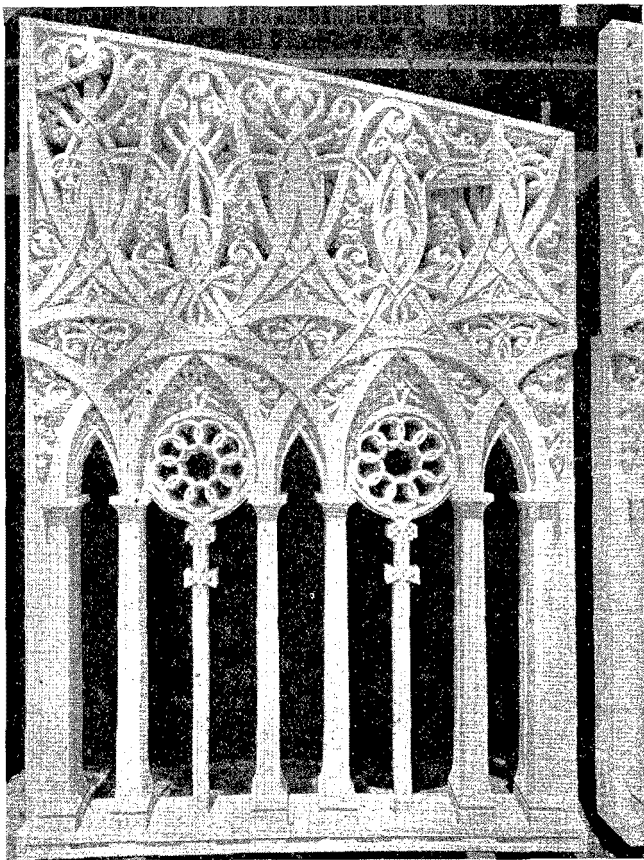
The Design

Later on Mr. Bourgeois spoke in these words concerning the significance of his design as expressed in this beautiful model:

"The teachings of Bahá'u'lláh (Glory of God) unify the religions of the world into one universal religion, and as we know that all great historic religions developed a new architecture, so the Bahá'í Temple is the plastic teachings of Bahá'u'lláh. In the Bahá'í Temple is used a composite architecture, expressing the essence in line of each of the great architectural styles, harmonizing them into one whole."

Mr. Bourgeois' design was selected for the temple.

The late Major Henry J. Burt, first structural engineer for the temple trustees, was the chairman of a hoard of engineers and architects selected to consult with the trustees, who were given the task of pro-



Detail of Main Story Ornamentation of the Bahá'í Temple. An extra casting of this was presented to Shoghi Effendi and has been placed in the gardens surrounding the Tomb of the Báb on Mt. Carmel, in Haifa.

viding the ways and means for the construction of this unique structure. Mr. Bourgeois explained to this board how this very remarkable and unique vision, as he called it, came into being. He stated that over a period of years he had been working on designs for the temple of Peace at the Hague.

a seven-sided structure, crude and unsatisfactory. One night he had a vision and it was so strong that he got up and lighted the lamp in the little home where he lived then, in West Englewood, New Jersey, and made some sketches on the backs of some envelopes, of a nine-sided building with



Castings of the steps of the Bahá'í Temple being prepared and cured prior to being placed in position out of doors.

minarets at the corners. The only part of the vision that came to him then was just the two stories.

"For three months I worked and placed all kinds of domes on those two stories and could not get anything that was satisfactory; nothing seemed to be in proportion. I became impatient and was almost frantic trying to complete this design. Then one morning I had about given up hope when, in a flash of light, I was awakened and saw the dome of this building. It was on the building. I got up and snatched a piece of wrapping paper and made a sketch of the building and the dome and then went back to bed. I arose the next morning and there I found my temple. I realized that this temple was so different and so new and unique, that any drawings I might prepare would not give a satisfactory idea of it. I decided that the thing to do was to make a plaster model."

Following the convention of 1920, a model was shipped through the country and

exhibited in museums and art studios. The money for the site, which was purchased just prior to the time that 'Abdu'l-Bahá came to this country and the building of the temple was decided on, was secured entirely by voluntary contributions from followers of the Faith throughout the world; all nations, all creeds, rich and poor, high and low, Gentile and Jew, Zoroastrian and Buddhist, have contributed to this temple, largely, because most of them are poor, at some sacrifice.

The building, as originally designed by Mr. Bourgeois, is nine-sided, and all of the sides are alike, with a doorway at the center, flanked on either side by two ornamental windows and enclosed with a flat arch. At the intersection of the sides, there is a pylon or minaret. The sides are curved, concave and that, as Mr. Bourgeois explained, is a symbol of the building, extending outstretched arms. The first story is 36 ft. high, on a circular foundation with 19 steps from the ground surface up to the main

dome is their unique termination at the top; symbolizing hands lifted in prayer. Sym-bolic in the design ax-

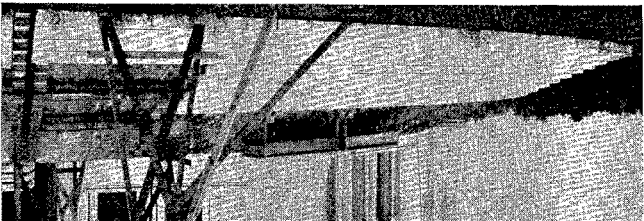
"In the geometric forms of the orna-mentation covering the columns and sur-rounding windows and doors of the temple, one deciphers the religious symbols of the world. Here are the swastika cross, the circle, the triangle, the double triangle or six pointed star (or Solomon's seal), but more than this the noble symbol of the spir-itual Orb, the Greek Cross, the Roman or Christian Cross; and supreme above all the wonderful nine pointed star, figured in the structure of the temple itself, and appear-ing again and again in its ornamentation, as significant of the Spiritual Glory of the world today.

"The nine pointed star reappears in the formation of the windows and doors, which are all topped by this magnificent allegory of spiritual glory, from which extend gilded rays covering the lower surfaces, and illus-

¹⁰From Architectural Record, June, 1920.

ture of the nine ribs which extend over the design became lifeless and dead. The fea- -the pions of the first story, and the whole manner of the first gallery were in line with twenty degrees so that the ribs and the swinging the whole building around through so great that Mr. Bourgeois made a sketch and about against the arched faces of the building. The criticism at that time was new principle in design; the ribs are curved Bourgeois stated that he had introduced a line with the pions of the first story. Mr. the ribs of the second story should be in first exhibited, because everybody said that considerable comment when the design was reference to the first, a feature that seemed in nine sides. The second story is offset in Washington. Unique are the temple's about the same height as the Capitol dome a little over 200 ft. above the ground, just cleft-story, 19 ft. to the dome, which rises floor; a second story 45 ft. high is consid-

The eighteen steps are built up by placing the units in the concrete supports, each step interlocking with the step below and above. There will be 900 units in the completed steps. These units have the same appearance as the exterior ornamentation itself.



trating, in this vivid and artistic limning, the descent of the Holy Spirit.

"The numbers 9 and 19 recur again and again in the temple, illustrating its basic principle of Unity—nine being the number of perfection, containing in itself the completion of each perfect number cycle, and 19 representing the Union of God and man, as manifested in life, civilization and all things."

As a member of the Advisory Committee of Engineers and Architects making a study of this structure for the Temple Trustees, the writer had a very interesting time for a period of about twelve years. Many people when they saw the model in the Engineering Society Building there in 1919, said, "That is very beautiful but it cannot be built. That lace-like design of the dome and of the windows and the whole thing is a very lovely conception, but absolutely impracticable."

So it became the function of the board of engineers and architects, to try to materialize the vision of the architect. As we look at the design many of us, especially those of a mathematical type of mind, see the unusual opportunity for working out an elastic structure. This idea was considered by the Board of Engineers and Architects some years ago, but after considerable discussion it was finally decided to consider this project in two different parts. First, to build a skeleton structure of the general form and shape of the design, and then to clothe that structure with what Mr. Magonigle has referred to as a "lacy envelope"; that is, clothe the skeleton or superstructure with ornamentation, and so the work has proceeded along those lines.

Foundation Structure

The work began in 1921 with the building of the foundation. In the summer of 1921, nine concrete caissons were built to support the Temple foundation structure. These concrete piers extended from the original ground surface to bedrock; about 120 feet, 90 feet below the water level of adjacent Lake Michigan. Upon these piers and surrounding concrete and wood piles, the basement structure was erected the fol-

lowing year. This structure consisted of a circular wall of reinforced concrete, 202 feet in diameter and about 20 feet high, supporting the main floor and the sloping deck, upon which the eighteen circular steps were built. Within the central portion of this basement a circular hall with a domed ceiling was constructed and has been temporarily used for public meetings, sessions of the Annual Bahá'í Convention and other gatherings of the Faith.

Superstructure

By 1929 the Trustees had received cash donations amounting to \$400,000, sufficient to proceed with the building of the superstructure. The materials committee recommended to the Trustees the construction of the entire superstructure framework enclosed with a metal-glass dome and metal frame windows and temporary doors. A careful cost analysis had disclosed the practicability of constructing the skeleton structure for the estimated cost of building the first story complete with a temporary roof, as originally contemplated by the architect and the Trustees, who realized that the Temple work must proceed in stages, as funds from time to time became available.

This plan was adopted and in August 1930, a contract was awarded to the George A. Fuller Company of New York to build this framework superstructure on the foundation. On account of the financial depression at that time, the contractor was enabled to do the work with expedition and such economy that the plumbing and part of the heating and lighting systems were installed with available funds—thus providing a completely enclosed and usable building. The structural design was prepared by Benjamin B. Shapiro, Consulting Engineer, Chicago, and the building was erected under his immediate supervision.

As this project started, the architect died in his studio home on the Temple property. He had completed his design, including full-sized drawings of all of the exterior ornamentation, great drawings of remarkable beauty and accuracy, some of them reaching a length of 109 feet.



Castings of the Greatest Name which go over the nine Main Entrances of the Temple. The Persian inscription means "O Thou Glory of Glories." The first of these sections were placed in position in November, 1940.

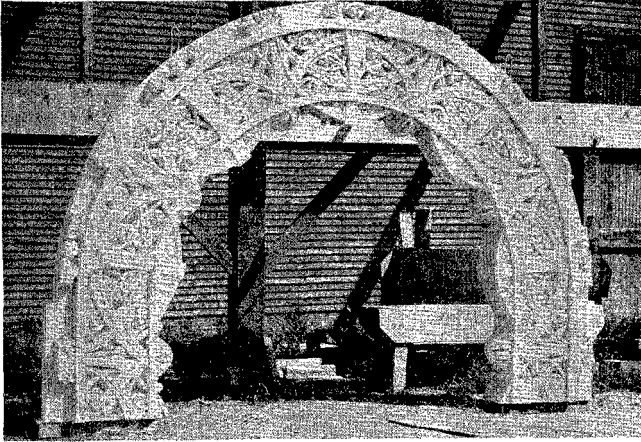
Investigation of Materials

Early in 1921, the Executive Board appointed a materials committee, consisting of the late Major H. J. Burt, the structural engineer, as chairman, Louis Bourgeois, the architect, W. S. Maxwell, architect, E. R. Boyle, builder, and Allen B. McDaniel, engineer, to study the problems of materials to be used in the building of the Temple, with special relation to the exterior material. The unique and elaborate design of this nine-sided building had evoked considerable comment at the time of its selection and during subsequent years when the model was exhibited in museums, art centers, libraries and other public places in the larger cities of the United States and Canada. Over a period of nine years, and with a personnel changed through the death of Major Burt and other causes, this committee made three reports based on a world-wide study and investigation of building materials and their use in monumental structures. Samples of cast stone, terra cotta, aluminum alloy and architectural concrete were prepared by various concerns and placed on the property adjacent to the basement to test their durability, weathering, and discoloration. Conferences were held with leading representatives of the stone, cast stone, terra cotta, metals and concrete industries. After months of studies, investigations and conferences the committee was able to get only one definite estimate for the exterior ornamenta-

tion. The Earley Studio, Washington, D. C., submitted a full-size sample of the dome ornamentation and a preliminary estimate for the entire project. Soon after the acceptance of his design, the architect, in search of a suitable, practicable material of which his unique design could be executed, had met and interested John J. Earley, an architectural sculptor, who had developed a new type (exposed aggregate) of architectural concrete. The nature of the design with its intricate ornamentation and repetition of forms and details was especially adapted to a material such as concrete, plastic when placed in molds or on the building, and becoming as hard and durable as stone upon setting.

The Exterior Ornamentation

The John J. Earley Studio had available a plant at Rosslyn, Va., especially adapted to the construction of the dome ornamentation. This plant was assigned to the project and early in July, 1932, the preliminary work was started. This involved the layout and construction of a full-sized wooden model of one panel of the structural outer framework of the existing dome structure that would finally support the concrete ornamentation. An analysis quickly indicated that it would be more efficient and economical in the end to make the dome ornamentation at this plant rather than on the Temple property, as originally contemplated by the architect.



One of the arches which go over the nine Main Entrances. The first ones were placed in position during October and November, 1940.

The principal purpose of this model of the dome panel was to serve as a standard of measurement from which the dimensions of the various sections of the field and the ribs of the dome could be taken off later and used. Also this model was used for the purpose of studying the plaster of Paris casts of the dome ornamentation.

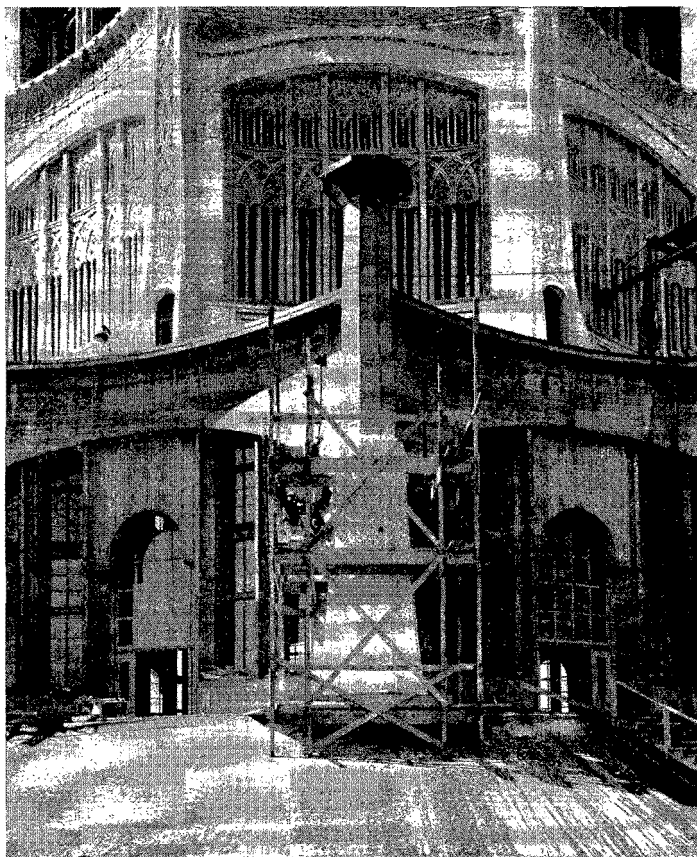
It was necessary to study the dome ornamentation, which is unique in having about one-third of its area perforated. If these perforations were too large they would destroy the architectural continuity. Were they too small they would not be apparent. All of the exterior surfaces of the ornamentation were carefully modeled and this modeling studied so as to secure the proper lights and shades and thus give character to the surface, especially when seen from a distance. It was necessary to study every ornamentation detail over a period of several months, so that it would fit into the design, as the brush strokes of the painter fit into and form a part of his masterpiece.

The first step in the preparation of the ornamentation was the modeling and carving of the original clay model for each and every section. The sculptor made a tracing

of the architect's original full-sized drawing for each surface and then transferred this design on the clay surface. From this outline he modeled and carved out the full-sized clay model. Plaster of Paris impressions were taken of the clay surfaces and from these the plaster of Paris model was prepared. These models were well reinforced with hemp and jute and rods. The rough plaster of Paris model was carefully carved to give the final surface texture and modeling. From each plaster cast or model a plaster of Paris mold was made and this represented the negative of the final cast section.

The unique feature in the casting of the concrete sections is the use of a mat or framework of high carbon steel rods which forms the reinforcement, supplying high early strength to the casting for handling and subsequently making of each section a structure which is designed to resist the highest possible pressures produced from wind, snow, ice and other factors.

After the concrete casts are taken out of the molds a group of skilled laborers scrape the mortar from the outer surfaces and thoroughly clean these surfaces down to the



Working on the Main Story Pylons of the Bahá'í Temple, Wilmette, Ill., during April, 1940.

exposed aggregate. This leaves the entire outer surface of a white radiant quality.

An interesting feature of the dome ornamentation is its division into the two hundred and seventy sections of the field and the one hundred and seventeen sections of the great ribs. These sections are separated by a space of a half inch to allow for deflection and temperature changes in both

the steel structure and concrete material of the ornamentation.

Following the placing of the dome ornamentation, a second contract was awarded to Mr. Earley in March, 1934, for the ornamentation of the clerestory—the 19-foot drum below the dome. This project was consummated in July, 1935.

When the Seven Year Plan was created

by a message from the Guardian of the Bahá'í Faith, the continuance and completion of the exterior ornamentation of the Universal House of Worship at Wilmette, Illinois was the first item of the program.

The ornamentation of the dome and clerestory had been finished nearly two years when the followers of the Faith of Bahí'u'lláh considered the details of this program at their Annual Convention, held in the Temple foundation hall during the last of April, 1937.

During the year period between the Annual Conventions of 1936 and 1937, a Technical Committee consisting of three Bahá'í laymen and three non-Bahí'í technical experts, had made a survey of the work done by the Earley Studio since June, 1932—the time of the commencement of the exterior ornamentation—and of the most efficient and economical method of carrying on the work in the future. This Board in its report to the Temple Trustees, unanimously recommended the continuance of the ornamentation under the same procedure as had obtained during the dome and clerestory projects; the Earley Studio performing the work under a cost-plus percentage fee type of contract, and under the supervision of Allen B. McDaniel as managing engineer.

The work that remained to be done, under the Seven Year Plan, to complete the exterior ornamentation, included the second or gallery story, the main story and the steps. The estimated total cost of these three projects was \$350,000. Metal doors and window grilles were considered as elements of the design to be executed toward the completion of the work, but subsequently were found to be impracticable under wartime conditions of 1942 and 1943.

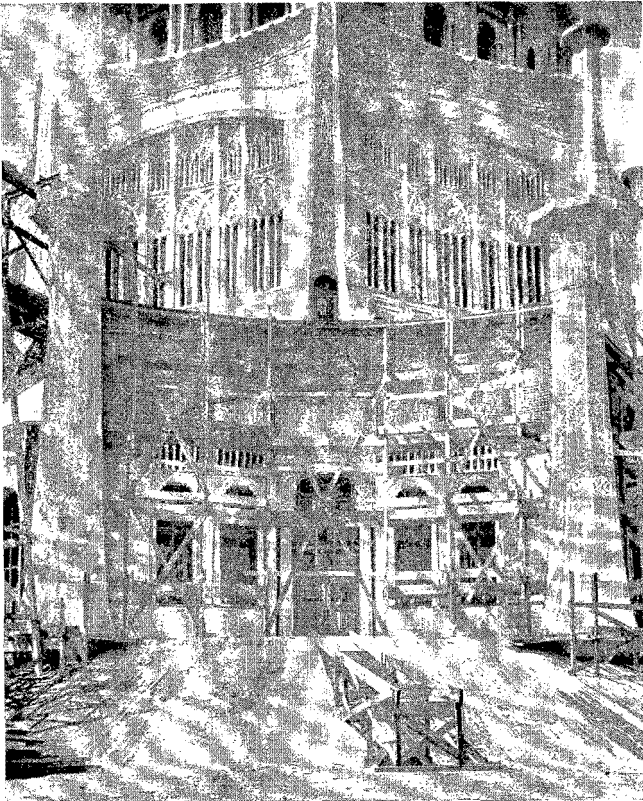
In September, 1937, the contract for decorating the gallery story was placed with the Earley Studio at an estimated cost of \$125,000. During the fall and winter of 1937 and the spring of 1938 with the efficient technique developed in the Earley plant in the handling of the work under the dome and clerestory contracts, the necessary plaster of Paris casts and molds were prepared and the concrete casts made. Early in May, construction work began at the Temple; window grilles, the spandrels and

the cornice sections were erected, and the piers and pilasters were poured in place. The nine faces were completed early in November, 1938, and the pouring of the nine pylons at the corners begun. These great columns, rising to a height of 45 feet at the intersections of the gallery faces, were built in sections; each section about nine feet in height was poured into a mold composed of plaster of Paris sections which were moved and set up in place at each of the nine corners as the work progressed. The nine pylons were completed by the pouring of their capitals on July 31, 1939.

Impelled by the need for haste in prosecuting the work as rapidly as practicable, especially in view of the potential restrictions in building under the rapidly spreading war conditions abroad, the Temple Trustees had authorized the Earley Studio in December, 1938 to proceed with the making of the models and in February, 1938 to continue with the making of the molds for the main story ornamentation. These preliminary steps for the main story ornamentation were taken with such expedition and economy that by the latter part of the summer of 1938, it was evident that a saving of \$10,000 would be made over the original estimate of \$50,000.

At the request of the contractor, John J. Earley, the Temple Trustees authorized him to proceed with the pouring in place of the lowest section of the nine pylons at the corners of the main story faces. By the middle of October these sections were cast, the mold sections and scaffolding removed, and the structure ready for the continuance of the erection of the main story ornamentation in the spring of 1940.

Foreseeing future difficulties in the procurement of materials, the Contractor, under instructions of the Temple Trustees, purchased the reinforcing steel for the main story ornamentation and for the eighteen circular steps, and 600 tons of white quartz from Annapolis Rock, Maryland. Negotiations were entered into for the purchase of the white Portland cement, which would be required for the concrete casts of the main story and steps. Subsequent events, involving the United States in the world conflict, and the curtailment of the use of essential



Ornamentation of the Main Story of the Bahá'í Temple, Wilmette, Ill.,
being placed in position, April, 1941.

building materials, in nonwar building activities, early proved the wisdom of this pre-planning.

The casting and erection of the concrete sections of the ornamentation of the gallery story involved no especial problems nor difficulties and the work was executed expeditiously and at a cost exceeding the estimate of \$125,000 by \$2,782.18. As the making of the casts for the main story progressed at the Earley Studio, however, complications

developed, due largely to the great size of the arch spandrels and the main doorway panels, and to the angle shape of the cornice sections. Subsequently, the erection of these sections above the great arches of the main story, involved such expenditures of time and skill in stone setting, that the costs far exceeded the estimates, which were based on the previous work of the clerestory and gallery story.

As funds became available, largely through

a few large contributions, the work of the main story ornamentation was carried on during 1939 and 1940 and completed in July, 1942. The first step was the casting, in place on the Temple, of the upper sections of the nine pylons. The wall surfaces below the windows were poured, followed by the piers and pilasters above these bases to the springing lines of the great arches. The window grilles and screens, which had been received from the Studio in Virginia, were set in place.

Meanwhile the casting of the quotations from the Hidden Words of Bahá'u'lláh—a different inscription above each of the great arches—of the spandrel sections, and of the cornice blocks was under way at the Studio. When winter weather interrupted the work at the Temple in December, 1941, serene faces of the main story had been completed and the casts for the completion of the last two faces were on the grounds.

Early in the spring of 1942, the contractor was authorized to proceed with the construction of the eighteen circular steps which will provide access from the grounds to the main floor of the Temple. During the preceding years the preliminary work under the steps contract had been carried on at the Studio, including the preparation of the design and working drawings, forms for the carriages to support the step sections, and the purchase and storage of reinforcing steel and crushed stone for the carriages and step sections.

Early in May, 1942, work was resumed at the Temple and continued uninterruptedly until January 8, 1943. During this period of eight months, the last two main story faces were finished and the eighteen steps comprising 54 reinforced concrete carriages, 914 step sections, 9 deck slabs and 9 plinth faces of the pylons were constructed. The carriages were poured in place on the sloping deck of the foundation structure; the step sections were cast in groups of from 10 to 17 on the main floor under the dome and moved and set in place on the carriages with a portable hoist. The method of step construction is unique in that the one-half inch spaces between adjacent step sections provide for adequate expansion and contraction of the two miles of steps so as to eliminate

the usual cracking and distortion that occur in long concrete steps, walks and pavements.

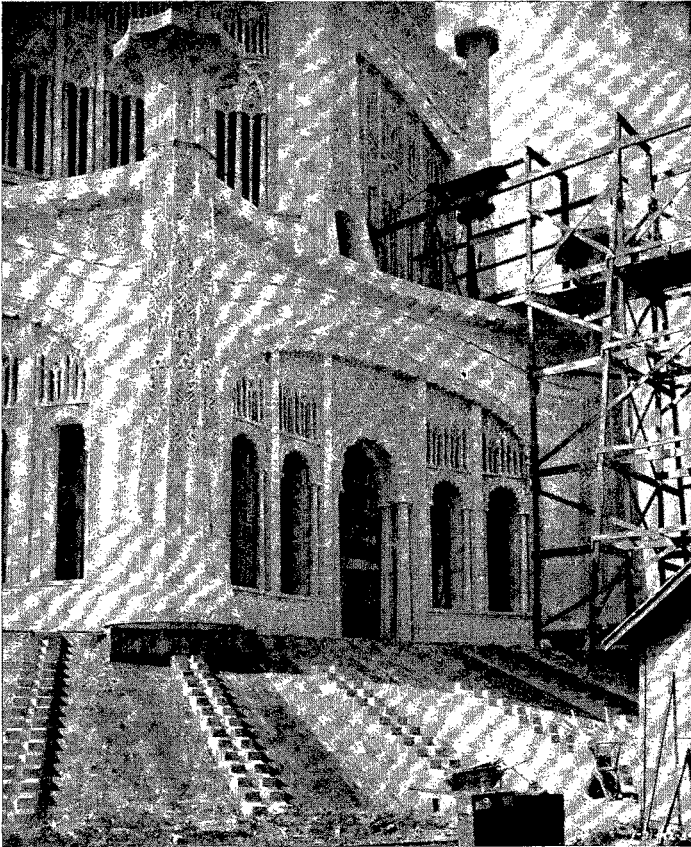
Soon after the entrance of the United States into the global strife of World War II, the War and Navy Departments entered into contracts with the Earley Studio for emergency war construction works and practically took over the Studio personnel and plant for the first four months of 1942. In spite of this handicap, the contractor so expedited his work as to release his foreman and two assistants to get to the Temple, organize a labor force and get the main story ornamentation and steps work under way by the middle of May. War conditions involving increased labor wage rates, the necessity of working the force six days a week, with double pay for the sixth day, increased freight rates, higher liability and social security insurance rates and other factors resulted in the steps costing \$21,700 more than the original estimate of \$30,000, which had been previously based on a much simpler type of construction.

In a report of a review of the Temple ornamentation made by Mr. E. Roger Boyle, construction expert of Washington, D. C., in consultation with the writer—supervising engineer of the Temple construction—the construction costs of the various stages of the exterior ornamentation were given as follows:

Dome	\$168,821.97	
Clerestory and Ribs	41,984.88	
Gallery	127,782.18	
Main story	207,552.39	
Steps	51,701.05	\$597,842.47
Engineering, travel, office and field expenses		13,427.85
Grand Total		\$611,270.32

A review of the cost of the building of the Temple structure from its inception in 1921 to the completion of the steps in 1943, gives the following main items of expenditures:

Caissons	\$ 76,350.00	
Foundation and equipment	120,476.46	
Superstructure, utilities, etc.	418,173.31	
Exterior ornamentation	611,270.32	
Architect's fees and expenses	42,900.00	
Temple model and plans	19,246.68	
Engineers' fees and expenses	54,396.32	\$1,342,813.09



Preparing to place the steps in position on the Bahá'í Temple, Wilmette, Ill., July, 1942.

In a report to the Temple Trustees made in 1929, the writer estimated the total cost of the Temple structure, under building conditions and costs of that time, as \$1,200,000.

On the Temple property, in addition to the Temple structure, during the period of the Seven Year Plan, an office building for the use of the Publishing Committee and

the Treasurer's office, tunnels to the two entrances to the foundation, areaways for air intakes, an oil tank vault, grading and seeding of the grounds, a storm enclosure for the Linden Avenue entrance and a steel wire fence along the Linden Avenue and Sheridan Road property lines, were built at various times to meet the needs of the expansion of the administrative activities of



The Bahá'í Temple, Wilmette, Ill., as it appeared in November, 1938.

the National Office and of the development of the area adjacent to the Temple structure. These projects involved expenditures of funds as follows:

Administrative building	\$ 5,688.47
Tunnels, vault and arcways	10,742.87
Storm enclosure, garages, etc.	171.21
Grading and seeding grounds	9,444.63
Fences	1,614.86
Total	<u>\$28,062.04</u>

Twenty-two and one-half years after the selection of the unique and beautiful design submitted in June, 1920, by Louis

Bourgeois at the 12th Annual Convention of the Bahá'ís of the United States and Canada, the first Universal House of Worship stood forth in all its radiant glory in the heart of the American continent. The project which was regarded as impracticable by architects, engineers, builders and others who viewed the plaster model at the 1920 Convention had been built in enduring concrete and steel. Through long years of study, research and toil, many problems were solved, new techniques of construction were evolved, special adaptations of materials

were developed and labor relations were established to furnish the required craftsmen under Union rules.

Never before in the history of building construction had the casting and setting in concrete of such intricate detail been executed. No other material could have fulfilled the requirements of this design within reasonable cost. A survey extending over many years indicated the impracticability of the use of the age-old materials of stone, brick, and timber, as well as of the more modern materials such as terra-cotta, cast iron and cast stone. Thus at the time of

need, when the great structural framework was ready to be clothed with its ornamentation, the science of architectural concrete had developed to a stage where a suitable material was available in the exposed aggregate type of concrete.

Thus the Temple, the ornamentation of which symbolizes life and progress, was developed as a constructive organism and evolved through experience, step by step. As man's ascendancy from the animal to the spiritual has been a victorious record of progress, so the building of the Temple is a triumph of human achievement.

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UNITING THE AMERICAS

BY GARRETA BUSEY

THE unity of men in the love of God, destined by Bahá'u'lláh to pervade the whole earth, has at last, during the closing years of the first Bahá'í century, been extended to all the Americas. At some point in each state and province in the north, in each republic in the south and central portions of the hemisphere, a few people have sensed the nearness of God in His latest Manifestation, have dedicated their lives to His service, and have thus experienced such a feeling of brotherhood with one another and with all men everywhere as to promise deliverance from the suspicions which have long kept apart the American nations, from the class and racial cleavages which have riven them internally, and from the scepticisms which have paralyzed their energies. The pattern of the Bahá'í Administration, instrument for the establishment of the Most Great Peace, is being stamped upon every portion of the western world.

To contemplate this event is to realize the inevitability of the Divine Plan for the spiritualization of the world. Marking the various stages of its progress, one comes to understand that each evolves in its own divinely appointed time and employs its own divinely prepared instruments.

Preliminary Events

At the center of the Bahá'í world, the Guardian of the Cause of God, foreseeing

this act in the drama of the world's destiny, had since 1921 been training the North American believers for their part in it. In 1935 he began to enlarge their spiritual consciousness by the translation of the "Gleanings from the Writings of Bahá'u'lláh" and thereby opened to their minds the sublime potentialities of the Day of God. At the same time he announced that the first stage of the formative period had come to an end and directed their energies to a more active teaching program.

It was not until May 1, 1936, however, while the Convention was in session, that the full extent of the program was revealed. No one who was present on that historic occasion will forget the astounding manifestation of unity between the North American Bahá'is and the Guardian which appeared when, just after one of the delegates had proposed a rereading of the long neglected Tablets of the Divine Plan revealed by 'Abdu'l-Bahá twenty years before, the following cablegram from Shoghi Effendi was received:

"Convey (to) American believers abiding gratitude efforts unitedly exerted (in) teaching field. Inaugurated campaign should be vigorously pursued, systematically extended. Appeal (to) assembled delegates ponder historic appeal voiced by 'Abdu'l-Bahá (in) Tablets of the Divine Plan. Urge earnest deliberation with incoming National Assembly (to) insure its complete fulfilment.



Bahá'í Students in Asuncion, Paraguay.

Gathered together on the Bahá'í New Year, March 21st, 1941. (Miss Elisabeth Cheney, pioneer teacher, seated in center.)

First century of Bahá'í era drawing to a close. Humanity entering outer fringes most perilous stage of 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 (of) this glorious century embrace the light (of the) Faith of Bahá'u'lláh and establish structural basis of His World Order."

(Signed) Shoghi.

The Convention was electrified. Tardily aware of the instructions given so long ago by the Master, only half comprehending their implications, slow to believe in their own ability to pursue a teaching program so much more extensive than that of the present time, the American Bahá'ís were at first dazed and then galvanized into action by the sweeping demands of the message.

To most of the people in the United States, the countries in South and Central America, thus opened up before us, were unknown, romantic lands much more

distant than the continent of Europe soon to be closed to us completely. Teaching in the United States and Canada seemed already to tax to the utmost our spiritual energies. How then could we succeed in establishing the Cause in every republic of the southern continent?

The time for the unfoldment of that particular phase of the Divine Plan had, however, come, and on May 19 the Guardian cabled his call for pioneers permanently to reside in Central and South America, and gave 300 lbs, as the nucleus of a fund for the new teaching work. The action of the National Spiritual Assembly in response to these messages was the establishment of a special teaching fund of \$30,000 in the national budget and the appointment of the first Inter America Committee.*

The Seven Year Plan proper, however, was not inaugurated until 1937 when the Guard-

* Its members were: Loutie A. Mathews, Chairman, E. R. Mathews, Siegfried Schopflocher, Dudley Blakely, Elsa R. Blakely, Leonora Holsapple, E. R. Cartwright, Miguel Calderon, Isabelle Stebbins Dodge.

ian cabled to the Convention, urging the uninterrupted prosecution of the teaching program undertaken in 1936, and continued: "Advise prolongation (of) Convention sessions (to) formulate feasible Seven Year Plan (to) assure success Temple enterprise. No sacrifice too great for community so abundantly blessed (so) repeatedly honored." Thus the two great programs were merged into one: before the expiration of the first Bahá'í century, the external ornamentation of the Mashriqu'l-Adhkár was to be completed; an assembly was to be established in every state of the United States and in every province of Canada; and a permanent center of the Faith was to be set up in each of the republics of Central and South America. It is with the last mentioned portion of the plan that we are, in this paper, primarily concerned.

Let us glance for a moment at the conditions existing in these southern nations. Like the rest of the world, they contain a great variety of peoples in different stages of mental and spiritual development. Like the rest of the world, they exhibit great extremes of poverty and wealth, of culture and ignorance. These nations, each differing widely from its neighbors, are populated by many races, not entirely unified, professing, in spite of an apparent religious homogeneity, a variety of faiths. Political corruption, so strongly emphasized by the Guardian as an evil in the United States, is prevalent in these countries also, undermining the high ideals of their founders. No two nations are alike in their social and political conditions, yet in all there are enlightened people looking for a solution to the grievous problems of our day and ready, even eager for the Message of Bahá'u'lláh.

That this Faith should be destined to come to them from the United States and Canada was a severe test of the purity of their vision and their ability to overcome prejudice, for friendly overtures on the part of North Americans have justly been regarded by Latin-Americans with suspicion. Commercial exploitation has too often been the motive for such overtures. Contempt for a culture older than their own and for manners more courtly has too often been the

attitude hardly concealed beneath the cloak of good will assumed by commercial emissaries and tourists. It is a glowing proof of the potency and universality of Bahá'u'lláh's Faith that, having chosen as its bearers to the South and Central American countries servants from a nation most suspect, it should have been so readily, so whole-heartedly received by a few people in every nation.

At the inauguration of the Seven Year Plan, in 1937, South and Central America had been touched by the light of the new Day—but barely touched. The foundation of the Faith in that part of the world had been laid by Bahá'u'lláh in the Tablet to the Americas enshrined in the Kitáb-i-Aqdas, that Most Holy Book. This message, though never delivered to the Americas directly, had created in them the potential capacity to accept the Faith. In 1919 Martha Root had made her historic teaching journey in South America. Early in the '20s Miss Leonora Holsapple and Miss Maude M. Mickle had gone to live in Bahia, Brazil, and Miss Holsapple had been translating the Writings into Spanish and Portuguese. There were two other known resident Bahá'ís in South America in 1917. Mrs. Isabelle Stebbins Dodge had gone to Peru with her husband, who was engaged in mining activities there; and Mrs. Stewart, during her journey in 1936, had discovered an isolated believer, Mrs. Krug, in São Paulo. In 1935, Mr. and Mrs. E. R. Mathews had, at the suggestion of the Guardian, made an extended teaching trip through all the countries of South America, where they had found, here and there, a number of individuals eager to hear of the Cause. In 1936, Mr. and Mrs. Dudley Blakely visited British Guiana, stopping at Trinidad, Haiti, and Venezuela on the way. In British Guiana they found the newspapers hospitable to the message, and were able to give radio talks and a number of public lectures.

In the fall of 1936 outward events, the ominous rumblings preceding the disaster which was about to shake the whole world, had begun to draw the American nations together in an attempt at political friendship. The People's Peace Conference at Buenos Aires was attended by Mrs. Frances

Benedict Stewart, who, finding a surprising number of eager listeners, remained to spread the Teachings in Argentine, in Brazil, and in Chili. It was about this time that Mr. and Mrs. Stuart W. French made a trip to the southern continent, stopping at Lima, Valparaiso, Magallanes, São Paulo, Bahía, and Trinidad, among other places. Mr. and Mrs. Mathews also visited South America again on a trip around the world.

Meanwhile Beatrice Irwin and Orcella Rexford were lecturing in Mexico, and Mr. and Mrs. Louis Gregory had gone to Haiti to begin the arduous task of opening that conservative island to the Cause.

With this preliminary work accomplished, the North American Bahá'ís received at the Convention of 1937 the cablegram from the Guardian which inaugurated the Seven Year Plan.

The First Victory

The teaching in Latin America under the Seven Year Plan can be divided, for convenience, into four periods: (1) that between the Conventions of 1937 and 1939; (2) that between 1939 and the mid-point in the Plan; (3) October, 1940, to April, 1942; and (4) the final two years.

The first phase is characterized by a series of apostolic journeys, resulting in the establishment of study groups in a number of places and the organization of the first Latin American assembly.

Mrs. Joel Stebbins visited her daughter, Mrs. Dodge, in Peru and together they gave the Message to a group in Lima got together by Sra. Rosell, who had herself become interested through Mrs. Stewart in Buenos Aires.

Mrs. Stewart, who had returned to the United States, sailed again for South America in the fall of 1938. She lectured in Buenos Aires, Montevideo, and Valparaiso, leaving study groups in those places. Early in 1939 she went to Santiago, arriving there just at the moment when an earthquake, terrible reminder of the might of God, foreshadowed the insecurity and desolation of the coming years throughout the world.

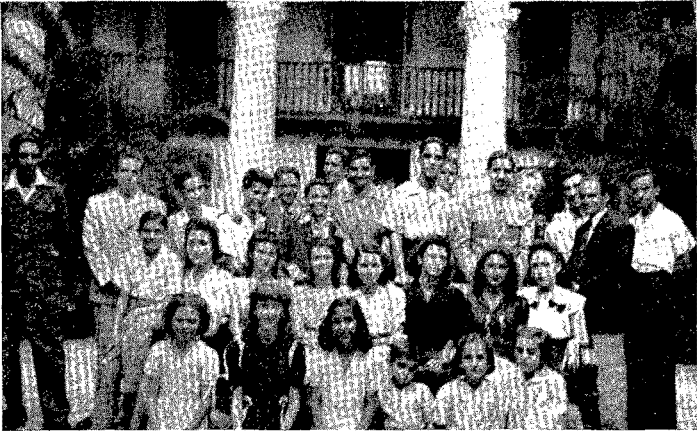
Cuba was visited by Mr. and Mrs. Ward Calboun and by Philip Marangella. They made many contacts and Mr. Marangella se-

cured promises of speaking engagements when he should return. Mr. William de Forge made a similar trip to San Juan, Puerto Rico.

Meanwhile Miss Beatrice Irwin continued her work in Mexico, where the inestimable bounty of Bahá'u'lláh was preparing the first fruits of the Seven Year Plan, ripened and ready to pluck. This first victory, which served as a miraculous confirmation of the whole Latin American undertaking, a divine encouragement, is one of the most dramatic events of the whole seven years. Mrs. Stewart, who arrived in Mexico City in July, 1937, recounts it as follows:

"In Mexico City, while speaking to a Woman's Club on the subject of 'Peace in a New World Order' and quoting from the Writings quite freely, I noticed the deep interest of a lady not far from me. After the meeting she hurried to beg me to go with her that evening to the home of a friend where a group met weekly for study and discussion. I felt impelled to break a former engagement and gladly went with Miss Aurora Gutierrez to meet nine Mexican people who later became the first believers in Mexico. My friend explained that for several years this group of seekers had met regularly to discuss spiritual questions and to study the increasing turmoil in the world. After a beautiful prayer given by Mr. Pedro Espinosa, the group leader, in which he asked for spiritual vision and understanding, they asked me to repeat the message I had given at the club in the afternoon. I then asked if I might tell them of the Bahá'í Message.

"Way into the morning hours they listened and asked questions about the Cause and asked that I meet with them often and they would bring to the circle all of their group. After three such meetings with an ever larger group, the leader told me that they had for some time been convinced that somewhere in the world a New Manifestation had appeared to give the Truth for the New Era. So convinced had they been that they had sent their leader, Mr. Espinosa, to the United States, where he traveled from New York City to California in search of evidence of this New Manifestation. He did not find it but returned to



Bahá'í Youth Group of Havana, Cuba, 1944.

Mexico convinced 'that from a foreign country a Teacher would bring them the Good News of a New Manifestation.' They had continued their regular studies and when they heard the Bahá'í Message, they were convinced it was the Truth they had long sought. At this meeting Mr. Espinosa handed me a paper on which were written the names of the nine I had first met saying they wished to be received as Believers of the Bahí'í Faith and would become the center for spreading the Message throughout Mexico."

The Spiritual Assembly of Mexico City was organized at Ridván, 1938. This was the greatest of those early triumphs of which the Guardian wrote: "Through their initial victories they (the American believers) have provided the impulse that must now surge and, with relentless force sweep over their sister communities and eventually overpower the entire human race."

When, in 1939, the National Spiritual Assembly extended the hospitality of the Convention to a representative of the new Latin American sister community, so great was the enthusiasm of the Mexican believers that three others came as well. Among these visitors was Sra. Maria del Refugio Ochoa,

recorded as the first Mexican Bahá'í. The occasion was one of great rejoicing, inspiring both to the older community and to the new believers, who on their return to Mexico City, incorporated their assembly, began issuing a News Letter, and plunged into the work of translating the Writings into Spanish.

Central America

The Convention of 1939 was significant, not only because there, for the first time, the North American believers entered into a communion of spirit with their Latin American brothers and sisters, but also because it marked the end of the first phase of their mission and the beginning of the second and most arduous stage of the work. The Guardian's cablegram, expressing joy in the enlistment of Mexico in the "forefront of the southward marching army" of Bahá'u'lláh, indicated also the new work to be accomplished. The settlement of Central America was to be the next step in the campaign, with Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica, Panama, Cuba, the Dominican Republic, and Haiti as the immediate objectives.

A new epoch, one of arduous work, of grinding sacrifice, was beginning, an epoch



Bahí'í Youth Day being celebrated¹ by the Bahí'ís of Santiago de Chile

which was to demand martyrs and provide glorious rewards. "Newly-launched Central American campaign," cabled the Guardian, "marks official inauguration (of) long-deferred World Mission constituting 'Abdu'l-Bahá's distinctive legacy (to the) Bahí'í Community (of) North America. Chosen Community broadening its basis, gaining (in) stature, deepening (in) consecration. Its vanguard now entering arena monopolized (by) entrenched forces (of) Christendom's mightiest ecclesiastical institutions. Laboring amidst race foreign in language, custom, temperament embracing vast proportion (of) New World's ethnic elements. American believers' isolated oversea teaching enterprises hitherto tentative, intermittent, now at end. New epoch openings, demanding exertions incomparably more strenuous, unflinchingly sustained, centrally directed, systematically organized, efficiently conducted."

This message was reinforced by the publication of "The Advent of Divine Justice" with its stirring call for pioneers not only to arise at once and, "unrestrained as the wind, carry the Word of God to the uttermost end of the Southern Continent," but also to establish their residence in the various

countries comprehended in the Plan and to seek permanent means of earning their livelihood there. In this letter also the Guardian pointed out, as 'Abdu'l-Bahá had done before him, the importance of the Central American countries, and especially Panama, as the link between the northern and southern continents, and warned the American believers of the grave results to themselves and to the work at large if they should fail to carry out their share of the Divine Plan.

The appeal stirred the members of the American community to a new consecration. It came at a time of tension, of ominous stillness before the storm of violence and terror moving across the earth.

The Inter American Committee² entered energetically upon plans for the settlement of Central America, for the training of teachers, for translation of the Writings into Spanish and Portuguese, and for the furtherance of teaching in the Latin American communities of the United States and Canada.

¹ Mrs. Louie Mathews, chairman, Mrs. Sarah Kenny, secretary, Mr. E. R. Mathews, Myrtle Dodge, Mrs. Amelia Collins, Leroy Joas, and Mrs. Helen Bishop. Associate members: Mrs. A. E. Stewart, Siegfried Schopflocher, and Pedro Espinosa of Mexico City.

Soon pioneers began to scatter southward in obedience to the Guardian's instructions for "systematic penetration" into the territories to be settled. Immediately after the Convention, Matthew Kaszab, fired with enthusiasm, departed precipitately for Panama. He began giving lectures and received some good publicity, and by fall he had sent in the name of the first believer in Central America, Sr. Joseph Wantuck of Balboa in the Canal Zone. Mrs. Louise Caswell and Mrs. Cora Hitt Oliver followed Mr. Kaszab very shortly. They began attending the University of Panama and at once established friendly relations with the members of its faculty.

Gerrard Sluter of Toronto went to Guatemala, where, though he was restricted to some extent by government regulations, he obtained the assistance of three Theosophical Societies and succeeded in establishing a study group. He was visited by Antonio Rocca on his way to Honduras.

Antonio Rocca approached Tegucigalpa with eager curiosity. He describes the city as "a town of about 45,000 inhabitants, the only capital in the world without railway connections, the main transportation facilities being trucks but mostly ox-carts. The town is small, colonial style, mostly one and two story buildings and some of the streets are still not paved. In the main Plaza there stands the great 'Colonial Time Cathedral,' which my ancestors had given to the Central American Republics. I was overjoyed to be the chosen one to give the message to those people so very much needed in this 20th century." He found the newspapers friendly but the people indifferent. The inhabitants were made up of many nationalities: Spanish, Palestinians, Arabians, Germans, and North Americans. The Spaniards were surprised that a born Spaniard would promulgate such teachings and the other peoples were equally conservative. After a period of loneliness and discouragement, a period such as that which 'Abdu'l-Bahá foresaw for the pioneers and against which He fortified them by the glorious prayers in the Tablets of the Divine Plan, Mr. Rocca was able to give the Message to many hundreds of people. He came in contact, at length, with Sra. Angela Ochoa

Velasquez, who was to become the first believer, and who introduced him to a group more open to the Teachings than any he had yet encountered. Some of these were fearful of government regulations, a fear which turned out to be baseless, however, as the government employees were friendly and granted full freedom to teach. In March, 1940, Mrs. Schopflocher came and her short visit stimulated much enthusiasm. When Mr. Rocca left, soon after, he could report that during his six months' stay over 7,000 people had heard the Message and a group of seven believers had been formed. Gerrard Sluter, who went to replace him, organized the group into a teaching and executive committee and established the Bahá'í Fund.

To San Salvador went John Eichenauer to enter school and thus perfect himself in the language while he was teaching the Cause. He found little or no race prejudice and no active opposition—only indifference, which, by the fire of his spirit he soon began to overcome, for, by the end of 1939, he was able to report three believers: the first, Luis O. Perez, and the others, Emilie Bermudez and José Manuel Vela. Clarence Iverson joined him in 1940, and Mrs. Schopflocher gave the two of them much assistance during a teaching visit. Early in his career as a pioneer John Eichenauer began to show his great aptitude for getting excellent publicity. He was able to place *World Order* in two of the principal clubs of San Salvador and to insert a quotation from the Writings in *Cypactly*, one of the most important literary magazines of the country.

The magazines of Costa Rica also showed themselves favorable to the Cause. Mrs. Gayle Woolson and Mrs. Amelia Ford, who had immediately responded to the call for pioneers, obtained the consent of the editor of *Alma Tica* to publish a Spanish translation of the Guardian's pamphlet "World Religion." These pioneers established weekly classes, which grew in attendance.

Meanwhile Philip Marangella had returned to Havana for an extended stay and Margaret Lentz had gone to the Dominican Republic. She reported her first believer during this time, Maria Theresa Martin de Lopez, who determined to give all her time to the

Cause, and Mr. Marangella was able to confirm four persons: Sr. Perfecto Toledo, the first to accept the Faith; Sr. Eugenio Gínés, the second; Mr. Jack Zoller; and Sr. Domingo Santos del Rio.

Teaching in Haiti was still a very difficult task. After the termination of the Gregorys' teaching visit, Mr. and Mrs. Shaw had stopped there for a while before going on to Jamaica. They were replaced by Mrs. Ellsworth Blackwell, who was later joined by her husband. Perhaps these pioneers experienced greater discouragement than any others in the Latin American work.

In Jamaica the Shaws found that the greatest obstacle to the spread of the Bahá'í spirit was class distinction. And yet they were given a hopeful sign when Mrs. Shaw, falling into conversation with three ladies on a street corner, learned that one of them had worked for Mrs. Maxwell in Montreal and had there attended Bahk'í meetings. Thus May Maxwell, that gracious and serene soul so soon to sacrifice her life for the teaching of the cause in Latin America, had already extended her influence into that part of the world.

The concentration of effort on the countries of Central America and on the islands of the West Indies was bearing good fruit, but South America had not been neglected. Mrs. Nourse and Wilfred Barton had departed for Uruguay. Eve Nicklin went to Rio de Janeiro. Emeric and Rosemary Sala settled in Venezuela. John Stearns took up his residence in Ecuador. And Mr. and Mrs. Worley joined Miss Holsapple in Bahia, where an assembly was organized in April, 1940. In March of that year Mr. and Mrs. Worley had become the parents of Anthony Roy Worley, the first Bahá'í baby to be born in South America.

To Buenos Aires was given the glorious and tragic bounty of receiving from May Maxwell the sacrifice of her life. In the early spring of 1940, she and her niece, Jeanne Bdes, went down to that city, well prepared by Bahá'u'lláh to receive so generous and exalted a gift. Mrs. Stewart, in 1936 and again in 1939, had spoken before numerous gatherings. Men and women of a wide variety of races and nationalities had

heard the Message. A group of believers, growing steadily in devotion and faith under the guidance of Sr. Tormo, was almost ready to form an assembly. And now May Maxwell came—to imprint on this community the traces of her radiant spirit and to leave forever in its keeping her lovely earthly garment. "Laden with the fruits garnered through well-nigh half a century of toilsome service to the Cause she so greatly loved," wrote Shoghi Effendi, "and afire with the longing to worthily demonstrate her gratitude in her overwhelming awareness of the bounties of her Lord and Master, she set her face towards the southern outposts of the Faith in the New World, and laid down her life in such a spirit of consecration and self-sacrifice as has truly merited the crown of martyrdom."

On April 23rd the pioneers in Latin America, some of them alone, some in the consoling and inspiring presence of the new friends they had drawn into the Community of the Most Great Name, joined with the North American believers to commemorate the ascension of that pure and martyred spirit. It was a signal demonstration of unity throughout a large part of the globe, brought about by one glorious act of sacrifice.

The unity thus dearly bought was now binding the countries of the North American continent more and more closely together. The United States and Canada, long closely united in their common Spiritual Assembly, had drawn into the family of the Bahá'í Administration their sister nation to the south, and now the Mexican community was developing rapidly. It had outgrown its center; it had a flourishing youth group and had established children's classes; it was publishing a six-page news letter; and its members had been busy translating the Bahk'í Writings, among them "Some Answered Questions," "The Foundations of World Unity," "The Wisdom of 'Abdu'l-Bahá," and "Bahk'í Procedure."

The work of the pioneers and of the new believers throughout the southern Americas could not have been accomplished without the support of the body of the North American believers as a whole, and although this

support is hidden and cannot be estimated, it must not go unmentioned. The prayers of the believers throughout North America were the spiritual sustenance of the whole endeavor; their gifts, steadily pouring into the national treasury provided its material nourishment. Many are the sacrifices which will never be recorded except in the just and accurate annals of the Abhá Kingdom.

One gift, however, we can gratefully acknowledge, that of Mr. and Mrs. E. R. Mathews, who, in a beautiful spirit of generosity, gave to the National Spiritual Assembly the title to the property known as Temerity Ranch at Pine Valley, Colorado, to be used as a training school for teachers in Latin America. This was to become the International School; and in the summer of 1940, under a committee consisting of Louie Mathews, Mary Barton, Helen Bishop, George Latimer, and E. R. Mathews, it held its first session, an event which not only inaugurated the training program for which it was founded, but also aided the North American teaching work by spreading a knowledge of the Faith in its vicinity.

Certain communities in the United States were endeavoring, meanwhile, to reach Latin Americans in our own country. Of these efforts that of New York is the most distinguished. A series of programs at which visitors from the various American countries demonstrated the arts and culture of their native lands provided an opportunity to spread the Bahá'í teachings among them. These meetings were so successful that they have been continued at intervals throughout the succeeding years.

In October, 1940, the mid-point of the Seven Year Plan, the task set by the Guardian for that period had been accomplished. There were assemblies in Mexico City, Bahía, and Buenos Aires, groups in Havana, Tegucigalpa, Guatamala, Montevideo, and Panama. As early as April, Shoghi Effendi cabled to the Convention his joy that the believers had outstripped the goal set for 1939-1940: "Inter-continental crusade, through path broken by Martha Root and seal set by May Maxwell's death, yielding destined fruit. Galvanized, permanently safeguarded."

Climax

The period of eighteen months which followed the mid-point in the Seven Year Plan was the turning-point in the great drama of the Americas, the axis in point of time upon which the destiny of this hemisphere, and indeed of the world, was to revolve. It saw the United States and several of her sister American nations drawn into total global war, climax of evil and pain, marking the end of a long cycle; it saw a multiplication of difficulties and frustrations in the way of carrying the Bahá'í message; but it saw also the divine miracle of vernal growth in the spiritual soil of Latin America. For during this time the Faith was planted in all the remaining territories of the south, and those older communities, thrusting down new roots, began to grow and spread.

This period was marked by the settlement of devoted and able pioneers in Bolivia, Chile, Paraguay, and Colombia, by the rapid flowering into assemblies of already established groups, and by independent work on the part of those groups and assemblies.

The sending out of pioneers now became more difficult. Passports were held up; transportation was hard to obtain. Moreover, the journey to Central and South America had become increasingly dangerous. It was fortunate that to the Inter America Committee, which by this time had undergone some changes of personnel? was added at this time (October, 1940) Miss Edna True, whose experience in conducting a travel bureau was invaluable and to whom must be given much of the credit for enabling the many pioneers who had arisen, to get to their appointed posts.

The new pioneers who went out at this time were Mrs. Eleanor Smith (Adler), Mrs. Marcia Steward (Atwater), Miss Elisabeth Cheney, and Mr. and Mrs. Roscoe Wood. Miss Jeanne Bolles and Mr. Philip Sprague also departed for extensive teaching trips.

To the lofty and lonely heights of Bolivia, Eleanor Smith (Adler) carried the

* Mrs. Mathews, now intensively occupied in the establishment of the International School, had yielded the chairmanship to Mrs. Stuart W. French. Other members of the Committee at this time were: Mr. and Mrs. Octavio Illescas, Mr. David R. Rubin, Mrs. Isabelle S. Dodge, Mrs. Thomas Collins, and Miss Dagmar Dale.

Bahl'i Message in December, 1940. There she found a few responsive listeners and, although the tremendous altitude made activity on the part of the pioneer arduous and acceptance on the part of the people a matter of very slow growth, she warmed the hearts of many in La Paz with her loving spirit and prepared them for the great Teachings which they must ultimately accept. Before her return to the United States in July of the next year, she had welcomed into the Community of Bahá'u'lláh Bolivia's first believer, Mme. Yvonne de Cuellar.

Mrs. Steward, meanwhile, had gone to Santiago, where she joined forces with Sra. Espinosa, an Argentine who had been attracted to the Teachings in Buenos Aires by Mrs. Frances Ste art. These two, with the help of Erica Lobl, the first person to be interested by Mrs. Atwater, started classes almost at once. Working with nerve-shattering intensity, Mrs. Atwater spread the fire of the Bahá'í Faith with astounding rapidity through Santiago. The first Chilean believer was Paul Bravo, a child of twelve. In April, 1941, the first adult, Mr. Bittencourt accepted the Faith. On April 21st there were five believers and soon this group had increased to ten. In May Mrs. Steward lectured at the University before an audience of three hundred or more. And by summer a knowledge of the Bahl'i Teachings had spread outward in many directions: through a theosophical society; through a university group; among American newspaper people; and, because of Mrs. Steward's connection with the press, to the Chilean government itself.

With astounding rapidity the Cause in Santiago ran through phases of development which had required in many North American communities a range of years: the growth from isolated believer to group, the development of wide publicity, the testing of the believers whereby they were trained in unity among themselves, the beginning of extension work, and finally, in 1943, the organization of an assembly. A part of this progress took place in Mrs. Steward's absence, for she returned for an extended visit to the United States and Canada in March, 1942. But while she was away the responsibilities of the pioneer were assumed

most ably by Mr. Tony Fillon, one of the new believers, until her place could be temporarily filled by Virginia Orbison.

Meanwhile Paraguay had received Elisabeth Cheney, who attracted to her weekly meetings a group of intellectual and artistic people, among them a former minister of education and a sculptor. By March, 1941, in spite of revolution and the enervating effects of the unaccustomed tropical climate, Miss Cheney had started a youth group and was organizing an advanced study class of fifteen members. But Elisabeth Cheney was one of those who suffered the martyrdom of illness for the sake of the Seven Year Plan, an illness so serious as to jeopardize her life and force her to return home in the fall of 1941.

In Rio de Janeiro Leonora Holsapple and Jeanne Bolles had established themselves in an apartment and were holding small weekly meetings. Elisabeth Cheney had visited them, passing through to Asunción; Mrs. Barton stopped on her way to Montevideo; Philip Sprague and later the Mottabehes paused there on their teaching trips; Beatrice Irwin lectured there; and early in 1941 Mr. and Mrs. Wood arrived as settlers.

Gerrard Sluter had gone from Guatemala to Colombia, and Eve Nicklin took up her residence in Lima, Peru, where she started a successful nursery school.

Meanwhile those groups and communities established during the first stages of the Seven Year Plan were entering a new phase of development. They showed an independent vitality which enabled the pioneers to change the character of their work to that so beautifully outlined by the Guardian at this time: "to nurse these tender plants of the Vineyard of God, to foster their growth, to direct their development, . . . to help resolve their problems, to familiarize them with gentleness, patience and fidelity with the processes of the Administrative Order and thus enable them to assume independently the conduct of future local and national Bahá'í activities."

For this task the Inter America Bulletin was an instrument of great value. Begun in July 1940 as a circular letter to pioneers, it soon began to carry a page or two of Spanish translations of the Writings, mes-

sages from the Guardian, and other material valuable in bringing to the new groups and communities a sense of belonging to the world-wide fabric of the Cause. Thus these radiant new centers escaped the tendency to become separate ingrown little organisms and developed the spirit of brotherhood with the rest of the Baha'i world so beautifully evident in their communication with the North American believers. Even without pioneers some groups of believers were carrying on their study of the Baha'i teachings. The Baha'is in Guatamala and Honduras were maintaining enthusiastic study classes alone.

Another sign of growth was an increase in newspaper and magazine publicity, especially in San Salvador and Costa Rica. John Eichenauer continued to write tactful and persuasive newspaper articles, which he began to get published in several countries of Central America, and in Costa Rica the magazine *Alma Tica*, edited by Senora de la Frank, one of the believers, printed several excellent articles about the Cause.

In Costa Rica the Cause was indeed developing rapidly. Not only was an assembly organized in 1941, but the community was carrying on extension work. It had started a study class at Puntarenas, had confirmed several believers there, and had given the Baha'i message in five of the seven provinces of the country.

In Honduras also, the Faith was soon carried beyond its initial center, for John Eichenauer, leaving Clarence Iverson in San Salvador, settled in Rosario and began to introduce the Teachings.

Extension work was carried on even by the very young group in Chile, which sent a teacher for a month to Valparaiso, as well as by that oldest Latin American community, Mexico City, which had planted the Faith in Puebla.

In Buenos Aires Philip Sprague found that the attendance at meetings had grown tremendously. A youth group had been organized; articles were being published; a translation of "The Dispensation of Bahá'u'lláh" was under way; a series of radio programs, two half-hour programs each week, was being given; extension work in Patagonia was planned; and the country

home of Sr. Tormo was becoming a kind of summer school.

All along the line the same vitality was evident. Study classes became groups of believers. Groups flowered into assemblies. In Ecuador, where John Stearns had as yet confirmed only one believer, Sr. Les Gonzales, an enthusiastic audience assembled to hear the Mottahedehs, and several professed themselves ready to become Bahá'ís. In Nicaragua where Matthew Kaszab had been confronted by serious difficulties, the two first believers were Srta. Blanca Mejia and Mr. Henry Wheelock. In Cuba Mrs. Hoagg and then Miss Kruka steadily added to the group of Bahá'ís, and even Haiti, which had hitherto presented to those devoted pioneers, the Blackwells, the stony face of indifference, produced a study class which yielded three believers: Mr. and Mrs. McBean and Miss Muriel Johnson. By April 1942 the number of assemblies was nine: Mexico City, Puebla, Buenos Aires, Montevideo, Tegucigulpa, San Salvador, San José, Puntarenos, and Havana.

The Culmination

The Guardian's cable to the Convntioo outlined the history of Inter America teaching beginning with the Aqdas, announced the final phase of the Seven Year Plan, called for many more pioneers, and instituted with a gift of \$1000 the Shoghi Effendi Deputization Fund.

To this appeal there was a widespread response. Many believers in North America who were unable to leave their homes found in the new fund an incentive to project themselves by their contributions into the Inter America teaching work. New pioneers were added to those ready to depart.

Flora Hottes, who had been awaiting transportation, flew down to Bolivia to take up the work begun by Eleanor Smith (Adler)—to encourage and strengthen the four Bolivian believers with her warm and sunny presence. Mr. and Mrs. C. E. Hamilton went to reside in Cristobal and so give help to those steadfast pioneers in Panama, Louise Caswell and Cora Oliver, who were further reinforced a little later by Julia Regal. Mr. Malcolm King of Milwaukee prepared to return to Jamaica, his

native land, to teach the Faith. Clarence Iverson in San Salvador, was joined by his mother. Gertrude Eisenberg went to Brazil and Virginia Orbison to Chili. Both were later to teach in Paraguay. Ruth Shook, bound for Colombia, rather than wait for air transportation, went by rail to Mexico City and then by way of Guatamala and San Salvador. John Eichenauer, now in Guatamala, had with him his brother Marshall. And Philip Sprague planned another teaching trip which took him through Panama, Columbia, Ecuador, Peru, and Chile. That winter also, Winifred Baker sailed for Colombia, Gwen Sholtis went to Venezuela, and Mrs. Barton visited Wilfred in Montevideo. Later Etta Mae Lawrence went down to Buenos Aires to work with the youth group there.

The stories of these pioneers and of those who preceded them are tissues woven of the darkness of discouragement and the shining threads of victory. The recounting of the many small miracles by which human hearts were changed and the light of Bahá'u'lláh was spread must be left to the men and women who helped to bring them about. They will constitute a glorious chapter in the history of mankind. Here there is only space enough to record the great sweep of the conquest and to mention a few of its incidents.

The growth of the Cause was steady. In 1943 there were newly organized assemblies in Port au Prince, Haiti; Guatamala City; Quito, Ecuador; and Bahia, Brazil, where the assembly, once disbanded could now be reinstated. New teaching centers had been established, one of the most important being at Magallanes whither Mrs. Steward, at the request of the Guardian, went to carry the Faith to the southernmost end of the Americas. Gwen Sholtis sent in her first registration card from Venezuela, that of Srta. Leonora Marin. John Stearns began sponsoring a radio program in Quito under the auspices of his Kandy Kitchen, which provided a program of good music interspersed with readings from the writings of Bahá'u'lláh and 'Abdu'l-Bahá. This program could be picked up all over South America and occasionally in Spain.

But the most noticeable characteristic of

this last period of the Seven Year Plan was the work undertaken by the local believers. Many of them were engaged in translating Bahá'í literature. The Mexican believers, as we have seen, had begun that great task. It was continued by the Bahá'ís of Buenos Aires, and in Uruguay three believers, having finished the "Thirty-Six Lessons," embarked upon the gigantic task of translating "The Dawn-Breakers."

Not only were the new Bahá'ís translating the Writings—they were also publishing articles of their own. In Costa Rica two magazines were open to the Faith, *Alma Tica* and *Repertorio Americano*, edited by Sr. Gracia Monge who himself has written some articles on the Bahá'í Teachings. Sr. Santos Domínguez of Tegucigalpa published a valuable little booklet, "Premier Centenario" which states the teachings and tells of the development of the Cause in Honduras.

Latin American teachers arose. Sr. Tormo went, with Wilfred Barton, to Paraguay. Sr. Ulloa went from Costa Rica to Panama to assist the pioneers there. Study groups in three cities of Argentine were taught by believers from Buenos Aires. The Bahá'ís of Santiago were carrying the Faith into other parts of Chile. As time went on the visits between communities were more frequent until in 1941 the Inter America Committees wrote: "Thus the Divine Plan continually evolves. Threads of friendly human contacts weave back and forth, bringing out in ever elaborated beauty the Divine Plan of World Unity."

As individuals became more active, the communities as units began also to take on more responsibilities, demonstrating their growing maturity under the Administrative Order. One sign of their development was the recognition of the Costa Rican assemblies and that of Montevideo by their respective governments.

The Assembly of Buenos Aires now accepted the responsibility of publishing and disseminating Bahá'í books in Latin America. The Mexican assemblies were carrying on extension work in various parts of their country. San Salvador had begun teaching in Santa Ana, the second largest city of El Salvador.

Youth groups and children's classes were

organized. Tegucigulpa inaugurated a Sunday school with sixteen members under the leadership of Sr. Tani Viana, and the Havana Assembly, aided by Josephine Kruka and Jean Silver, started children's classes which grew to number more than fifty enthusiastic members.

The youth work in San Salvador deserves special mention. It took the form of a youth academy, a school for boys, sixteen to twenty years old, who lacked the means to complete their education. They are given courses in Bahá'í culture, English, Grammar, shorthand, Radio Telegraphy, Arithmetic, and First Aid. For this there are no charges, except a few cents a month for the hall and the chairs. This remarkable demonstration of the Bahá'í spirit in action resulted in the formation of a strong youth group in San Salvador.

In 1943 youth symposiums were held in Cuba, Costa Rica, in Honduras, in El Salvador, in Chile, although there were only two young Bahá'ís, and perhaps in other places from which we have no report.

Meanwhile the Latin American work in the United States continued. The sessions of the International School at Temerity Ranch, product of the generous, glowing spirit of Loulie Mathews, became increasingly valuable. The collected notes of four sessions brings together with an attractive presentation of the Faith an extraordinary amount of information about the South and Central American countries.

New York continued its Latin American programs and friendship gatherings of various kinds were held elsewhere. One of them sponsored by the Regional Committee of the West Coast and financed by Loulie Mathews was held in the Brazilian Room near Berkeley. The mayor of Berkeley, the consul general from Peru and consuls from various countries were guest speakers. Latin American musicians performed, and Marzieh Gail read the words of 'Abdu'l-Bahá. On another occasion Mrs. Katherine Mills and Mrs. Orcella Rexford Gregory persuaded a group of distinguished Latin Americans attending the International Conference of the New Education Fellowship at Ann Arbor to attend some of the classes at Louhelen.

The work of Mrs. Amadce Gibson of Los Angeles must not be forgotten. Realizing the desperate need of Bahá'í literature in

French, she typed copies of some of the Writings, bound them herself and sent them to the friends in Haiti.

In North America also, working steadily through the years, was the Committee. Finding and training pioneers, arranging the minute details of their going and coming, coordinating their activities, keeping them in touch with the Cause in North America, transmitting the Guardian's messages, encouraging them, supporting them in difficulty and discouragement, recording their achievements and arousing for them the support of the whole North American community, year after year the committee pushed the work ahead. Each member contributed his own special quality to the work.* The spiritual fire and energy of Loulie Mathews launched the enterprise under special instructions from the Guardian; the wise kindness and serene patience of Nellie French and her gift for organization have carried it on. The industry and practical experience of Edna True, the ardor and warmth of Octavio Illescas and his knowledge of South America, and the special gifts and the devotion of all the other members have made the success of the Inter America work possible.

But it is the pioneers after all to whom we owe our homage. It is they to whom Bahá'u'lláh wrote: "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." They sacrificed their homes, their comfort, sometimes their health, or even life itself to carry the Message of Bahá'u'lláh. They worked intensely, gave of themselves lavishly. They endured terrible heart-searchings with the strength of deep humility. "Pioneering is a constant discipline of no uncertain strength," wrote one of them. "We are sent to teach, but I sometimes wonder if

* The complete list of those who have served on the Inter America Committee is as follows: Nellie French, Loulie Mathews, Sarah Kenay, E. R. Mathews, Myrtle Dodge, Amelia Collins, Lerry Inas, Frances Stewart, Siegfried Schopflocker, Pedro Espinoza, Octavio Illescas, Inga Illescas, Isabelle Dodge, Dagmar Dole, Edna True, Mr. and Mrs. Edward Bode, Valeria Thornton, Shirley Ward, Charles Wolcott, Given Bell, Mrs. H. J. Stanudigl, Christine Lofstedt and Dr. and Mrs. Clyde Longyear.

the pioneer doesn't learn as much as he imparts—I mean in understanding, character building, patience, especially patience, compassion, and especially also he must learn how to 'take things'! The range is all the way from a New Year's party on the roof, watching the sun rise over the magnificent Cordillera, to giving blood for transfusions to someone who has tried to die—all part of carrying the Cause which is assurance, to the unassured."

There were martyrdoms—of the spirit and of the flesh. Some of these bearers of the Word of God—Elisabeth Cheney, Matthew Kaszab, Gwen Sholtis, and John Stearns became very ill. Matthew Kaszab suffered imprisonment because his mission was tragically misunderstood. Ill and alone he journeyed back to Texas and there died. In Brownsville a burial stone erected by Mrs. Mathews marks his grave. It bears a design of the Greatest Name and a quotation from the Guardian's cable.

Matthew Kaszab
Died January 13, 1943

Pioneer Bahá'í Teacher in Nicaragua
"His services are unforgettable."

In Buenos Aires there is another monument—a pure white shaft of Carrara marble crowned with wings, symbol of the victory of sacrifice. Designed for the beloved May Maxwell by her husband, it was erected by the Guardian and the North American community in 1943. Mrs. Collins, representing the National Spiritual Assembly, selected the sculptor and placed the contract. Sr. Tormo and Wilfred Barton were left to

supervise the work. Thus, cooperating in loving reverence to commemorate one of the three great martyrs to the spread of the Faith throughout the world, the North and South American believers sealed a union which will last forever.

As this is written nearly two months of the first century still remain. The final records are not in, but victory for the Seven Year Plan in Central and South America has long been assured. It was consolidated by a recent visit to South America by Dorothy Baker, representing the National Spiritual Assembly. Mexico, the first assembly to be formed, has created sister assemblies in Puebla and Vera Cruz and has believers in six other places. In the remaining territory included in the Plan there are sixteen assemblies, including Puerto Rico, not strictly a part of the Inter American work under the Seven Year Plan. No Latin American country is without a group of believers. From Magallanes to Alaska Bahá'u'lláh is known and believers throughout the Americas stand ready for new tasks in a new century.

The American Bahá'ís have worked devotedly to achieve this victory but it could never have been accomplished without the Guardian. Behind the pioneers, behind the committee, the National Spiritual Assembly, and the community at large, he stood, planning each step firing us all for its accomplishment, giving generously of money and of spirit. His letters sustained the pioneers and encouraged the new assemblies. With his steadfast strength he has compensated for our frailty. He is the pillar on which the unity of the western hemisphere is built.

3.

TEACHING IN NORTH AMERICA

By LEROY IOAS

"THE believers of God throughout all the republics of America, through the divine power, must become the cause of the promotion of heavenly teachings and the establishment of the oneness of humanity. Every one of the important souls must arise blowing over all parts of America, the breath of life, conferring upon the people a new spirit, bap-

tising them with the fire of the love of God, the water of life, and the breaths of the Holy Spirit so that the second birth may become realized. For it is written in the Gospel, 'that which is born of the flesh is flesh; and that which is born of the spirit is spirit.' "

'Abdu'l-Bahá
America's Spiritual Mission.

"First century of Bahá'í era drawing to a close. Humanity entering outer fringes most perilous stage (of) its existence. Opportunities of present hour unimaginably precious. WOULD TO GOD EVERY STATE WITHIN AMERICAN REPUBLIC AB'D EVERY REPUBLIC IN AMERICA CONTINENT MIGHT ERE TERMINATION (OF) THIS GLORIOUS CENTURY EMBRACE (THE) LIGHT (OF THE) FAITH OF BAHÁ'U'LLÁH AND ESTABLISH STRUCTURAL BASIS OF HIS WORLD ORDER."

—Shoghi Effendi
1936 Convention Message.

"I cannot forbear address my particular plea to focus, owing to virtual termination of Temple ornamentation, attention on teaching requirements of the Plan. I appeal to incoming National Assembly, its auxiliary Teaching Committees and subsidiary agencies to deliberate and devise means to . . . and formation of Assembly in each newly-opened State and Province of North America."

—Shoghi Effendi
1941 Convention Message.

For seven challenging years, the American Bahá'í Community has engaged in a mighty effort, the spiritual conquest of a "front extending the entire length and breadth of the Western Hemisphere." These last seven years of the first Bahá'í Century (1937-1944) ushered in an era whose splendor "must outshine the heroic age of our beloved Cause." They inaugurated the world mission to which 'Abdu'l-Bahá called America in the Tablets of the Divine Plan. 'Abdu'l-Bahá Himself set the confines of this initial stage of the era of "unprecedented expansion," of the Faith;—"Everyone of the important souls must arise, blowing over all parts of America, the breath of life."

In North America, this tremendous undertaking called for the establishment of a Spiritual Assembly in each State and Province of the North American continent, including Alaska. In the preliminary months of its operation, it claimed the exertions of only a few; but under the stimulus of the Guardian's messages took shape as a major objective of the Seven Year Plan; continuously calling

more and more torch-bearers of the new civilization to scale loftier heights; until literally hundreds of pioneers, teachers, and administrators, focusing their entire energies on the goals, forever immortalized the sixth and crucial year with the establishment of twenty-eight new Assemblies; assuring at the height of the seventh year, on March 28, 1944, the attainment of its final consummation in "total and resounding victory."

The Preliminary Stage

In reviewing the valorous deeds of the Faithful during this greatest collective effort of the American Bahá'ís, we should turn back to the early glimmerings of the opening of this new day of teaching service. Did not the Guardian as early as 1932 recognize the "reconstructed teaching program" and set as the high standard of sacrificial effort, the immortal deeds of the Dawn-breakers? "Feel impelled appeal entire body American believers henceforth regard Nabil's soul-stirring Narrative as essential adjunct to reconstructed Teaching program." During this same year, 1932, the exterior ornamentation of the Bahí'í House of Worship was started, and teaching work in Latin-America was initiated by the first of its roll of pioneer workers.

There evolved during these preliminary days, a transition in the outlook and efforts of the friends. The conception of teaching as being solely a series of individual achievements developed into the realization that to gain the greatest results for the Faith, these separate efforts must be coordinated and canalized through proper channels and committees. Finally there opened the glorious vista that the entire administrative structure of the Faith had been laboriously reared for the one purpose of providing an instrument through which the Call of God might reach effectively all the denizens of the earth.

The friends gradually grew to understand that the success of the new teaching era of the Faith depended upon a rededication to the service of the Faith and a vastly increased activity on the part of everyone; that the confirmations of God descended on even the humblest regardless of the manner or the field in which they laboured. Thus,



The 32nd Bahá'í National Convention of Canada and United States—April 25-28, 1964

each one, finding the niche he could best fill, found there the confirmations and blessings of the Holy Spirit as well as the means for his own individual spiritual growth.

It became clear also that the previous methods of extending the Faith into new areas by itinerant teachers, lecturers and limited follow-up were not sufficiently effective, but that the only method whereby lasting results could be achieved was through the settlement plan. By 1935, the Guardian's call was for settlers who, "in utter disregard of their own weaknesses and limitations, and with hearts afire with the love of God, forsake their all, for the sake of spreading and establishing His Faith. In other words, what is mostly needed . . . is a Bahá'í pioneer."

The Tasks of the Seven Year Plan

At the beginning of the Seven Year Plan, after the Faith had existed in this country for 43 years, there were 72 Spiritual Assemblies in 26 States and Provinces, with 24 Bahi'í Groups and 246 Isolated Believers, with the Faith established in 303 cities.

In the remaining seven years of the first Bahá'í century, the American Bahi'ís were called upon to establish the Faith in 34 new States and Provinces, 10 of which did not have even one Bahi'í. Furthermore, these areas were found to be among the most backward, not only from the standpoint of religions intolerance, but also in the way of educational development, cultural achievements, and economic welfare.

With the dramatic achievement of the greatly coveted goal on March 28, 1944, we find 136 Spiritual Assemblies, 197 Bahi'í Groups, and the Faith vigorously functioning in over 1,300 cities on the North American continent;—the Faith of Bahá'u'lláh shining in resplendent glory from the vast expanses of Alaska to the Keys of Florida; and from the isolation of Prince Edward Island to the sunny shores of California.

"The brilliant achievements of the heroic pioneers, the itinerant teachers, the indefatigable administrators of Bahh'í teaching activities, whether local, regional, or national," cables the Guardian, "set the seal of total victory on the Seven Year Plan, befittingly consummate the fifty year long

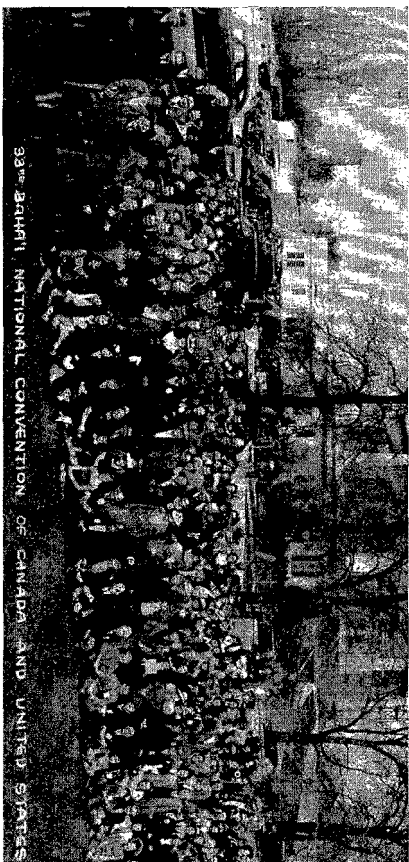
enterprises undertaken by the American Bahl'í community, and adorn the concluding chapter of the first Bahl'í century. My heart is thrilled with joy, love, pride and gratitude at the contemplation of the stupendous shining deed immortalizing the valiant prosecutors of the greatest collective enterprise ever launched in the course of the history of the Faith of Bahá'u'lláh."

The American Bahh'ís in turn are humbly grateful for the privilege of having participated in laying firmly the foundation on which the spiritual mission of America is to be built.

Deepening Realization of the Significance of the Plan

Little did the Convention of 1936 suspect the far-reaching implications of Shoghi Effendi's words, the sacrifices entailed, and the heights of spiritual service to be reached. But when we look back at the course which the Faith and the world have run, their import is clarified! "Appeal assembled delegates ponder historic appeal voiced by 'Abdu'l-Bahá (in) Tablets (of) Divine Plan. First century Bahá'í era drawing to a close. 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 of this glorious century embrace (the) light (of the) Faith of Bahá'u'lláh and establish structural basis of His World Order."

The progress of the Seven Year Plan, not clearly evaluated by the believers at its start, came to be realized as "an initial stage in the unfoldment of 'Abdu'l-Bahá's vision of America's spiritual destiny." It came to be regarded as a sequence in a vast enterprise of teaching, inaugurating that Divine Plan "for whose execution the entire machinery of the Administrative Order was for no less than sixteen years patiently and laboriously erected." Above all, the teaching phases of the Seven Year Plan came to be recognized as a providential mission of the American Bahh'ís, to carry the life-giving Message of Bahá'u'lláh to a deprived and struggling generation in the hour of its judgment and promise.



The 33rd Bahá'í National Convention of Canada and United States—April 24-27, 1964

Early in the course of the Plan, the Guardian disclosed its potentialities as a befitting climax to this first Bahí' Century. As the final months drew near, he revealed it as "the crowning crusade of the first century," its consummation the floodgate "to release the flow of those blessings that must signalize the termination of the first, and usher in the dawn of the second, Bahí' Century."

How glorious a privilege to be chosen as "spiritual descendants" of the Dawn-breakers! How rich our destiny to support, in the midst of world conflict and despite formidable obstacles, this vast undertaking, this organized crusade, which, the Guardian assures us, Bas "galvanized into action" our sister communities and provided "the chief impulse to the extraordinary expansion" of their activities.

In the light of such remarkable testimony, at this hour of triumph after prolonged and arduous trial, the hearts of all American Bahí'is are truly filled with awe and gratitude as we contemplate the outcome of these past seven years. Only the words of our beloved Guardian, whose aid and guidance evoked this "glorious consummation," can acclaim or measure it: "The prosecution of the Plan, whose scope transcends every other enterprise launched by Bahí' communities throughout the whole century must ere the hundred years run out, culminate in one last, supreme effort whose repercussions will resound throughout the Bahí' world."

WINNING THE GOALS

FIRST YEAR

Unfinished Tasks: 34 Virgin States and Provinces, 10 of which (marked *) had no Bahí'is. Alabama*, Arkansas, Delaware, Idaho, Iowa, Kansas, Kentucky, Louisiana, Mississippi, Montana, Nebraska, Nevada, New Hampshire, New Mexico, North Carolina, North Dakota, Oklahoma, Rhode Island, South Carolina, South Dakota, Texas, Utah*, Vermont, Virginia, West Virginia, Wyoming, Alaska, Alberta, Manitoba, New Brunswick, Nova Scotia*, Ontario, Prince Edward Island, Saskatchewan.

At the opening of the Seven Year Plan, the American Bahí'is arose enthusiastically to play their parts in the Divine Drama

which was opening in their country's spiritual destiny. The impact of the call of the Guardian, as well as the realization that at long last they were collectively launching a campaign to fulfill the injunctions of 'Abdu'l-Bahá in the Tablets of the Divine Plan, brought forth unceasing sacrifice, untiring efforts and heroic deeds, as well as a depth of spiritual consciousness which it is impossible to measure.

Forty-eight devoted souls arose for the diffusion of the Faith in this vast area; twenty becoming permanent settlers, and twenty-eight covering as much territory as possible with teaching campaigns. Four virgin areas were won to the Faith during this year—Kansas, Oklahoma, New Brunswick and Ontario.

While settlements were arranged in Alabama and West Virginia, unfortunately isolated Bahí'is moved from South Carolina and Vermont, leaving at the close of the year, ten States and Provinces with no Believers.

SECOND YEAR

Unfinished Tasks: 30 Virgin States and Provinces, 10 of which (marked *) have no Bahá'is. Alabama, Arkansas*, Delaware*, Idaho, Iowa, Kentucky, Louisiana, Mississippi, Montana, Nebraska, Nevada*, New Hampshire, New Mexico, North Carolina, North Dakota, Rhode Island, South Carolina, South Dakota, Texas, Utah*, Vermont, Virginia, West Virginia, Wyoming, Alaska*, Alberta, Manitoba, Nova Scotia*, Prince Edward Island, Saskatchewan.

The Second Year of the Seven Year Plan was marked by a translation of the growing appreciation of increasing responsibility into vigorous action on the part of individuals, action on the part of groups and action on the part of Assemblies. A period of renewed activity followed and in no case was there any recession. The doors of guidance opened wider and wider—and the confirmations from on High were well-nigh staggering. Every individual and group testified to the manner in which divine blessing descended on each effort, no matter how small. Little wonder that the Guardian challenged the Bahá'is—"Let the doubter arise and himself verify the truth of such assertions."

The new surge of pioneer service was launched by the Guardian's historic message of January 2, 1939—"The Concourse on high expectantly await, ready (to) assist (and) acclaim (the) nine Holy souls who, independently, or as deputies, will promptly, fearlessly volunteer (to) forsake (their) homes, cast away (their) attachments (and) definitely settle (in) these territories (to) say firm anchorage (of the) Administrative Order (of this) undefeatable Faith."

To the amazement of the Friends, not only nine souls arose in response to the Guardian's appeal, but a total of eighty-one sought pioneer posts. By the close of the year pioneers had settled in the nine remaining virgin areas without believers, while six additional pioneers joined the ranks of the "torchbearers" of the Faith.

Moreover, the work of the first year was strengthened and consolidated, with Spiritual Assemblies being formed in Montana and New Mexico. For the first time every State and Province throughout the United States and Canada was illumined by the light of Bahá'u'lláh through the settlement of at least one Bahá'í.

The second year saw ten Spiritual Assemblies organized increasing the total Assemblies to 88; with 15 pioneers moving into virgin areas.

THIRD YEAR

Unfinished Tasks: 28 Virgin Areas. Alabama, Arkansas, Delaware, Idaho, Iowa, Kentucky, Louisiana, Mississippi, Nebraska, Nevada, New Hampshire, North Carolina, North Dakota, Rhode Island, South Carolina, South Dakota, Texas, Utah, Vermont, Virginia, West Virginia, Wyoming, Alaska, Alberta, Manitoba, Nova Scotia, Prince Edward Island, Saskatchewan.

The third year opened auspiciously by the tremendous movement of "holy souls" into virgin areas, until the settlement of 48 pioneers had been concluded.

This intense spirit of pioneering manifested itself not only among those who had gone into the field, but as strongly among those who had remained at home. Thus the entire year was marked by an energy and enthusiastic service such as the Cause in America had never known. The entire

Bahá'í community arose as one unit to spread "the elixir that is life itself," over the entire country. Lolated Believers became veritable lighthouses in the surrounding darkness, groups grew very rapidly, and to climax these great achievements the Guardian made an urgent appeal that the work for the year be consummated with at least 100 Spiritual Assemblies.

The response of the American Bahá'ís was immediate, producing at the end of the year, a total of 14 new Assemblies, which gained not only the goal called for by the Guardian, but actually, 102 Spiritual Assemblies.

Of the sixteen new Assemblies, three were in virgin areas—Nebraska, South Carolina and Utah; while the Assembly in New Brunswick reverted to group status, thus leaving 26 virgin areas.

The third year witnessed remarkable advancement on four fronts: the Southern States, Canada, Alaska, and "Pioneering at Home."

In the Tablets of the Divine Plan, 'Abdu'l-Bahá called attention to the fact that in the Southern States "no adequate and befitting motion has been realized and no great acclamation and acceleration has been witnessed." At the opening of the Seven Year Plan, there existed in the sixteen Southern States only 8 Assemblies, 2 groups and 46 isolated believers; while six of these States possessed no Bahá'ís. During this year the National Assembly adopted a policy for teaching in the South, which the Guardian referred to as the most progressive plan for teaching in the Southern States yet devised; and under which the Cause moved forward swiftly. At the end of the third year there were 9 Assemblies, 12 Bahá'í groups and 90 isolated believers, and no States without a Bahá'í. 25 of the 48 pioneers who went into the virgin areas, permanently settled in Southern States. Thus, "the fragrance of holiness (was) diffused with swiftness and rapidity."

The expansion in Canada was equally notable. At the beginning of the Seven Year Plan there were Assemblies in Montreal and Vancouver, with no groups listed and only four isolated Bahá'ís. In 1938 Moncton, St. Lambert and Toronto were organized. In the third year of the plan, however, the



The 34th Bahá'í National Convention of Canada and United States—April 30-May 3

Cause spread through the prairie provinces with great momentum with public campaigns in such cities as Winnipeg, Regina, Saskatoon and Calgary. At the end of 1940, believers were found in every province, four Assemblies had been established, two groups were functioning and there were 19 isolated believers.

During this year, the Cause spread in Alaska. Pioneers moved to Anchorage and Juneau, and the first Alaskan Bahá'í under the Seven Year Plan settled in Fairbanks.

There also developed a new movement of intensive teaching by all of the Assemblies. This concept of "pioneering at home," enabled each Assembly to survey the areas under its jurisdiction and to assign to various Bahá'ís, the introduction of the Cause into new civil areas. "Pioneering at home" was soon launched as the basis of a national pioneering movement.

FOURTH YEAR

Unfinished Tasks: 26 Virgin Areas. Alabama, Arkansas, Delaware, Idaho, Iowa, Kentucky, Louisiana, Mississippi, Nevada, New Hampshire, North Carolina, North Dakota, Rhode Island, South Dakota, Texas, Vermont, Virginia, West Virginia, Wyoming, Alaska, Alberta, Manitoba, New Brunswick, Nova Scotia, Prince Edward Island, Saskatchewan.

With over 250 cities represented in the membership lists of the 102 Spiritual Assemblies, the Guardian instituted a reorganization of Assemblies on the basis of residence within civil limits. Although a number of Assemblies were thereby forced to disband; at the same time a great increase in the number of Bahá'í groups resulted, laying a solid base for the further expansion of the Faith.

The development of Regional Committees likewise took on new dimensions. Up to the fourth year all virgin areas had been under the immediate direction of the National Teaching Committee, but now that Bahá'ís and groups were vigorously functioning in all States and Provinces, the National Teaching Committee recommended that Regional Committees be established in every area in North America. Nine additional Regional Committees were appointed;

this gave a total of 22, embracing within their jurisdiction the whole of the United States and Canada. Thus the Committee felt that an effective instrument had at last been established to assist it in carrying on the rapidly expanding teaching work. The Guardian himself further strengthened this teaching instrument by explaining that the Regional Committees would report directly to the National Teaching Committee and would serve as "auxiliaries" and "arms" in carrying on the tremendous teaching obligations.

In this transition year the number of Assemblies in the country were reduced to 95, while one settlement project was concluded.

FIFTH YEAR

Unfinished Tasks: 29 Virgin Areas. Alabama, Arkansas, Delaware, Colorado, Idaho, Iowa, Kansas, Kentucky, Louisiana, Mississippi, Nevada, New Hampshire, North Carolina, North Dakota, Rhode Island, South Dakota, Texas, Utah, Vermont, Virginia, West Virginia, Wyoming, Alaska, Alberta, Manitoba, New Brunswick, Nova Scotia, Prince Edward Island, Saskatchewan.

The fifth year opened with the Guardian's decision to extend our teaching goals for North America from a nucleus of believers in every State and Province to the establishment of Local Spiritual Assemblies.

For the first time it seemed the American Bahá'ís came to real grips with the realization that if Bahá'u'lláh's Divine Order is to be established on this continent, all minor issues must be set aside for the "all important task." What in the past had been a matter of sporadic effort now compelled primary and complete concentration.

The National Teaching Committee immediately initiated studies of the status of teaching work, and of available resources; while detailed surveys of every virgin area were prepared. Broad objectives, as well as specific teaching projects were evolved and promptly set in motion. Each Regional Committee was asked to select a goal city in each virgin area and to concentrate on winning a Spiritual Assembly in that city. All Assemblies were requested to lend every possible assistance in the way of settlers, itinerant teachers, and travelling Bahá'ís.



First Alaskan Bahá'í Assembly, formed in Anchorage, 1943.

Calls were made by the National Teaching Committee and the National Spiritual Assembly for additional pioneers and for a resurgence of that spirit which had brought such marked success in the third year of the Plan.

The story of the fifth year is one of canalization, of focusing of energies on the part of individuals and collective bodies. The surveys and projects inaugurated laid the foundation for the truly stupendous achievements which followed in the sixth year. At the same time, the fifth year gained lost ground and succeeded in recruiting 12 additional pioneers, and forming 14 Spiritual Assemblies, 1 in virgin areas. At the end of the year there were 101 Spiritual Assemblies in the United States and Canada; while the virgin areas were reduced to 24, the lowest point reached during the plan.

SIXTH YEAR

Unfinished Tasks: 24 Virgin Areas. Alabama, Arkansas, Colorado, Delaware, Idaho,

Iowa, Kansas, Kentucky, Mississippi, Nebraska, Nevada, New Hampshire, New Mexico, North Carolina, North Dakota, Rhode Island, South Dakota, Vermont, West Virginia, Wyoming, Alaska, Alberta, Prince Edward Island, Saskatchewan.

The challenge of the sixth year is manifest in the fact that only 10 of the original 34 virgin areas had been won in five years; while 24 remained to be conquered.

The Guardian cabled to the Convention "upon crucial years ahead hinge the fortunes of this historic crusade." In October, "fate of Seven Year Plan is perilously hanging in the balance. I am moved to plead afresh for the immediate multiplication of pioneers in teaching field on a scale far surpassing anything hitherto contemplated."

Renewed surveys were made of the unfinished tasks and urgent appeals issued by the National Spiritual Assembly and the National Teaching Committee. From January 22-21, twelve area conferences were held throughout the United States and Canada by the National Spiritual Assembly in order

to create the dedication and spirit necessary to achieve success, to "determinedly press forward, nobly persevere." The supreme requirement in the sixth year, the Guardian made clear, was "the increase in the number of pioneers of every class, race, age and outlook," irrespective of qualifications, "whether newly enrolled or of old standing in the Faith." The "paramount need is to get the people to settle in these virgin territories as quickly as possible. Speed should be your motto."

Speed, in the face of the increasing restrictions on travel, resources and manpower. Speed marked the swiftly vanishing months of the last two years. Speed became the motto of all who yearned to pioneer. The history of these months is rich with the devotion and sacrifice of the friends. With little or no regard for their own affairs, our pioneers and settlers hastened to take up their posts. Yet their testimony is that the bounties of Bahá'u'lláh exceeded many fold the deprivations. The financial independence alone, which all were able to establish almost at once was truly miraculous. And how many pioneers extolled the privileges and joys of their tasks! A surprising evidence of the virility of this campaign has been the youthfulness of many of the pioneers, at least fifteen being youths in their early twenties, while many were but little older.

The great activity aroused by the seriousness of the development of the Seven Year Plan brought new victories and this most "crucial year" on whose achievements hung the fate of the Seven Year Plan, garnered the greatest results of any year of the entire plan. During this year 105 pioneer settlers moved into the virgin areas conquering 17 of them for the Faith, while a total of 28 Spiritual Assemblies were organized, bringing the number of Spiritual Assemblies to 124. Thus the most crucial and critical year saw more pioneers going into virgin areas than the first five years combined. It conquered more virgin areas for the Faith than the total of the first five years; and likewise produced more Spiritual Assemblies than had ever been produced in one year in the history of the Faith in North America.

"I acclaim magnificent victory in the

Teaching field in the course of the sixth year of the Seven Year Plan," cabled Shoghi Effendi, when apprised of the results of this supreme effort. "I heartily congratulate the National Teaching Committee and feel proud of its high endeavors and of the sacrifices of the beloved pioneers."

SEVENTH YEAR

Unfinished Tasks: 7 Virgin Areas. Nebraska, North Dakota, South Carolina, South Dakota, Alaska, Prince Edward Island, Saskatchewan.

The opening of the seventh year found the believers full of hope for a speedy conclusion of the Plan. "Total victory is within sight," cabled the Guardian. Only seven unfinished tasks remained and their conquest was stimulated by Shoghi Effendi's decision that "Local Spiritual Assemblies may be formed as soon as nine believers available." Now, which should be the first to organize, which the last? How quickly could the goals be realized? These were the questions which dominated the American Bahá'í Community. At the same time, the friends were conscious of a weighty responsibility to safeguard the spiritual prizes already won. By all means each State and Province must have its Spiritual Assembly so complete victory might be the foundation for the new administrative procedure of State and Province elections of Convention Delegates. Nor must the elaborate preparations in connection with the celebration of our glorious Centennial be overlooked or neglected, "if we would befittingly consummate this most fecund century of the Bahá'í era," wrote Shoghi Effendi in March, 1943. "An unprecedented, a carefully conceived, efficiently co-ordinated and nationwide campaign, aiming at the proclamation of the message of Bahá'u'lláh through speeches, articles in the press, radio broadcasts should be promptly initiated and vigorously prosecuted."

Speed was still the motto so the unfinished tasks might be promptly and quickly consummated, permitting undivided application of the energies of the friends on the unprecedented and systematic teaching campaign planned to befittingly crown the last year of the first Bahá'í century.

Thus the seventh year opened with three

distinct teaching responsibilities; the completion of the unfinished tasks of the Seven Year Plan; the carrying forward of this great national teaching campaign; and the preparations for the great celebrations of the centennial period.

The unfinished tasks of the seventh year required the settlement of 26 believers in seven virgin areas. In addition to this, it was desirable to strengthen Assemblies in a number of the virgin areas.

The onrushing tide of pioneers continued into the seventh year, so that 69 pioneers moved into virgin areas during this last year.

The long-sought goals were won in two surging periods of achievement, in the fall and in the spring, culminating in the election of three Canadian Assemblies on March 28, 1944, a day immortalized as marking the triumph of the Seven Year Plan.

"I congratulate the best beloved American Believers. I share their joy, and wish them God speed, confident of still greater victories, as they forge ahead in the course of the second Bahá'í century, along the path leading them to their high destiny."

Shoghi Effendi.

First Nation-Wide Teaching Campaign

Anticipating early completion of the unfinished tasks in the virgin areas in the coming year, the National Teaching Committee expressed the hope in its annual report of the sixth year that the closing months of the Seven Year Plan might be devoted to a teaching campaign "worthy in scope to crown this century." That this should become one of the major responsibilities of the American Bahá'í Community in the closing year of this Bahí'í century was made clear in the Guardian's message to the Convention quoted above, calling for an "unprecedented and carefully conceived, efficiently coordinated nation-wide teaching campaign." Accordingly the National Spiritual Assembly approved a program proposed by the National Teaching Committee which would integrate all of the teaching resources and personnel of the Bahá'í community in a mighty teaching effort. This plan divided the remainder of the Bahí'í year into five teaching periods of two months each, during each of which, public meetings, publicity,

radio programs, and all teaching activities would revolve around a given theme. The five themes adopted were, Race Unity, Religious Unity, World Order, the Manifestation, and the Bahá'í Centennial.

All of the National Committees oriented their work for the seventh year on the subjects so as to provide a continuous flow of teaching material for the use of the groups and Assemblies. Regional Teaching Committees arranged teaching circuits within their respective areas, so as to make the maximum use of teachers in their goal cities, as well as assist all groups participating in the centennial year teaching campaign.

This combined planning and service on the part of all of the administrative bodies and committees, together with the harnessing and release of all the resources and energies of the Bahá'í community as a whole, resulted in the most widespread teaching program ever witnessed in the history of the Cause in America.

The Spiritual Front

From the first dawn of this mighty enterprise—the conquest of thirty-four virgin States and Provinces, ten of which possessed not a single Bahí'í—the instrument of achievement and the thrilling focus of service has been pioneering. The accomplishment of so vast a project could not be conceived without the courageous settlement of countless believers. Their exploits, their sacrifices, their enduring and heroic loyalty will never be exceeded. How great the honor accorded these 293 friends, who, since the Guardian's initial call, have contributed their "decisive share to so gigantic, so sacred and historic an undertaking."

To find the source of such an unequalled movement of settlers, we must turn to the first nineteen days of this spiritual enterprise, for on May 19, 1936, Shoghi Effendi informed the American friends that his "convention plea . . . cannot achieve its purpose unless dauntless pioneers promptly arise and, forsaking (their) homeland, permanently reside (in) countries where light of Faith (has) not yet penetrated." Today as we review the course of the Plan, it is evident that every renewed surge toward victory, resulted from some similar call, which, re-

verberating in the hearts of the faithful, summoned an ever-increasing number to the pioneer front.

How clear it was from the beginning that the privilege of pioneering for the Faith of Bahá'u'lláh was open to all. "Who among its stalwart defenders," asked the Guardian in 1937, "will arise . . . to implant its banner in those States, Provinces (and) countries where its standard is still unhoisted?" And in 1939: "God's own Plan has been set in motion. It is gathering momentum with every passing day. Let the doubter arise and himself verify the truth of such assertions." In 1942 the Guardian emphasized again and again: "The increase in the number of pioneers, of every class, race, age and outlook is the vital need of the present hour," and indeed, it was only in the sixth year that we began to appreciate the import of his repeated messages. Yet almost throughout the seventh year the roll was still incomplete, and the priceless opportunities were offered to "all ranks of the faithful," even to the "eleventh" hour.

"Whoever will arise, in these concluding, fast-fleeting months of the last year of the first Bahá'í Century to fill the remaining posts, and thereby set the seal of total victory on a Plan so pregnant with promise, will earn the lasting gratitude of the present generation of believers in both the East and the West, will merit the acclaim of posterity, will be vouchsafed the special benediction of the Concourse on High, and be made the recipient of the imperishable bounties of Him Who is the Divine Author of the Plan itself." (November 1, 1943.)

The Pioneer Roll of Honor, eternally inscribing the names of the "trailbreakers" of the Formative Age, bears astonishing witness to the diversity and truly representative quality of those who waged this historic campaign. From the North and South, the East and West, from the ranks of youth and of age, from a rich variety of racial and national background, "veteran believers" and "neophytes" alike--we find them all included here. The support and sacrifices of Local Spiritual Assemblies are reflected as well, for some have contributed in great number from their community ranks.

But no one who scans the Honor Roll,

and has not himself experienced the vicissitudes and joys of the pioneer front, can know what chapters of vital history go unrecorded. What will the future say of men and women, who, in the midst of an unparalleled depression, forsook their positions and security and established their independence anew, often in areas of underprivileged and low economic level? Who can estimate the obstacles which beset them in all the aspects of life, as they found new homes, sought work, built friendships, adjusted the relationships of their children, carried the responsibilities of the Faith, and held aloft and undimmed the torch of Divine Guidance? How fully do we appreciate the arduous labors of the pioneers to establish and organize administrative institutions, often with little or no experience, learning as they taught, helping new friends to mature, and repeating in the swift passage of a few months the process of growth and consolidation which engaged the American Community for a decade? And how clearly have we realized their dynamic initiative in teaching and the ambitious scope of their activities, which have yielded in numbers of new believers confirmed actual results exceeding the endeavors of organized communities? Above all, what will humanity conclude, when, looking back on this darkest period and appalled by the problems and agonies of war, it discovers these "stalwart warriors" of God, who pursued their undeviating course while the nations crumbled, erecting the foundations of the coming world?

No, though we extol their fortitude, though the accounts of their deeds have thrilled us these seven years, it is not for us to evaluate that "superb spirit evinced by the pioneers holding their lonely posts in widely scattered areas throughout the Americas. . . ." As we read their names, we can but turn to the promises of 'Abdu'l-Bahá, which gleam in the Tablets of the Divine Plan, confident that these souls are in the vanguard of His good pleasure: "The full measure of your success is as yet unrevealed, its significance still unapprehended. Ere long ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate, in the firmament of your country, the light of Divine Guid-

ance, and will bestow upon its people the glory of an everlasting life."

Teaching Administration

Those who reflect on the expansion of teaching effort in North America during the Seven Year Plan will recognize the incomparable part played by the Teaching Committees. Indeed, one of the most impressive results of this continent-wide campaign has been the development of a reaching instrument adequate in scope and sufficiently flexible to deal with the multiplicity of problems and details which have required attention during the upbuilding of this work.

As we look back to even the preliminary stages leading up to the development of the Seven Year Plan, we find that the National Teaching Committee, as early as 1932-33 proposed regional representation in carrying out the "reconstructed teaching campaign." As the teaching work developed it required more and more co-ordination, planning and direction. The need for canalizing programs of activity became imperative. By the opening of the Seven Year Plan Regional Representation had evolved into Regional Committees. In those days the National Teaching Committee could look for assistance to ten Regional Committees, not too closely related, and responsible for only 37 States and Provinces, the majority of which had Assemblies. Thus, the settlement of most of the virgin areas of the Plan, was handled directly by the National Teaching Committee; and all arrangements with pioneers were made by the National Committee. Finally, after the initial goal of at least one Bahá'í in each virgin area had been reached, and the number and scope of our teachers increased, it was found necessary to bring all the expanse of North America, including Alaska, under the embracing arms of Regional Committees. It was in this same year that the Guardian clarified the relationship of Regional Committees with the National Committee: and thus firmly established the teaching administration which had gradually evolved over a period of nine years, as an effective instrument of teaching service.

The last three years have seen a remarkable growth in the endeavors and capabilities

of Regional Committees. Increasingly, they have absorbed a formidable mass of teaching responsibility, exercised great initiative, envisioned and prosecuted ambitious projects, and canalized and directed immense energies within the teaching areas assigned to their care. Cooperating with Local Assemblies and Extension Committees in supervision for groups and isolated believers, they have concentrated their efforts upon the cherished goals of the Seven Year Plan. At the same time, they have carried their counsel and support to the development of other new communities and to the widespread stimulation of teaching work.

Their own reports, throughout these years, bear witness to the scope of their undertakings and to their brilliant achievements in organizing new Assemblies, arranging teaching circuits, publishing bulletins, sponsoring teacher training, organizing regional conferences, and maintaining intimate contact with hundreds of groups and isolated believers.

Nor should we overlook the significance to the future unfoldment of the Faith, of the fact that some 336 individuals have served as members of Regional Committees during the past seven years, gaining thereby an invaluable experience; and widening the base of nation-wide participation in active prosecution of the Plan.

Teaching Circuits

One of the outstanding and vital elements of the success of the Seven Year Plan has been the active cooperation and support given to every pioneer and every pioneering venture. Not only the moral and spiritual backing of the friends was given to the trailblazers of the New Day, but likewise material and personal assistance in the way of teaching material, teaching assistance, with active support of itinerant and resident teachers.

Under the direction of the National and Regional Committees teaching circuits were continuously maintained, assuring all pioneers and all key cities regular and consistent public teaching assistance. This in itself entailed extensive administrative handling so that every teaching effort would be given proper and adequate follow-up.

During the first year of the teaching program, there were five teaching circuits. This project expanded constantly until in the seventh year of the Plan, the National Teaching Committee alone arranged for 78 inter-regional teaching circuits, routing some 47 teachers. Regional Committees likewise conducted teaching circuits within their respective areas—so that during the seventh year there was a movement of over 100 Bahí'í teachers on at least 150 teaching circuits.

Development of Bahá'í Teachers

Even in the first year of the Plan, the prophecy of 'Abdu'l-Baha that we would in the near future have an insufficient number of Bahá'í teachers, was fulfilled. The National and Regional Committees reported that they were unable to meet the demand for teachers immediately after the Plan got under way, and the "end was not yet."

All administrative agencies were urged to immediately devise ways and means to stimulate potential Bahá'í teachers. Spiritual Assemblies set up teacher training classes. All three Bahá'í Summer Schools created ideal opportunities for intensive study and preparation of teachers. At these schools the student had engraved on his heart the all important fact that "living the Bahá'í life" is the most effective means of teaching. For the Bahá'í Faith is not a philosophy or a code of ethics, but a "way of life," and it is to this life of the Kingdom to which we are inviting the wandering peoples of the earth.

Young Bahí'is took advantage of the opportunity of accompanying veteran teachers and thereby gained invaluable experience in meeting the public and presenting the Bahá'í Faith.

The National Teaching Committee arranged for three experimental laboratory courses for teacher training in order to discover basic principles on which to build a national program of teacher training. These courses were aimed to develop teachers effectively and quickly who could present the Faith either on the public platform at Firesides or at discussion groups.

A wealth of practical data, techniques, principles and suggestions were garnered and

have recently been made available to all Bahá'ís in a publication "Training for Bahí'í Teaching."

The Structural Basis of World Order

That the whole movement of the Seven Year Plan has, since its inception, been directed toward the establishment in this continent of the structural basis of World Order, has been a primary emphasis of the Guardian, from his Convention cablegram of 1936, to a recent message in the seventh year (May 27, 1943). In the perspective of such a mighty task, the building of World Order in this age of humanity's destiny, we perceive the real and thrilling significance of our work, while the first fruits are garnered in the Centennial Convention. For, the Guardian has said, his decision to arrange for election of delegates by every State and Province, was prompted by "the multiplication of Bahá'í Centers and the remarkable increase in the number of groups and isolated believers. . . ."

Only as we trace the unfolding of the Seven Year Plan, from its first goal, to assure Bahá'ís in ten remaining virgin areas, to the widening of that goal to include the formation of Spiritual Assemblies in thirty-four States and Provinces, to the "Glorious consummation" of March, 1944—only in this unfolding design is the Plan's full scope and challenge revealed. With renewed feeling we recall the "truly remarkable" victories won during the sixth year, and thrill to the Guardian's expression of "immense pride and satisfaction" in "the almost miraculous success" attending those efforts.

The progress of the seventh year is immediately accelerated by Shoghi Effendi's action to permit early formation of Assemblies, "in order to speed and stimulate the teaching work." How immense the destinies borne by the last seven virgin areas, and how crucial their progress!

Little wonder that the friends, throughout the seventh year, worked with a constant realization of the anxious hopes which hung on the election of the needed Assemblies. The drama of March 28, 1944—when in one night the remaining three virgin areas formed their Spiritual Assemblies—has won enduring fame and rejoiced the Bahá'í

World. Moreover, by its fortuitous timing, the "structural basis" was fulfilled and the American Community was enabled to participate on April 9th, 1944, with each area vigorous and complete, in the election of its Centennial delegates.

Conclusion

The teaching phase of the Seven Year Plan in North America, focus of all our struggles and hopes since 1937, has come to an end. The campaign so nobly waged by the American Bahá'ís has been crowned with success. With magnetic force it has drawn for its progress upon the resources of all sections of the Community. Like a rising tide which mounts and overleaps all barriers, the dynamic energies of the American friends—individually, as pioneers, teachers,

and administrators; collectively through Assemblies, Teaching Committees, area and regional conferences, schools, and summer conferences—have swept away "formidable obstacles," captured "new heights," and founded "mighty institutions."

Now we are standing on the threshold of a new Century, endowed with tasks we cannot at this early hour conceive. But greater tasks must surely await, as we extend the opportunities and consolidate the achievements of Bahá'u'lláh's world-embracing Faith.

"The harvest of every other seed is limited, but the bounty and the blessing of the seed of the Divine Teachings is unlimited. Throughout the coming centuries and cycles many harvests will be gathered."

'Abdu'l-Bahá.

THE SEVEN YEAR PLAN IN NORTH AMERICA

	May 1, 1937 as we begin	1937- 1938 1st Year	1938- 1939 2nd Year	1939- 1940 3rd Year	1940- 1941 4th Year	1941- 1942 5th Year	1942- 1943 6th Year	1943- 1944 7th Year
Assemblies at beginning of year		70	78	88	102	95	101	124
Assemblies organized		9	10	16	8	14	28	19
Assemblies disbanded		1	0	2	1	5	8	5
Assemblies at end of year	70	78	88	102	95	101	124	136
Virgin areas without Assemblies at end of year	34	30	28	26	29	24	7	0
Number of pioneers during year		20	15	48	1	12	105	69
May 1, 1944								

ROLL OF ASSEMBLIES FORMED DURING SEVEN YEAR PLAN

(As of April 1, 1944)

	VIRGIN AREAS	Arkansas	Little Rock
Alaska	Anchorage	Colorado	Denver
	CANADA		Colorado Springs
Alberta	Edmonton	Delaware	Wilmington
Manitoba	Winnipeg	Idaho	Boise
New Brunswick	Moncton	Iowa	Cedar Rapids
Nova Scotia	Halifax	Kansas	Topeka
Ontario	Toronto	Kentucky	Louisville
	Hamilton	Louisiana	New Orleans
Prince Edward Is.	Charlottetown	Mississippi	Jackson
Saskatchewan	Regina	Montana	Helena
	UNITED STATES	Nebraska	Omaha
Alabama	Birmingham	Nevada	Reno

THE SEVEN YEAR PLAN

New Hampshire	Portsmouth	East Phoenix, Arizona
New Mexico	Albuquerque	Englewood, N. J.
North Carolina	Greensboro	Ft. Wayne, Indiana
North Dakota	Fargo	Findlay, Ohio
Oklahoma	Oklahoma City	Glendak, Arizona
Rhode Island	Providence	Grand Rapids, Mich.
South Carolina	Greenville	Haworth, N. J.
	North Augusta	Huntington Park, Calif.
South Dakota	Sioux Falls	Jarnestown, New York
Texas	Houston	Knoxville, Tennessee
Utah	Salt Lake City	"Lansing, Mich.
Vermont	Brattleboro	Madison, Wis.
Virginia	Arlington	Maywood, Illinois
	Alexandria	Memphis, Tenn.
West Virginia	Charleston	Oak Park, Ill.
Wyoming	Laramie	"Pittsburgh, Pa.

OTHER AREAS

Alhambra, Calif.	St. Lambert, Que.
Ann Arbor, Mich.	Sacramento, Calif.
Atlanta, Georgia	San Diego, Calif.
Beverly, Mass.	Santa Barbara, Calif.
Beverly Hills, Calif.	Santa Rosa, Calif.
Big Bear Lake, Calif.	Scranton, Pa.
Brookline, Mass.	Shorewood, Wisconsin
Burbank, Calif.	Syracuse, New York
Burlingame, Calif.	Tacoma, Wash.
Chevy Chase-Bethesda, Md.	"Toledo, Ohio
Danville, Illinois	Waukegan, Illinois
Eagle River, Wis.	Wauwatosa, Wisconsin
East Cleveland, Ohio	West Chester, Pa.
East Orange, N. J.	West Haven, Conn.

NOTE: There were 34 virgin areas when the Plan opened, to which Colorado was added in the fourth year.
 * Functioning when Seven Year Plan opened but later disbanded; reorganized during the Plan.

PIONEER ROLL OF HONOR

THE SEVEN YEAR PLAN

These are the names of pioneers and settlers who, in response to the Guardian's call, moved to virgin areas and disbanded Assemblies during the course of the Seven Year Plan, 1937-1944. We have also included those pioneers who anticipated the Plan, by moving in the year 1936-37, when the Guardian first inaugurated America's teaching mission under the Divine Plan.

A. THE YEAR 1936-1937

<i>Name</i>	Pioneer Front	<i>Home City</i>
Bruegger, Mrs. Marguerite	..... Fargo, N. Dakota	.... Chicago, Ill.
Eason, Mrs. Sarah M.	..... Raleigh, N. Carolina	.... Cleveland, O.
Entzminger, Mr. and Mrs. Albert and two children.	..... Oklahoma City, Okla.	.... Geyserville, Calif.
Frankland, Mrs. Kathryn	..... San Antonio, Texas	.... Berkeley, Calif.
	Corpus Christi, Texas	
	Houston, Texas	
	Albuquerque, N. M.	

<i>Name</i>	<i>Pioneer Front</i>	<i>Home City</i>
Lillywhite, Raphael	Laramie, Wyoming	Denver, Colorado
Lillywhite, Mrs. Helen (deceased)	Laramie, Wyoming	Denver, Colorado
Lillywhite, Theresa (youth)	Regina, Sask.	Laramie, Wyo.
Martin, Lydia	Raleigh, N. C.	Cleveland, O.
Murray, Mrs. Ethel	Richmond, Va.	New York, N. Y.
B. VIRGIN AREAS, 1937-44		
Adler, Mrs. Eleanor	Reno, Nevada	Glendale, Calif.
Alianello, Mrs. Anne McNally	Providence, R. I.	Milwaukee, Wis.
Allen, Mrs. Joy	Anchorage, Alaska	San Francisco, Calif.
Allyn, Mrs. Frances	Albuquerque, N. M.	Urbana, Ill.
Anderson, Mrs. Gladys	Brattleboro, Vt.	Worcester, Mass.
Anderson, Mrs. Helen	Charleston, W. Va.	New York, N. Y.
Angell, Mr. and Mrs. George	Fargo, N. D.	Lansing, Mich.
Ashton, Frank	Portsmouth, N. H.	Kittery, Maine
Babo, Fred	New Orleans, La.	Miami, Florida
	Atlanta, Ga.	
Bachman, Mrs. Mary	Brattleboro, Vt.	Philadelphia, Pa.
Barnes, Mrs. Myrte	Jackson, Miss.	Los Angeles, Calif.
Barr, Miss Gertrude.	Regina, Sask.	St. Catharines, Ont.
Barr, Miss Lulu	Saskatoon, Sask.	Hamilton, Ont.
	Regina, Sask.	
Becker, Miss Betty	Juneau	Kansas City, Mo.
	Sitka	
	Anchorage	
Belcher, Edward	Sioux Falls, S. D.	Syracuse, N. Y.
Berk, Miss Pearl	New Orleans, La.	New York, N. Y.
Bidwell, Dr. and Mrs. W. T.	Greenville, S. C.	Augusta, Georgia
Bissell, Miss Neysa	Rutland, Vt.	Buffalo, N. Y.
Blakely, Walter	Birmingham, Ala.	Worcester, Mass.
Bode, Mrs. Mary	Reno, Nevada.	Beverly Hills, Calif.
Bodmer, Mrs. Gladys	Reno, Nevada	San Francisco, Calif.
Bower, Miss Mary	Providence, R. I.	Brooklyn, N. Y.
Bower, Mrs. Viola.	Greenville, S. C.	Brooklyn, N. Y.
Boyle, Mr. and Mrs. Samuel	Albuquerque, N. M.	Toledo, Ohio
Brandon, Sam	Houston, Texas	Detroit, Mich.
Byars, Lloyd	Salt Lake City, Utah	Bakersfield, Calif.
Calhoon, Mr. and Mrs. Ward	Houston, Texas	Milwaukee, Wis.
Campbell, Mrs. Dorothy	Jackson, Miss.	Pascagoula, Miss.
Caswell, Mrs. Louise	Knoxville, Tenn.	Portland, Ore.
	Louisville, Ky.	
Champ, Miss Dorothy.	Wilmington, Del.	New York, N. Y.
China, Mrs. Viola R.	Regina, Sask.	Vancouver, B. C.
Christie, W. J.	Charlottetown, P. E. Is.	Nobel, Ont.
Clark, Miss Betty.	Little Rock, Ark.	New Haven, Conn.
Clark, Mrs. Marion	Little Rock, Ark.	New Haven, Conn.
Clark, Mrs. Mildred Hiatt	Denver, Colo.	San Francisco, Calif.
Corbin, Mr. and Mrs. Don	Palacios, Texas	Seattle, Washington
	Corpus Christi, Texas	
	Houston, Texas	
	San Antonio, Texas	
Corbit, Mrs. S. V.	Laramie, Wyo.	Portland, Ore.

<i>Name</i>	<i>Pioneer Front</i>	<i>Home City</i>
Corrodi, Mrs. Henriette	Louisville, Ky.	Columbus, Ohio
Cox, Mrs. Florence	Regina, Sask.	Los Angeles, Calif.
Dabrowski, Mrs. Luda	Greenville, S. C.	Larchmont, N. Y.
Dahl, Mr. and Mrs. Hilbert	Charleston, W. Va.	Chicago, Ill.
Davis, Robert Bruce	Omaha, Nebraska	New York, N. Y.
Dennis, Mr. and Mrs. Fred	Louisville, Ky.	Los Angeles, Calif.
Detweiler, Miss Margaret	Fargo, N. D.	Sterling, Ohio
Dixon, Mrs. Margery	Reno, Nevada	Riverside, Calif.
Dodge, Myrtle	Anchorage, Alaska	San Francisco, Calif.
Dole, Miss Dagmar	Anchorage, Alaska	Glendale, Calif.
Doull, Mr. and Mrs. William	Providence, R. I.	New York, N. Y.
Drymon, Haskell	Sioux Falls, S. D.	South Bend, Ind.
Dudley, Mrs. Alice	Fargo, N. D.	Detroit, Mich.
Ebbert, Miss Doris	Atlanta, Ga.	New York, N. Y.
Edell, Mrs. Ethel	Reno, Nev.	Los Angeles, Calif.
Edson, Mrs. Dwight	Houston, Texas	Los Angeles, Calif.
Ellis, Miss Adrienne	Greensboro, N. C.	Phoenix, Arizona
Elmer, Miss Mildred	Charleston, W. Va.	Baltimore, Md.
Estall, Rowland	Winnipeg, Manitoba	Vancouver, B. C.
Ewing, Mr. and Mrs. Thomas L.	Albuquerque, N. M.	Lima, Ohio
Fettig, Miss Martha	Decatur, Ala.	Miami, Fla.
	Birmingham, Ala.	
Fingerlin, Miss Marie	Sioux Falls, S. D.	Payson, Ill.
Finke, Miss Olga	Atlanta, Ga.	New York, N. Y.
Flood, John	Charleston, W. Va.	Waterloo, N. Y.
Fosselman, Mrs. Charlotte	Jackson, Miss.	Washington, D. C.
Fox, Miss Gladys	Laramie, Wyo.	New Rochelle, N. Y.
Gardner, Clifford	Calgary, Alberta	Vancouver, B. C.
Geary, Mr. and Mrs. Irving	Charlottetown, P. E. Is.	Moncton, N. B.
George, Mrs. Prudence	Moncton, N. B.	St. Lambert, Que.
Gewertz, Miss Gertrude	Birmingham, Ala.	New York, N. Y.
Gidden, Miss Helen	Charlottetown, P. E. Is.	Toronto, Ont.
Gillespie, Mrs. Clair	Laramie, Wyo.	Forest Hills, Ill.
Grabler, Mrs. Myriam	El Paso, Texas	
Graeffe, Mrs. Etty	Fargo, N. D.	Forest Hills, Ill.
Griffing, Miss Helen	Reno, Nev.	Los Angeles, Calif.
Grover, Mrs. Charlotte	Sioux Falls, S. D.	Glendale, Calif.
Haggerty, Mrs. India	Omaha, Neb.	Basking Ridge, N. J.
Hartfield, Miss Nayan	Greenwood, Miss.	South Bend, Ind.
	St. Louis, Mo.	
Harvey, Mr. and Mrs. Count.	Louisville, Ky.	Detroit, Mich.
Hap, Miss Blossom	Reno, Nev.	Oakland, Calif.
Hendry, Miss Jean	Omaha, Neb.	San Francisco, Calif.
Higman, Mrs. Jessie	Brattleboro, Vt.	Petersham, Mass.
Hoagg, Mrs. Emogene	Columbia, S. C.	Berkeley, Calif.
	Greenville, S. C.	
Holley, Miss Marion	Huntington, W. Va.	San Bernardino, Calif.
Holloway, Mrs. Edna	Charlottetown, P. E. Is.	Lima, Ohio
Holmes, Mr. and Mrs. H. W.	Little Rock, Ark.	Lima, Ohio
I-tomasos, Mr. and Mrs. Joseph J.	Laramie, Wyo.	Newport, Ore.
Honnold, Mrs. Annamarie	Arlington, Va.	New York, N. Y.
Hopper, Mrs. Marie	Brattleboro, Vt.	Port Chester, N. Y.

<i>Name</i>	<i>Pioneer Front</i>	<i>Home City</i>
Hornbeck, Mrs. Sally Dixon (youth)	Reno, Nev.	Riverside, Calif.
Howard, Miss Nina	Birmingham, Ala.	Los Angeles, Calif.
Humbert, Miss Madeleine	Halifax, Nova Scotia	New York, N. Y.
Hunt, Harold	I-luntington, W. Va.	Washington, D. C.
Hutchings, Miss Muriel	Halifax, Nova Scotia	Hamilton, Ont.
Hurlbut, Howard (deceased)	San Antonio, Texas	San Francisco, Calif.
Ingham, Mr. and Mrs. Walter	Boise, Idaho	Los Angeles, Calif.
Ioas, Miss Anita	Edmonton, Alberta	San Francisco, Calif.
Ioas, Miss Farrukh	Boise, Idaho	San Francisco, Calif.
Ives, Mr. and Mrs. Howard C. (deceased)	Little Rock, Ark.	
Jackson, Mrs. Lorrol	Helena, Montana	Seattle, Wash.
	Butte, Montana	
	Sioux Falls, S. D.	
Jayne, Samuel	Albuquerque, N. M.	Toledo, Ohio
Johnson, Joseph (enroute)	Charlottetown, P. E. Is.	Chicago, Ill.
Jones, Miss Frances	Birmingham, Ala.	New York, N. Y.
	Sioux Falls, S. D.	
Jones, Harmon	Boise, Idaho.	Spokane, Wash.
Kalantar, Mr. and Mrs. A. K.	Wilmington, Del.	Chicago, Ill.
Kalfus, Albert	Omaha, Neb.	Los Angeles, Calif.
Kavelin, Mrs. Marrha	Jackson, Miss.	Forest Hills, N. Y.
Kelsey, Mrs. Olivia	Louisville, Ky.	Cincinnati, Ohio
Kempton, Miss Honor	Anchorage, Alaska	San Francisco, Calif.
Kisser, Mrs. Eva	Providence, R. I.	Chepachet, R. I.
Kluss, Fred.	Houston, Texas	Chicago, Ill.
	Huntington Park, Calif.	
Koyle, Edwin H.	Kalispell, Montana	Chicago, Ill.
Lamb, Artemus	Salt Lake City, Utah	Beverly Hills, Calif.
	Denver, Colo.	
Lawrence, Miss Etta Mae	New Orleans, La.	New York, N. Y.
Logelin, Mrs. Dorothy	New Odeans, La.	Miami, Fla.
Lohse, Mrs. Adline, and daughter	Greenville, S. C.	Washington, D. C.
Lohse, Miss Doris	Wilmington, Del.	Washington, D. C.
Manchester, Miss Marian	Providence, R. I.	No. Attleboro, Mass.
Matthews, Miss Marion	Moncton, N. B.	Toronto, Ont.
Marlowe, John	Portsmouth, N. H.	New York, N. Y.
McAllister, Mrs. Ethel	Sioux Falls, S. D.	Berkeley, Calif.
McAllister, Mrs. Eva Flack	Greensboro, N. C.	Los Angeles, Calif.
McClennen, Mrs. Mary	Portsmouth, N. H.	Brookline, Mass.
McCurdy, Mrs. Barbara	Little Rock, Ark.	Wilmette, Ill.
McGee, Mrs. Anne	Calgary, Alberta	Vancouver, B. C.
	Edmonton, Alberta	
McKay, Miss Christine	Charlottetown, P. E. Is.	Rochester, N. Y.
McKay, Mr. and Mrs. Willard	Moncton, N. B.	Jamestown, N. Y.
	Charlottetown, P. E. Is.	
McKinnon, Miss Agnes	Charlottetown, P. E. Is.	Beverly, Mass.
McNally, Don T.	Providence, R. I.	Milwaukee, Wis.
Meredith, Mrs. Minnie	Portsmouth, N. H.	Geneva, N. Y.
Mickle, Mrs. Alice	Sioux Falls, S. D.	Inglewood, Calif.
Mickle, Miss Maud	Columbia, S. C.	Eliot, Maine
	Brattleboro, Vt.	
Moore, Mr. and Mrs. William	Holland, Va.	Tuskegee, Ala.

<i>Name</i>	<i>Pioneer Front</i>	<i>Home City</i>
Morris, Dr. A. L. and E. Lenore . . .	Albuquerque, N. M.	Racine, Wis.
Mothersill, Mrs. Rachel	Greenville, S. C.	Hadley, Mich.
Murray, Miss Beth	Providence, R. I.	New York, N. Y.
Murray, Charles	Charlottetown, P. E. Is.	Ottawa, Ont.
Newman, Mrs. Lois	Portsmouth, H. H.	Kittery, Me.
Newport, Marvin	Cedar Rapids, Iowa	
Nicklin, Miss Eve	Parkersburg, W. Va.	Pittsburgh, Pa.
Payne, Miss Nell	Providence, R. I.	Lima, Ohio
Peake, Mrs. Sara Ellen	Columbia, S. C.	New York, N. Y.
	Louisville, Ky.	
	Jackson, Miss.	
Perry, Miss Jessie	Wilmington, Del.	Jersey City, N. J.
Peterson, Mrs. Carrie	Lead, S. D.	Pine Castle, Fla.
Peterson, Mrs. Grace	Regina, Sask.	Duluth, Minn.
Peterson, Lotus (youth)	Regina, Sask.	Duluth, Minn.
Phanco, Mrs. Zara	Regina, Sask.	Seattle, Wash.
Powell, Miss Cynthia	Wilmington, Del.	New York, N. Y.
Power, Mrs. Norman	Moncton, N. B.	St. Lambert, Que.
Proctor, Mrs. Beulah	Halifax, N. S.	Worcester, Mass.
Putnam, Miss Amy	Regina, Sask.	Hamilton, Ont.
Roberts, Mrs. Faye	Omaha, Neb.	Chicago, Ill.
Robinette, Mrs. Myrtle	Reno, Nev.	Fort Ord, Calif.
Roca, Antonio	El Paso, Texas	Milwaukee, Wis.
	San Antonio, Texas	
Romer, Mrs. Annie	Halifax, N. S.	New York, N. Y.
Ruhe, Mrs. Margaret	New Orleans, La.	Urbana, Ill.
Sanor, Miss Sally	Boise, Idaho	San Francisco, Calif.
Sears, Mrs. Marguerite Reimer	Cedar Rapids, Iowa	Milwaukee, Wis.
	Salt Lake City, Utah	Sacramento, Calif.
	Jackson, Miss.	San Francisco, Calif.
Sears, Mr. William	Jackson, Miss.	Sau Francisco, Calif.
Schierholz, Mrs. Doris Cooper	Boise, Idaho	Los Angeles, Calif.
Schulte, Mr. and Mrs. Arthur	Topeka, Kansas	Rural Topeka
Schott, Miss Adah	Charleston, W. Va.	Washington, D. C.
Schott, Mr. and Mrs. Harlyn	Charleston, W. Va.	Lima, Ohio
Shaver, Mrs. Fritzie	Sioux Falls, S. D.	Minneapolis, Minn.
Shaw, Mrs. Rosa	Halifax, N. S.	San Francisco, Calif.
Sheets, Miss Dorothy	Regina, Sask.	Calgary, Alberta
Sheben, Mrs. Hattie	Jackson, Miss.	Starkville, Miss.
Shnrcliff, Mrs. Eunice	Laramie, Wyo.	Iyswich, Mass.
Silk, Miss Isabelle	Boise, Idaho	New York, N. Y.
Skinner, Miss Doris	Calgary, Alberta	Vancouver, B. C.
Smith, Mr. and Mrs. Kenneth	San Antonio, Texas.	Moline, Ill.
Smith, Mrs. Terah	Atlanta, Ga.	Binghamton, N. Y.
Southwell, Mrs. Evelyn Cliff	Calgary, Alberta	Vancouver, B. C.
Stapleton, Mrs. Jeayne	Sioux Falls, S. D.	Minneapolis, Minn.
Steinbauer, Mrs. Florence	Greensboro, N. C.	New York, N. Y.
Steinmetz, Miss Elsa	Sioux Falls, S. D.	Minneapolis, Minn.
Stewart, Mrs. Caroline	Wilmington, Del.	Washington, D. C.
Stilson, Miss Muriel	Greensboro, N. C.	Yonkers, N. Y.
	Sioux Falls, S. D.	
Stirratt, Miss Charlotte	Houston, Texas	Los Angeles, Calif

<i>Name</i>	<i>Pioneer Front</i>	<i>Home City</i>
Stone, Mr. and Ms. Oscar P.	Brattleboro, Vt.	Englewood, N. J.
Stout, Verne L.	Anchorage, Alaska	Syracuse, N. Y.
Sunshine, Miss Reszie.	Little Rock, Ark.	New York, N. Y.
Taylor, Mr. and Mrs. John	Wilmington, Del.	Atlantic City, N. J.
Thompson, Mrs. Ethel	Boise, Idaho	Rural Boise
Thompson, Miss Emma	Charleston, S. C.	Eliot, Maine
Thompson, Miss Louise	Charleston, S. C.	Eliot, Maine
Thnrnton, Mrs. Valeria	Laramie, Wyo.	Beverly Hills, Calif.
	Salt Lake City, Utah	
Towart, William, Jr.	Providence, R. I.	Bennington, Vt.
Valentine, Mrs. Flora	Portsmouth, N. H.	Saratoga Springs, N. Y.
Vaughn, Mrs. Villa	Greenville, S. C.	New York, N. Y.
	Portsmouth, N. H.	
Vento, Miss Elsa	Charlottetown, P. E. Is.	Toronto, Ont.
Voelz, Miss Laurretta	Regina, Sask.	Kenosha, Wis.
Wade, Mr. and Mrs. Fred	Halifax, N. S.	Montreal, Que.
Walters, Mr. and Mrs. Richard	Albuquerque, N. M.	Brooklyn, N. Y.
Wells, Mrs. Frances	Anchorage, Alaska	San Bernardino, Calif.
Westberg, Mrs. Edward	Reno, Nevada	Palmdale, Calif.
Westgate, Miss Ruth	Denver, Colo.	San Francisco, Calif.
Wever, Miss Emmalu	Omaha, Nebr.	Pasadena, Calif.
Wheeler, Miss Alta	Columbia, S. C.	Eliot, Maine
	Brattleboro, Vt.	
Whitenack, Miss Janet	Tulaksak, Alaska	Fairbanks, Alaska
	Anchorage, Alaska	
Wight, Miss Amber	Boise, Idaho	Champaign, Ill.
Wilder, Mrs. Grace	Greenville, S. C.	Los Angeles, Calif.
Williams, Mr. and Mrs. Roy	Greenville, S. C.	Rocky Mount, N. C.
Young, Mrs. Mollie	Laramie, Wyo.	Beverly Hills, Calif.
	Salt Lake City, Utah	

C. DISBANDED ASSEMBLIES 1937-1944

Ayres, Miss Agnes Maye	Findlay, Ohio	Celina, Ohio
Bentley, Miss Neva	Alhambra, Calif.	San Francisco, Calif.
Duffield, Mrs. Ella	Pittsburgh, Pa.	Los Angeles, Calif.
Glass, Mrs. Mayme	Alhambra, Calif.	San Diego, Calif.
Goodrick, Mr. and Mrs. Asher	Huntington Park, Calif.	Los Angeles, Calif.
Holsinger, Mr. and Mrs. W. E.	Pittsburgh, Pa.	Chicago, Ill.
Jack, Thurman	Burbank, Calif.	Los Angeles, Calif.
Kluss, Fred Huntington	Huntington Park, Calif.	Chicago, Ill.
Mangan, Miss Ariel	Augusta, Ga.	Cleveland, Ohio
Matteson, Mr. and Mrs. J. V.	Santa Barbara, Calif.	Oakland, Calif.
Morris, Mrs. Lillian	Huntington Park, Calif.	Gardena, Calif.
Newman, Mrs. Margaret	Akron, Ohio	Westport, Conn.
Rice-Wray, Miss Ella	Akron, Ohio	Fort Wayne, Ind.
Robinson, Mrs. Helen	Alhambra, Calif.	Las Vegas, Nev.
Schiemann, Mr. and Mrs. Ernest	Alhambra, Calif.	Los Angeles, Calif.
Scott, Mrs. Hazel	Toledo, Ohio	Cleveland, Ohio
Smith, Miss Mary M.	Huntington Park, Calif.	Long Beach, Calif.
Steinberg, Mrs. Rose	Findlay, Ohio	Columbus, Ohio
Stotts, Mrs. Dorothy	Huntington Park, Calif.	Lima, Ohio
Zmeskal, Dr. and Mrs. Otto	Pittsburgh, Pa.	Mr. Lebanon, Pa.

PART TWO

THE WORLD ORDER OF BAHÁ'U'LLÁH

I.

PRESENT-DAY ADMINISTRATION OF THE BAHÁ'Í FAITH

INTRODUCTORY STATEMENT

BY HORACE HOLLEY

IT HAS been the general characteristic of religion that organization marks the interruption of the true spiritual influence and serves to prevent the original impulse from being carried into the world. The organization has invariably become a substitute for religion rather than a method or an instrument used to give the religion effect. The separation of peoples into different traditions unhridged by any peaceful or constructive intercourse has made this inevitable. Up to the present time, in fact, no Founder of a revealed religion has explicitly laid down the principles that should guide the administrative machinery of the Faith He has established.

In the Bahh'í Cause, the principles of world administration were expressed by Bahá'u'lláh, and these principles were developed in the writings of 'Abdu'l-Bahá, more especially in His *Will* and *Testament*.

The purpose of this organization is to make possible a true and lasting unity among peoples of different races, classes, interests, characters, and inherited creeds. A close and sympathetic study of this aspect of the Bahá'í Cause will show that the purpose and method of Bahá'í administration is so perfectly adapted to the fundamental spirit of the Revelation that it bears to it the same relationship as body to soul. In character, the principles of Bahá'í administration represent the science of cooperation; in application, they provide for a new and higher type of morality world-wide in scope. In the

clash and confusion of sectarian prejudice, the Bahá'í religion is impartial and sympathetic, offering a foundation upon which reconciliation can be firmly based. Amid the complex interrelations of governments, the religion stands absolutely neutral as to political purposes and entirely obedient to all recognized authority. It will not be overlooked by the student that Bahá'u'lláh is the only religious teacher making obedience to just governments and rulers a definite spiritual command.

In this brief analysis of the several features of the Bahh'í system of administration the purpose is rather to place in the hands of the believers themselves a convenient summary of the available instructions than to clarify this aspect of the teachings to the non-Bahá'í. Until one has made contact with the spirit of the Bahá'í teachings and desires to cooperate whole-heartedly with their purpose, the administrative phase of the Faith can have little real meaning or appeal.

At the time of the passing of 'Abdu'l-Bahá, the organization was fully defined but not yet established among His followers. The responsibility for carrying out the instructions was placed by 'Abdu'l-Bahá upon His grandson, Shoghi Effendi, to whom was assigned the function of "Guardian of the Cause." Obedience to the authority of the Guardian was definitely enjoined upon all Bahá'ís by 'Abdu'l-Bahá, but this authority carries with it nothing of an arbitrary or personal character, being limited as to pur-



The Spiritual Assembly of the Bahá'ís of Buenos Aires, Argentina.

pose and method by the writings of Bahá'u'lláh and 'Abdu'l-Bahá. The Guardian unifies the efforts to bring into complete application those principles of world administration already clearly defined.

To assist the Guardian in his manifold responsibilities and duties and particularly in the promotion of the teaching work, 'Abdu'l-Bahá provided for the appointment of a group of co-workers to be known as "The Hands of the Cause of God." The appointment of this body is a function of the Guardian, and these from their own number are to elect nine persons who will be closely associated with the Guardian in the discharge of his duties. It is the function of the Guardian also to appoint his own successor, this appointment to be ratified by the nine Hands of the Cause.

It is the genius of the Bahá'í Faith that the principle underlying the administration of its affairs aims to improve the life and upbuild the character of the individual believer in his own local community, wherever it may be, and not to enhance the prestige

of those relatively few who, by election or appointment, hold positions of higher authority. Bahá'í authority is measured by self-sacrifice and not by arbitrary power. This fundamental aim can be seen clearly on studying the significant emphasis which 'Abdu'l-Bahá placed upon the local Bahá'í community. The local group, involving as it does men and women in all the normal activities and relations of life, is the foundation upon which rests the entire evolution of the Cause. The local Bahá'í community is given official recognition only after its number of adult declared believers has become nine or more. Up to this point, the community exists as a voluntary group of workers and students of the Cause.

In this connection, the word "community" is not used in the sense of any locality, exclusively Bahá'í in membership, nor of any manner of living differing outwardly from the general environment, such as has been attempted by religionists and also members of philosophic and economic movements in the past. A Bahá'í community is a unity of

minds and hearts, an association of people entirely voluntary in character, established upon a common experience of devotion to the universal aims of Bahá'u'lláh and agreement as to the methods by which these aims can be advanced.

A Bahá'í community differs from other voluntary gatherings in that its foundation is so deeply laid and broadly extended that it can include any sincere soul. Whereas other associations are exclusive, in effect if not in intention, and from method if not from ideal, Bahá'í association is inclusive, shutting the gates of fellowship to no sincere soul. In every gathering there is latent or developed some basis of selection. In religion this basis is a creed limited by the historical nature of its origin; in politics this is party or platform; in economics this is a mutual misfortune or mutual power; in the arts and sciences this basis consists of special training or activity or interest. In all these matters, the more exclusive the basis of selection, the stronger the movement—a condition diametrically opposed to that existing in the Bahá'í Cause. Hence the Cause, for all its spirit of growth and progress, develops slowly as regards the numbers of its active adherents. For people are accustomed to exclusiveness and division in all affairs. The important sanctions have ever been warrants and justifications of division. To enter the Bahá'í religion is to leave these sanctions behind—an experience which at first invariably exposes one to new trials and sufferings, as the human ego revolts against the supreme sanction of universal love. The scientific must associate with the simple and unlearned, the rich with the poor, the white with the colored, the mystic with the literalist, the Christian with the Jew, the Muslim with the Parsee; and on terms removing the advantage of long established presumptions and privileges.

But for this difficult experience there are glorious compensations. Let us remember that art grows sterile as it turns away from the common humanity, that philosophy likewise loses its vision when developed in solitude, and that politics and religion never succeed apart from the general needs of mankind. Human nature is not yet known, for we have all lived in a state of mental,

moral, emotional or social defense, and the psychology of defense is the psychology of inhibition. But the love of God removes fear; the removal of fear establishes the latent powers, and association with others in spiritual love brings these powers into vital, positive expression. A Bahá'í community is a gathering where this process can take place in this age, slowly at first, as the new impetus gathers force, more rapidly as the members become conscious of the powers unfolding the flower of unity among men,

Where the community is small and insignificant, in comparison with the population of the city or town, the first condition of growth is understanding of the Manifestation of Bahá'u'lláh, and the next condition is that of true humility. If these two conditions exist, the weakest soul becomes endowed with effective power in service to the Cause. The result of unity, in fact, is to share the powers and faculties of all with each.

The responsibility for and supervision of local Bahá'í affairs is vested in a body known as the Spiritual Assembly. This body (limited to nine members) is elected annually on April 1, the first day of Ridván (the Festival commemorating the Declaration of Bahá'u'lláh) by the adult declared believers of the community, the voting list being drawn up by the outgoing Spiritual Assembly. Concerning the character and functions of this body, 'Abdu'l-Bahá has written as follows:

"It is incumbent upon everyone (every believer) not to take any step (of Bahá'í activity) without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and, after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His divine fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom

of Bahá shall be vouchsafed to them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresses with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt, for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, the majority of voices must prevail.

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught.

"The second condition: They must when coming together turn their faces to the Kingdom on high and ask aid from the realm of Glory. . . . Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to 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, and hosts of divine confirmation shall come to their aid, and they' shall day by day receive a new effusion of spirit."

The letters of Shoghi Effendi quote the fundamental instructions contained in the writings of Bahá'u'lláh and 'Abdu'l-Bahí on the character of Bahh administration, and give them definite application: "A careful

study of Bahá'u'lláh's and 'Abdu'l-Bahá's Tablets will reveal that other duties (besides teaching the Cause), no less vital to the interests of the Cause, devolve upon the elected representatives of the friends in every locality.

"They must endeavor to promote amity and concord amongst the friends and secure an active and whole-hearted cooperation for the service of the Cause.

"They must do their utmost to extend at all times the helping hand to the poor, the sick, the disabled, the orphan, the widow, irrespective of color, caste and creed.

"They must promote by every means in their power the material as well as spiritual enlightenment of youth, the means for the education of children; institute, whenever possible, Bahá'í educational institutions; organize and supervise their work, and provide the best means for their progress and development. . . .

"They must bend every effort to promote the interests of the Mashriqu'l-Adhkar (that is, House of Worship) and hasten the day when the work of this glorious Edifice² will have been consummated.

"They must encourage and stimulate by every means at their command, through subscriptions, reports and articles, the development of the various Bahí'i magazines.

"They must undertake the arrangement of the regular meetings of the friends, the feasts and anniversaries, as well as the special gatherings designed to serve and promote the social, intellectual and spiritual interests of their fellowmen.

"They must supervise in these days when the Cause is still in its infancy all Bahá'í publications and translations, and provide in general for a dignified and accurate presentation of all Bahá'í literature and its distribution to the general public.

"These rank among the most outstanding obligations of the members of every Spiritual Assembly. In whatever locality the Cause has sufficiently expanded, and in order to insure efficiency and avoid confusion, each of these manifold functions will have to be referred to a special Committee, responsible to

²Referring particularly to Spiritual Assemblies in America.

³On the shore of Lake Michigan.

that Assembly, elected by it from among the friends in that locality, and upon whose work the Assembly will have to exercise constant and general supervision.

"In every locality, be it city or hamlet, where the number of adult declared believers exceed nine, a local Spiritual Assembly must be forthwith established.

"As the progress and extension of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of local as well as national Spiritual Assemblies, a Bahá'í Fund be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the Treasurer of the Assembly, for the express purpose of promoting the interests of the Cause throughout that locality or country. It is the sacred obligation of every conscientious and faithful servant of Bahá'u'lláh, who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund. The members of the Spiritual Assembly will at their own discretion expand it to promote the teaching campaign, to help the needy, to establish educational Bahá'í institutions, to extend in every way their sphere of service.

"Nothing whatever should be given to the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality; and, if this (as is undoubtedly the case) is a matter that pertains to the general interests of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and approval of the National Body representing all the various local Assemblies. Not only with regard to publication, but all matters without any exception whatsoever, regarding the interests of the Cause in that locality, individually or collectively, should be referred exclusively to the Spiritual Assembly in that locality, which shall decide upon it, unless it be a matter of national interest, in which case it shall be referred to the National (Bahá'í) Body. With this National Body also will rest the decision 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.

"The various Assemblies, local and national, constitute today the bedrock upon the strength of which the Universal House (of Justice) is in future to be firmly established and raised. Not until these function vigorously and harmoniously can the hope for the termination of this period of transition be realized. . . . Bear in mind that the keynote of the Cause of God is not dictatorial authority, but humble fellowship; not arbitrary power, but the spirit of frank and loving consultation. Nothing short of the spirit of a true Bahá'í can hope to reconcile the principles of mercy and justice, of freedom and submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and prudence on the one hand, and fellowship, candor, and courage on the other."

Experience in the life of a Bahá'í community and participation in the details of its several activities impresses one with the fact that Bahá'í unity has in it new elements which work powerfully to expand one's area of sympathy, deepen one's insight, develop one's character and bring order and stability into all of one's affairs. There can be no higher privilege than the experience of attempting to serve faithfully upon a Spiritual Assembly, conscious as its members are of the unique standard upheld by 'Abdu'l-Bahá and bringing as it does the opportunity of dealing with a large range and diversity of human problems from an impersonal point of view. It is inevitable that the nine elected members shall exemplify diverse interests and types of character, with the result that unity of heart and conscience with the other eight members is a direct training to enter

into spiritual unity with the larger body of mankind. No such schools of discipline and inspiration exist on earth today, for one must hear in mind that a Bahá'í community can never be an exclusive group nor a closed circle of interests, but, on the contrary, its fundamental purpose is to unify and cooperate with every possible element in the surrounding population.

The local Spiritual Assembly after election organizes by electing from its own number a chairman, corresponding secretary, recording secretary and treasurer. It should appoint from its own members or from the local Bahá'í community working committees responsible for the various permanent activities of the Cause.

Since a Spiritual Assembly is established upon a new and higher ideal, the character, knowledge and purity of its members is essential to success. Wherever personal ambition, narrowness or impurity enters a Spiritual Assembly, the results are invariably to check the growth of the Cause and, if these conditions are prolonged, to destroy the foundation already laid. The careful student of the teachings will accept this result as one more vindication of the all-surrounding spirit protecting this Faith. The elimination of an unworthy group from the Bahá'í Cause would be a bitter disappointment but not an evidence that the Cause had failed. On the contrary, the Cause could only be declared a failure if personal ambition, pride, narrowness and impurity should so prevail as to build a world-wide organization able to pervert the original purpose.

The local Spiritual Assemblies of a country are linked together and coordinated through another elected body of nine members, the National Spiritual Assembly. This body comes into being by means of an annual election held by elected delegates representing the Bahá'ís of the States of the United States and the Provinces of Canada. The delegates are elected by all the adult declared believers. The National Convention in which the delegates are gathered together is composed of an elective body based upon the principle of proportional representation. The total number of delegates is fixed by Shoghi Effendi for each country, and this number is fulfilled by assigning to each State and

Province the number of delegates called for by its relative numerical strength. These National Conventions were preferably held during the period of Ridván, the twelve days beginning April 21, which commemorate the Declaration made by Bahá'u'lláh in the Garden of Ridván near Baghdad. The recognition of delegates is vested in the outgoing National Spiritual Assembly.

A National Convention is an occasion for deepening one's understanding of Bahá'í activities and of sharing reports of national and local activities for the period of the elapsed year. It has been the custom to hold a public Bahá'í Congress in connection with the Convention. The function of a Bahá'í delegate is limited to the duration of the National Convention and participation in the election of the new National Spiritual Assembly. While gathered together, the delegates are a consultative and advisory body whose recommendations are to be carefully considered by the members of the elected National Spiritual Assembly.

Delegates unable to attend the Convention in person are permitted to vote for the new National Spiritual Assembly by mail.

The relation of the National Spiritual Assembly to the local Spiritual Assemblies and to the body of the believers in the country is thus defined in the letters of the Guardian of the Cause:

"Regarding the establishment of National Assemblies, it is of vital importance that in every country, where the conditions are favorable and the number of the friends has grown and reached a considerable size—that a National Spiritual Assembly be immediately established, representative of the friends throughout that country.

"Its immediate purpose is to stimulate, unify and 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 Bahá'í World, to elect directly the members of the International or Universal House of Justice, that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world.

"This National Spiritual Assembly which, pending the establishment of the Universal House of Justice, will have to be re-elected once a year, obviously assumes grave responsibilities for it has to exercise full authority over all the local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the Movement in general.

"Vital issues, affecting the interests of the Cause in that country, such as the matter of translation and publication, the *Mashriqu'l-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 relations as the local committees bear to their respective local Assemblies.

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the local Assembly, or whether it should fall under its own province and be a matter which ought to receive its special attention.

"It is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, to seek and have the utmost regard, individually as well as collectively, for the advice, the considered opinion and the true sentiments of the assembled delegates. Banning every vestige of secrecy, of undue reticence, of dictatorial aloofness from their midst, they should radiantly and abundantly unfold to the eyes of the delegates by whom they were elected, their plans, their hopes

and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates. The newly elected National Assembly, during the few days when the Convention is in session, and after the dispersion of the delegates, should seek ways and means to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal.

"The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause—such as the right to decide whether any local Assembly is functioning in accordance with the principles laid down for the conduct and the advancement of the Cause.

"The seating of delegates to the Convention (that is, the right to decide upon the validity of the credentials of the delegates at a given Convention), is vested in the outgoing National Assembly, and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a local Spiritual Assembly is for the first time being formed in a given locality, or when differences arise between a new applicant and an already established local Assembly.

"Were the National Spiritual Assembly to decide, after mature deliberation, to omit the holding of the Bahá'í Convention and Congress in a given year, then they could, only in such a case, devise ways and means to insure that the annual election of the National Spiritual Assembly should be held by mail, provided it can be conducted with sufficient thoroughness, efficiency and dispatch. It would also appear to me unobjectionable to enable and even to require in the last resort such delegates as cannot possibly undertake the journey to the seat of the Bahá'í Convention to send their votes, for the election of the National Spiritual Assembly only, by mail to the National Secretary."

Concerning the matter of drawing up the voting list to be used at the annual local Bahá'í elections, the responsibility for this is placed upon each local Spiritual Assembly, and as a guidance in the matter the Guardian has written the following:

"To state very briefly and as adequately as present circumstances permit, the principal factors that must be taken into consideration before deciding whether a person may be regarded a true believer or not: Full recognition of the station of the Forerunner, the Author and the True Exemplar of the Bahá'í Cause, as set forth in 'Abdu'l-Bahá's *Will and Testament*; unreserved acceptance of and submission to whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred *Will*; and Close association with the spirit as well as the form of the present-day Bahb'í administration—these I conceive to be the fundamental and primary considerations that must be fairly, discreetly and thoughtfully ascertained before reaching such a vital decision."

'Abdu'l-Bahá's instructions provide for the further development of Bahb'í organization through an International Spiritual Assembly to be elected by the members of the National Spiritual Assemblies. This international body has not yet come into existence, but its special character has been clearly defined:

"And now, concerning the Assembly (Baytu'l-'Adl: that is, House of Justice) which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God, and day-springs of knowledge and understanding, must be steadfast in God. Faith, and the well-wishers of all mankind. By this Assembly is meant the Universal Assembly: that is, in each country a secondary Assembly must be instituted, and these secondary Assemblies must elect the members of the Universal one.

"Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved, and the Guardian of the Cause is its sacred head and

the distinguished member, for life, of that body. Should he not attend in person its deliberations, he must appoint one to represent him. . . . This assembly enacteth the laws and the executive enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body, so that, through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

"Unto the *Most Holy Book* everyone must turn, and all that is not expressly recorded therein must be referred to the Universal Assembly. That which this body, either unanimously or by a majority, doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant."

Even at the present time, the Bahh'ís in all parts of the world maintain an intimate and cordial association by means of regular correspondence and individual visits. This contact of members of different races, nationalities and religious traditions is concrete proof that the burden of prejudice and the historical factors of division can be entirely overcome through the spirit of oneness established by Bahá'u'lláh.

The general student of religion will not fail to note four essential characteristics of Bahá'í administration. The first is its completely successful reconciliation of the usually opposed claims of democratic freedom and unanswerable authority. The second is the entire absence from the Bahá'í Cause of anything approaching the institution of a salaried professional clergy. The Bahb'í conception of religion is one which combines mysticism, which is a sacred personal experience, with practical morality, which is a useful contact between the individual and his fellow man. In the nature of things, some souls are more advanced than others, and the function of spiritual teaching is given special importance in the writings of Bahá'u'lláh and 'Abdu'l-Bahh. The Bahá'í teacher, however, has no authority over the individual conscience. The individual conscience must be subordinated to the decisions of a duly

elected Spiritual Assembly, but this relationship is entirely different in character and results, from the relationship of an individual with minister or priest.

The third characteristic is the absence of internal factionalism, that bane of all organized effort, and the sure sign of the presence of spiritual disease. The predominant spirit of unity which distinguishes the Bahá'í Cause in its relation to the world, making its followers strive for reconciliation rather than partisan victory, creates an internal condition, unlike that which exists in movements which accept partisan victory, in one or another form, as their very reason for being. Such movements can but disintegrate from within; the Bahá'í Order can but grow.

Significant also is the fourth characteristic, namely, that the Bahá'í Cause has within it an inherent necessity operating slowly but surely to bring its administration into the hands of those truly fitted for the nature of the work. The lesser vision gives way invariably for the larger vision, itself replaced by the still larger vision in due time. The result is an inevitable improvement in the qualities placed at the

service of the Cause, until the highest attributes of humanity will be enrolled. In the Bahá'í Cause we are actually witnessing the fulfillment of the strange and cryptic saying, "The meek shall inherit the earth."

That the administrative machinery is not an end in itself but merely the means to spread everywhere the light of faith and brotherhood, is frequently expressed by the Guardian in his general letters, and this brief survey may well close with one of those passages:

"Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching—no matter how world-wide and elaborate in its character—not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and skeptical age the supreme claim of the Abbá Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh."

A PROCEDURE FOR THE CONDUCT OF THE LOCAL SPIRITUAL ASSEMBLY

Adopted by the National Spiritual Assembly of the Bahá'ís of the United States and Canada

INTRODUCTION

"**A** PERUSAL of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them."—**SHOGHI EFFENDI**, March 5, 1922.

"The Lord hath ordained that in every city a House of Justice be established wherein shall gather counselors to the number of Bahá. . . . It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth.

It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive."—**BAHÁ'U'LLÁH**.

"It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be 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. . . .

"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."—'ABDU'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 Move-

ment throughout all regions. The members of these Assemblies, on their part, must disregard utterly their own likes and dislikes, their personal interests and inclinations, and concentrate their minds upon those measures that will conduce to the welfare and happiness of the Bahá'í community and promote the common weal."—SHOGHI EFFENDI, March 12, 1923.

"Let us recall His explicit and often-repeated assurance that every Assembly elected in that 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 Bahá'í community, shall be guided and controlled by the provisions of those By-Laws.

II. MEETINGS OF THE LOCAL SPIRITUAL ASSEMBLY

In addition to its observance of the general functions vested in the institution of a Spiritual Assembly, each Spiritual Assembly has need of a procedure for the conduct of its meetings. The following items represent the outline of the parliamentary rules of procedure which the National Spiritual Assembly has adopted and recommends to each and every local Spiritual Assembly throughout the United States and Canada.

Calling of Meetings

A meeting of the Spiritual Assembly is valid only when it has been duly called, that is, when each and every member has been informed of the time and place. The general practice is for the Assembly to decide

upon some regular time and place for its meetings throughout the Bahá'í year, and this decision when recorded in the minutes is sufficient notice to the members. When the regular schedule cannot be followed, or the need arises for a special meeting, the secretary, on request by the chairman or any three members of the Spiritual Assembly, should send due notice to all the members.

Order of Business

Roll call by the Secretary (or Recording Secretary).

Prayer.

Reading and approval of minutes of previous meetings.

Report of Secretary (or Corresponding Secretary), including presentation of letters received by the Assembly since its last meeting, and of any and all recommendations duly adopted by the community at the last Nineteen Day Feast.

Report of Treasurer.

Report of Committees.

Unfinished business.

New business, including conferences with members of the community and with applicants for enrollment as members of the community.

Closing Prayer.

Conduct of Business

A Spiritual Assembly, in maintaining its threefold function of a body given (within the limits of its jurisdiction) an executive, a legislative and a judicial capacity, is charged with responsibility for initiating action and making decisions. Its meetings, therefore, revolve around various definite matters which require deliberation and collective decision, and it is incumbent upon the members, one and all, to address themselves to the subject under discussion and not engage in general speeches of an irrelevant character.

Every subject or problem before an Assembly is most efficiently handled when the following process is observed: *first*, ascertainment and agreement upon the facts; *second*, agreement upon the spiritual or administrative Teachings which the question involves; *third*, full and frank discussion of

the matter, leading up to the offering of a resolution; and *fourth*, voting upon the resolution.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the chairman shall call for a vote on the amendment first and then on the original motion. An amendment must be relevant to, and not contravene, the subject matter of the motion.

The chairman, or other presiding officer, has the same power and responsibility for discussion and voting upon motions as other members of the Assembly.

Discussion of any matter before the Assembly may be terminated by a motion duly made, seconded and voted calling upon the chairman to put the matter to a vote or to proceed to the next matter on the agenda. The purpose of this procedure is to prevent any member or members from prolonging the discussion beyond the point at which full opportunity has been given all members to express their views.

When the Assembly has taken action upon any matter, the action is binding upon all members, whether present or absent from the meeting at which the action was taken. Individual views and opinions must be subordinated to the will of the Assembly when a decision has been made. A Spiritual Assembly is an administrative unit, as it is a spiritual unit, and therefore no distinction between "majority" and "minority" groups or factions can be recognized. Each member must give undivided loyalty to the institution to which he or she has been elected.

Any action taken by the Assembly can be reconsidered at a later meeting, on motion duly made, seconded and carried. This reconsideration, according to the result of the consultation, may lead to a revision or the annulment of the prior action. If a majority is unwilling to reconsider the prior action, further discussion of the matter by any member is improper.

The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. "It is only too obvious that unless a member can attend

regularly the meetings of his local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to 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."—SHOGHÍ EFFENDÍ, 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.

I* 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-Bhá, "The Nineteen Day Fast 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.

Baha'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 Baha'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. There recommendations are offered first to the local community, and when adopted by the community come before the local Assembly, which then may in its discretion forward the recommendation to the National Spiritual Assembly accompanied by its own considered view.

Provision is to be made for reports from committees, with discussion of each report. Finally, the meeting is to be open for suggestions and recommendations from individual believers on any matter affecting the Cause.

The local Bahá'í community may adopt by majority vote any resolution which it wishes collectively to record as its advice and recommendation to the Spiritual Assembly.

Upon each member of the community lies the obligation to make his or her utmost contribution to the consultation, the ideal being a gathering of Bahá'ís inspired with one spirit and concentrating upon the one aim to further the interests of the Faith.

The Secretary of the Assembly records each resolution adopted by the community, as well as the various suggestions advanced during the meeting, in order to report these

to the Spiritual Assembly for its consideration. Whatever action the Assembly takes is to be reported at a later Nineteen Day Feast.

Matters of a personal nature should be brought before the Spiritual Assembly and not to the community at the Nineteen Day Feast. Concerning the attitude with which believers should come to these Feasts, the Master has said, "Yon must free yourselves from everything that is in your hearts, before yon 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 Bahá'í community, for their part, should do their utmost by prayer and meditation to remain always in a positive and joyous spiritual condition, bearing in mind the Tablets which call upon Bahá'ís to serve the world of humanity and not waste their precious energies in negative complaints.

IV. BAHÁ'Í ANNIVERSARIES, FESTIVALS AND DAYS OF FASTING

The Spiritual Assembly, among its various duties and responsibilities, will provide for the general observance by the local community of the following Holy Days:

Feast of Ridván (Declaration of Bahá'u'lláh) April 21-May 2, 1863.

Declaration of the Báb, May 23, 1844.

Ascension of Bahá'u'lláh, May 29, 1892.

Martyrdom of the Báb, July 9, 1850.

Birth of the Báb, October 20, 1819.

Birth of Bahá'u'lláh, November 12, 1817.

Day of the Covenant, November 26.

Ascension of 'Abdu'l-Bahí, 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.%

"The delegates present at this Annual Bahí'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'is, individually and collectively, to bare their responsible actions upon thorough comprehension of the fundamental principles which underlie that Administrative Order which in its maturity is destined to become the World Order of Bahá'u'lláh.

"Considerable confusion would have been avoided at Conventions held during the past three years had the delegates, and all members of the National Spiritual Assembly itself, given sufficient consideration to the fact that BAHÁ'Í NEWS of February, 1930, contained an explanation of the Annual Convention which had been prepared by the National Spiritual Assembly, submitted to Shoghi Effendi, and definitely approved by him. It is because this statement of four

*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.

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 Bahí'í Convention has two unique functions to fulfill, discussion of current Bahá'í matters and the election

² February, 1934.

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 Bahi'i 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 Bahi'i 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.

"I. The Convention as an organic body is limited to the actual Convention period. It has no function to discharge after the close of the sessions except that of electing a member or members to fill any vacancy that might arise in the membership of the National Spiritual Assembly during the year.

"6. The Convention while in session has no independent legislative, executive or judicial function. Aside from its action in

electing the National Spiritual Assembly, its discussions do not represent actions but recommendations which shall, according to the Guardian's instructions, be given conscientious consideration by the National Assembly.

"7. The National Spiritual Assembly is the supreme Baha'i administrative body within the American Bahi'i community, and its jurisdiction continues without interruption during the Convention period as during the remainder of the year, and independently of the individuals composing its membership. Any matter requiring action of legislative, executive or judicial nature, whether arising during the Convention period or at any other time, is to be referred to the National Spiritual Assembly. The National Assembly is responsible for upholding the administrative principles applying to the holding of the Annual Convention as it is for upholding all other administrative principles. If, therefore, a Convention departs from the principles laid down for Conventions by the Guardian, and exceeds the limitations of function conferred upon it, in that case, and in that case alone, the National Spiritual Assembly can and must intervene. It is the National Spiritual Assembly, and not the Convention, which is authorized to decide when and why such intervention is required.

"8. The National Spiritual Assembly feels that it owes a real duty to the delegates, and to the entire body of believers, in presenting any and all facts that may be required in order to clarify matters discussed at the Convention. There can be no true Bahi'i 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 Baha'is 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-Bahá to Mr. Thornton Chase was sent to the Guardian, and the following reply was received, dated January 26, 1933:

"The Guardian fully recognizes the au-

thenticity 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 Bahi'i vote for an officer nor Bahh'i 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 Bahi'i should necessarily constitute acceptance, by the voter or office holder, of the entire program of any political party. No Bahh'i 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 Bahh'i 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, 1931, are appended to this statement.

Now that Shoghi Effendi's approval has been received, the National Assembly feels it desirable to publish, for the information of all the American believers, the substance of the October letter.

While so fundamental an instruction is bound to raise different questions corresponding to the different conditions existing throughout the Bahi'i community, the most



A Gathering of the Baha'is of Tegucigalpa, Honduras.

important consideration is our collective need to grasp the essential principle underlying the new instruction, and our capacity to perceive that the position which the Guardian wishes us to take in regard to church membership is a necessary and inevitable result of the steady development of the World Order of Bahá'u'lláh.

This essential principle is made clear when we turn to Shoghi Effendi's further reference to the subject as published in *BAHÁ'Í NEWS* for October, 1935—words written by the Guardian's own hand.

In the light of these words, it seems fully evident that the way to approach this instruction is in realizing the Faith of Bahá'u'lláh as an ever-growing organism destined to become something new and greater than any of the revealed religions of the past. Whereas former Faiths inspired hearts and illumined souls, they eventuated in formal religions with an ecclesiastical organization, creeds, rituals and churches, while the Faith of Bahá'u'lláh, likewise renewing man's spiritual life, will gradually produce the institutions of an ordered society, fulfilling not merely the function of the churches of the past but also the function of the civil state. By this manifestation of the Divine Will in a higher degree than in

former ages, humanity will emerge from that immature civilization in which church and state are separate and competitive institutions, and partake of a true civilization in which spiritual and social principles are at last reconciled as two aspects of one and the same Truth.

No Baha'i can read the successive World Order letters sent us by Shoghi Effendi without perceiving that the Guardian, for many years, has been preparing us to understand and appreciate this fundamental purpose and mission of the Revelation of Bahá'u'lláh. Even when the Master ascended, we were for the most part still considering the Baha'i 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



Spiritual Assembly of the Bahá'ís of Havana, Cuba, 1943.

the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests?"

Although for five years the Guardian had been setting forth the principles of Bahá'í Administration in frequent letters, in 1927 he apparently felt it necessary to overcome some doubts here and there as to the validity of the institutions the Master bequeathed to the Bahá'ís in His Will and Testament. The series of World Order letters, however, goes far beyond the point of defending and explaining their validity as an essential element in the Faith of Bahá'u'lláh—the Guardian vastly extended the horizon of our understanding by making it clear that the Administrative Order, in its full development, is to be the social structure of the future civilization.

Thus, in that same letter quoted above, he wrote: "Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West,

and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state."

This passage stands as the keystone in the noble structure which Shoghi Effendi has raised in his function as interpreter of the Teachings of Bahá'u'lláh. The Master developed the Cause to the point where this social Teaching, always existent in the Tablets of Bahá'u'lláh, could be explained to the believers and given its due significance as the fulfillment of Bahá'í evolution. As the Guardian expressed it: "That Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith." (*World Order of Bahá'u'lláh*, 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 Bahá'í today must have singleness of mind as of aim, without the division arising when we stand with one foot in the Cause and one foot in the world, attempting to reconcile diverse elements which the Manifestation of God Himself has declared to be irreconcilable.

The principle underlying the Guardian's instruction about membership in non-Bahá'í religious bodies has already been emphasized by Shoghi Effendi in another connection—the instruction about the non-political character of the Faith which he incorporated in his letter entitled "The Golden Age of the Cause of Bahá'u'lláh." For example: "I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government."

Again, when the question was raised as to membership in certain non-Bahá'í organizations not directly religious or political in character, the Guardian replied: "Regarding association with the World Fellowship of Faiths and kindred Societies, Shoghi Effendi wishes to reaffirm and elucidate the general principle that Bahá'í elected representatives as well as individuals should refrain from any act or word that would imply a departure from the principles, whether spiritual, social or administrative, established by Bahá'u'lláh. Formal affiliation with and acceptance of membership in organizations whose programs or policies are not wholly reconcilable with the Teachings is of course out of the question." (BAHÁ'Í NEWS, August, 1933.)

Thus, not once but repeatedly the Guardian has upheld the vital principle underlying every type of relationship between Bahá'is and other organizations, namely, that the Cause of Bahá'u'lláh is an ever-growing organism, and as we begin to realize its universality our responsibility is definitely established to cherish and defend that universality from all compromise, all admixture with worldly elements, whether emanating from our own habits rooted in the past or from the deliberate attacks imposed by enemies from without.

It will be noted that in the instruction published in July, 1935, BAHÁ'Í NEWS, the Guardian made it clear that the principle involved is not new and unexpected, but rather an application of an established principle to a new condition. "Concerning membership in non-Bahá'í religious associations, the Guardian wishes to re-emphasize the general principle already laid down in his communications to your Assembly and also to the individual believers that no Baha'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 Bahá'í world, and particularly in Egypt where the Muslim religious courts have formally testified to the independent character of the Faith, have developed to a point that has made such an assertion of the independence of the Cause not only highly desirable but absolutely essential."

To turn now to the Guardian's words published in October BAHÁ'Í NEWS: "The separation that has set in between the institutions of the Bahá'í Faith and the Islamic ecclesiastical organizations that oppose it . . . imposes upon every loyal upholder of

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the Cause the obligation of refraining from any word or action that might prejudice the position which our enemies have . . . of their own accord proclaimed and established. This historic development, the beginnings of which could neither be recognized nor even anticipated in the years immediately preceding 'Abdu'l-Bahá's passing, may he 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, religions 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. There words, asserting again the essential universality of the Cause, likewise repeat and renew the warning that the organized religions, even in America, will become bitterly hostile to the Faith of Bahá'u'lláh, denounce and oppose it, and seek its destruction in vain effort to maintain their own "outworn creeds" and material power. Informed of this inevitable development, can a Bahá'í any longer desire to retain a connection which, however liberal and pleasing it now seems, is a connection with a potential foe of the Cause of God? The Guardian's instruction signifies that the time has come when all American believers must become fully conscious of the implications of such connections, and carry out their loyalty to its logical conclusion.

Shoghi Effendi's latest words are not merely an approval of the foregoing state-

ment, but a most helpful elucidation of some of the problems which arise when the friends turn to their local Assemblies for specific advice under various special circumstances.

"The explanatory statement in connection with membership in non-Bahá'í religious organizations is admirably conceived, convincing and in full conformity with the principles underlying and implied in the unfolding world order of Bahá'u'lláh." (November 29, 1933.)

"The Guardian has carefully read the copy of the statement you had recently prepared concerning non-membership in non-Bahá'í religious organizations, and is pleased to realize that your comments and explanations are in full conformity with his views on the subject. He hopes that your letter will serve to clarify this issue in the minds of all the believers, and to further convince them of its vital character and importance in the present stage of the evolution of the Cause.

" . . . In this case,¹ 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 fruitless but actually harmful. It alienates people instead of winning them to the Cause.

"The other point concerns the advisability of contributing to a church. In this case also the friends must realize that contributions to a church, especially when not regular, do not necessarily entail affiliation. The believers can make such offerings, occasionally, and provided they are certain that while doing so they are not connected as members of any church. There should be no

¹ A special case involving an aged believer, afflicted with illness, for whom severance of church relations might have been too great a shock.

confusion between the terms affiliation and association. While affiliation with ecclesiastical organizations is not permissible, association with them should not only be tolerated but even encouraged. There is no better way to demonstrate the universality of the Cause than this. Bahá'u'lláh, indeed, urges His followers to consort with all religions and nations with utmost friendliness and love. This constitutes the very spirit of His message to mankind." (December 11, 1935.)

The National Spiritual Assembly trusts

that the subject will receive the attention of local Assemblies and communities, and that in the light of the foregoing explanations the friends will find unity and agreement in applying the instruction to whatever situations may arise. In teaching new believers let us lay a proper foundation so that their obedience will be voluntary and assured from the beginning of their enrollment as Bahá'is. In our attitude toward the older believers who are affected by the instruction let us act with the patience and kindness the Guardian has urged.

BAHÁ'ÍS AND WAR

^w *A Statement by the National Spiritual Assembly¹*

ONE of the chief responsibilities of Bahá'ís in this transitional era is to grasp the principle upon which rests their loyalty to the Faith of Bahá'u'lláh in relation to their duty toward their civil government. This problem arises in its most difficult form in connection with our individual and collective attitude toward war.

Nothing could be more powerful than the Bahá'í teachings on the subject of peace. Not only does Bahá'u'lláh confirm the teachings of all former Manifestations which uphold amity and fellowship between individual human beings, and the supremacy of love as the end and aim of mutual intercourse and association, but He likewise extends the divine law of peace to governments and rulers, declaring to them that they are called upon to establish peace and justice upon earth, and uproot forever the dire calamity of international war.

Despite His Revelation, a most agonizing and excruciating conflict raged in Europe for four years, and since that war many other wars and revolutions have dyed the earth, while at present the heaven of human hope is black with the approach of a final world-shaking catastrophe.

What wonder that faithful Bahá'ís, abhorring and detesting war as insane repudiation of divine law, as destroyer of life and ruin of civilization, should now, in these fateful days, ponder how they may save their loved ones from the calamity of the battle-

field, and how they may contribute their utmost to any and every effort aimed at the attainment of universal peace?

Conscious of these heart-stirrings, and mindful of its responsibility toward all American believers, and particularly that radiant youth which would first of all be sacrificed in the event of a declaration of war by the government, the National Spiritual Assembly wishes to express its view upon the matter, in the hope that the result of its study of the Teachings and of the Guardian's explanations will assist in bringing a unity of opinion and a clarification of thought among the friends.

Concerning the duty of Bahá'ís to their government, we have these words, written by Shoghi Effendi on January 1, 1929 (see "Bahá'í Administration," page 152): "To all these (that is, restrictive measures of the Soviet régime) the followers of the Faith of Bahá'u'lláh have with feelings of burning agony and heroic fortitude unanimously and unreservedly submitted, ever mindful of the guiding principle of Bahá'í conduct that in connection with their administrative activities, no matter how grievously interference with them might affect the course of the extension of the Movement, and the suspension of which does not constitute in itself a departure from the principle of loyalty to

¹"The Guardian has carefully read the N. S. A.'s statement on the Bahá'í attitude toward war, and approves of its circulation among the believers."—Shoghi Effendi, through his secretary, Haifa, January 10, 1936.

their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahá'u'lláh's and 'Abdu'l-Bah's express injunctions, be thoroughly respected and loyally obeyed. In matters, however, that vitally affect the integrity and honor of the Faith of Bahá'u'lláh, and are tantamount to a recantation of their faith and repudiation of their innermost belief, they are convinced, and are unhesitatingly prepared to vindicate by their life-blood the sincerity of their conviction, that no power on earth, neither the arts of the most insidious adversary nor the bloody weapons of the most tyrannical oppressor, can ever succeed in extorting from them a word or deed that might tend to stifle the voice of their conscience or tarnish the purity of their faith."

In view of the fact that early Christians were persecuted because they refused to render military service, the question might be raised whether the above statement means that the Guardian includes refusal to bear arms as one of those matters which "vitally affect the integrity and honor of the Faith . . . and are tantamount to a recantation of their faith and repudiation of their innermost belief"—a question the more important in that the early Christians preferred persecution to military service.

The answer to this question is that the Guardian instructs us that the obligation to render military duty placed by governments upon their citizens is a form of loyalty to one's government which the Bahá'í must accept, but that the believers can, through their National Assembly, seek exemption from active army duty *provided* their government recognizes the right of members of religious bodies making peace a matter of conscience to serve in some non-combatant service rather than as part of the armed force.

The National Spiritual Assembly has investigated carefully this aspect of the situation, and has found that, whereas the government of the United States did, in the last war, provide exemption from military duty on religious grounds, nevertheless this exemption was part of the Statutes bearing directly upon that war, and with the cessation of hostilities the exemption lapsed. In other words, there is today" no basis on

which any Bahá'í may be exempted from military duty in a possible future conflict. The National Assembly, consequently, cannot at present make any petition for exemption of Bahá'ís from war service, for such petitions must be filed with reference to some specific Act or Statute under which exemption can be granted. The Assembly understands that, in the event of war, there will be some kind of provision for exemption enacted, but as far as Bahá'ís are concerned, no steps can be taken until this government declares itself in a state of war.

This explanation, it is hoped, will satisfy those who for some years have been urging that protection be secured for American Bahá'í youth.

On the other hand it must be pointed out that it is no part of our teaching program to attract young people to the Cause merely in order to take advantage of any exemption that may later on be officially obtained for duly enrolled Bahá'ís. The only justifiable reason for joining this Faith is because one realizes that it is a divine Cause and is ready and willing to accept whatever may befall a believer on the path of devotion. The persecutions which have been inflicted upon Bahá'ís so frequently make it clear that the path of devotion is one of sacrifice and not of ease or special privilege.

Another question encountered here and there among believers is what can Bahá'ís do to work for peace? Outside the Cause we see many organizations with peace programs, and believers occasionally feel that it is their duty to join such movements and thereby work for a vital Bahá'í principle.

It is the view of the National Spiritual Assembly that activity in and for the Cause itself is the supreme service to world peace. The Bahá'í community of the world is the true example of peace. The Bahá'í principles are the only ones upon which peace can be established. Therefore, by striving to enlarge the number of declared believers, and broadcasting the Teachings of Bahá'u'lláh, we are doing the utmost to rid humanity of the scourge of war. Of what use to spend time and money upon incomplete human programs when we have the universal program of the Manifestation of God? The firm

* 1936.

union of the Bahá'is in active devotion to the advancement of their own Faith—this is our service to peace, as it is our service to all other human needs—economic justice, race amity, religious unity, etc. Let non-believers agitate for disarmament and circulate petitions for this and that pacifist aim—a Bahí

truly alive in this Faith will surely prefer to base his activities upon the foundation laid by Bahá'u'lláh, walk the path which the Master trod all His days, and heed the appeals which the Guardian has given us to initiate a new era in the public teaching of the Message.

THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ INTERPRETATION OF THE WILL AND TESTAMENT

W E L L is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He assuredly will be made manifest. God hath indeed ordained it in the Bayán.—THE BÁB. (*The Dispensation of 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 Afnán and My kindred to tarn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: "When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed. Who hath branched from this Ancient Root." The object of this sacred verse is none except the Most Mighty Branch ('Abdu'l-Bahá). Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful.—BAHÁ'U'LLÁH. (*The Dispensation of Babá'u'lláh*, page 42.)

There hath branched from the Sadratu'l-Muntahá this sacred and glorious Being, this Branch of Holiness; well is it with him that hath sought His shelter and abideth beneath His shadow. Verily the Limb of the Law of

God hath sprung forth from this Root which God hath firmly implanted, in the Gsound 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'lláh*, page 43.)

In accordance with the explicit text of the Kitáb-i-Aqdas, Bahá'u'lláh hath made the Center of the Covenant the Interpreter of His Word—a Covenant so firm and mighty that from the beginning of time until the present day no religious Dispensation hath produced its like.—'ABDU'L-BAHÁ. (*The Dispensation of Babá'u'lláh*, page 44.)

'Abdu'l-Bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now laboring. His Will and Testament should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Bahí'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 offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant—the Heir of both the Originator and the Interpreter of the Law of God—the Will and Testament of 'Abdu'l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, as been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and 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 51-52.)

A COMMENTARY ON THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ

BY DAVID HOFMAN

CIVILIZATION is the social expression of the human spirit. In every age this spirit first becomes articulate in a Gospel or "Book," and every age requires its own voice to cry its latent ideals in the wilderness of confusion—that period of transition from one social era to another.

The Bahá'í Faith has been called the spirit of this age, and Bahá'u'lláh, its Author, is acclaimed by His followers as the Messenger of God for to-day. His revelation deals directly with the problems of the age, spiritually and practically.

The Will and Testament of 'Abdu'l-Bahá, His son, constitutes the "indissoluble link" between the Revelation itself and the world order which that Revelation is destined to promote.

"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 pronuse of this most great Dispensation." (Shoghi Effendi in "The Dispensation of Bahá'u'lláh.")

No human being would claim to-day, to understand fully the Will and Testament of 'Abdu'l-Bahá. To us, "the generation of the half-light," is given only a dim perception of its major features—the main institutions, the most brilliant light and the darkest shade, a clouded vision of the whole and only an intimation of the subtle and bidden relationships between the component bodies.

But because of this we are also given the opportunity to probe that mystery, to seek, in the ever increasing light of this wondrous dawn, to discover more and more of the picture, to attain, by experience of the society which Bahá'u'lláh's almighty Spirit

has already raised, and by striving to pierce the mystery of His Revelation, a clearer vision of that Divine Order of which the Will and Testament is the Charter.

In order to obtain this fuller understanding, it is necessary to approach the Will as one would approach a great work of art; free of all objective conceptions, shapes, colors, institutions, methods, free particularly of any expectation and of the "tales of the past." It is essential to approach the Will, not looking for confirmation of anything of one's own, but waiting only to see what the Author has to say.

With this attitude ever in mind, we may consider the social and political theory of the World Order of Bahá'u'lláh, which is to operate through the provisions and institutions of the Will and Testament of 'Abdu'l-Bahá. It is summed up in the word Theocracy, or, as an earlier dispensation had it, "God Himself shall rule His people." Such a system can neither be entirely democratic, nor aristocratic, nor autocratic. It must, and does, rest on different sanctions and operate through different channels, without, however, discarding what has been found good in human experience.

No modern people will ever think of God as an incarnate Being, administering world affairs from some earthly capital. The conception of Theocracy therefore, in its true sense of rule by the Will of God, is not new to human imagination and hope, but it is definitely new (and as yet remains unknown) to conscious experience. The greatest efforts of peoples, whether exemplified in the once mighty system of Christendom, based on the undoubted primacy of Peter and reinforced by whatever the Roman genius had to offer, or in the slow and empirical growth of the British Constitution, or in the painstaking efforts of the framers of the American Constitution, cannot be said to hear that stamp of perfection which must characterize Theocracy. Nor indeed can it be expected that they should, since such a system is only practicable to a generally mature society. And humanity even now stands only at the gate of that condition, unable to put away its youth and advance joyfully to its destiny.

The attributes of God exist in perfection

only in His Manifestation. "*Whoso hath seen me hath seen the Father*"; "*when I contemplate, O my God, the relationship that bindeth me to Thee, I am moved to proclaim to all created things 'verily I am God; and when I consider my own self, lo, I find it coarser than clay!*'" Therefore, as long as the Manifestation dwells with men, the Will of God may be known without fear of pollution from the channel through which it is revealed. Only seldom, however, is the Manifestation called upon to administer the social order which His Revelation creates.* The problem, therefore, is to protect the word and to find adequate and safe channels for the continuous flow of Divine guidance, after the ascension of the Prophet. This is an essential condition of Theocracy, the *sine qua non* without which any order, no matter how good, lacks the ultimate sanction of the authentic interpretation of the "Book." Little wonder that Muhammad should characterise His Book and His Family (among whom was 'Alí, the appointed successor) as the greatest gifts which He left to His followers. It is upon the Book, the written Word, and its interpretation as authorised by its Author, that a theocratic State must rest.

The unique and peerless feature of the Bahá'í Revelation is that for the first time in history, full and undeniable provision has been made for the protection of the Word and for the continuity of Divine guidance, without in the least constricting that creative force latent in every human soul, and which, when evoked by the Word of God, is the motivating power of civilization. Far from hampering the operation of this mighty force, the World Order of Bahá'u'lláh provides for its fullest expression, and by eliminating "economic" fear, offers it greater scope and a longer period of effective strength. In addition it provides adequate channels for its direction and the overshadowing guidance of the Covenant, so that the excesses and wastefulness and confusion common to the early days of a new vitality, are avoided. Reference is made to such times as the Renaissance, or, on a lesser scale, the settlement of the West in America.

*Notably in the case of Muhammad.



First Bahá'í Study Group of Caracas,
Venezuela, 1944.

The institutions provided by the Bahá'í Revelation to guard the Book from interpolation and to keep open the channel of Guidance, are the Guardianship and the Universal House of Justice, the "twin pillars" of the World Order of Bahá'u'lláh. The Guardian as interpreter of what is in the Book, and the Universal House of Justice as legislator on matters not provided for in the Book, are "both under the care and protection of the 'Abbá Beauty,' under the shelter and unerring guidance of His Holiness, the Exalted One." The close spiritual relationship between these two institutions is commented on later, although it is clearly apparent that this is one of the features of Bahá'u'lláh's World Order at present shrouded in mystery, a mystery which experience and the passage of time will do more to clarify than present meditation.

The Guardianship is another mystery whose full significance will only be discovered by later generations. To us it means, from our own experience, unity, preservation, and an ultimate authority, but to future generations it may mean both more and less. Less because the Universal House of Justice will be fully established and active, and able to exercise those functions which now devolve upon the Guardian; more, by virtue of the reinforcement of the institution through the full development of all the other component parts of the Bahá'í World Order, and because of the extension of its activity from the inspirer, champion and beloved guide of a small and struggling world community, to the full exercise of its

duties and prerogatives as one of the twin pillars sustaining the single social order of the planet.

But we may say something of the significance of this mighty institution in the light of historical experience. In any highly developed, and therefore complex, modern state, guarantee has had to be created or developed for the protection of the constitution. In England the constitution [elusive and undefinable] is guaranteed by the monarchy. The king is the guarantor of the rights and freedom of the individual and the upholder of constitutional authority. In America the Supreme Court fulfils this function."

It is apparent that the most politically mature peoples have realized and tried to meet, the need for safeguarding the basis of their society. Warned by historical experience, where every covenant has eventually been broken, every order eventually corrupted, man still seeks the assured foundation and the house build upon a rock.

This basic need is filled in the Order of Bahá'u'lláh through the unique institution of the Guardianship. Not only is the Guardian the channel of Divine guidance, but he is the protector, the "Guardian of the Cause of God." The Book, the "Mother Book" from which this mighty order springs,

* This is the only similarity of the institutions.



Some of the First Bahá'ís of La Paz, Bolivia.

claims him as its guardian and interpreter, and no other may serve. The Guardian is under the protection of the Manifestation of God, and therefore through him *"the mighty stronghold shall remain impregnable and safe."*

Beyond this the author does not wish to go at present, other commentary on the Guardianship being too nebulous for assured expression.

Here then, based on the inviolable sanction of the Word of God, Divine guidance is given to man in respect of interpretation of what has already been revealed, and in respect of whatever additions to the Book are necessary for the transaction of affairs. It is from these complementary functions of the two main institutions that the flexibility of the Administrative Order is derived. For the interpretation of the Guardian may vary in application (never in principle) while the House of Justice is specifically empowered to repeal and modify its own laws, which form no part of the Book.

The various agencies for bringing this guidance to bear on the energy generated by the action of the creative Word on the souls of men, are dealt with in the text. It is desired to stress here that the guidance and the energy meet in the same institutions and operate through the same channels. This is the spiritual process implied when it is said that Bahá'í institutions are not solely political, social, judicial or religious. They are all these things at the same time, organic, complex, highly developed, mature institutions, and therefore exceedingly difficult to establish and their mysterious operation exceedingly difficult to understand, as the present world community of Bahá'í's knows to its pain and its joy.

Energy is generated from the mass, guidance is diffused from the top; the two, mingling in the arteries of this organic order and spreading throughout its nervous system, constitute its life force.

It should be borne in mind that the Will and Testament is an integral part of Scripture and can no more be divorced from the rest of 'Abdu'l-Bahá's utterances than can any part of the creative Word from the whole Revelation. It should be remembered too that the Master's other statements on

the functions of Houses of justice, on consultation, on the general conduct of affairs, on the rights and obligations of individuals, are of equal importance to the World Order of Bahá'u'lláh. But the Will and Testament is the clear and authentic charter of this Order; it establishes its institutions and defines its relationships.

Through this document the rights of all are protected, authority is upheld and power delegated. It is no less than the charter of world civilization, the Bill of Rights of all mankind.

In the World Order of Bahá'u'lláh, power and initiative are vested in the people. The power is expressed through the control of all local affairs by the local House of Justice—a body elected from the residents in each locality, which must present its records periodically (every 19 days) and seek the advice, opinions and comment of the community which it serves. Initiative is evoked by the direct injunction of Bahá'u'lláh on each individual to engage in *"some one occupation, such as arts, crafts, trades, professions and the like."* *"We have made this, your occupation, identical with the worship of God, the True One."*

It is also a basic teaching of Bahá'u'lláh that whatever is given by God—His Revelation, Guidance, Knowledge—is in direct proportion to the receptive capacity of mankind. Therefore to some extent—certainly within the space of one dispensation—man is the arbiter of his own destiny. For the gifts and bounties available are conferred according to his efforts. *"Whoso maketh efforts for us, him will we cause the faithful spirit. . . ."* So that the only limit set to the outward expression of the sovereignty of the Manifestation, is the state of development of man's power to respond to the Word of God. This power is his highest faculty, and in this dispensation it reaches maturity. This motivating power of society, arising from the people, remains vested in the people by the institutions and ordinances of Bahá'u'lláh.

The Manifestation of God is the Source of all. Through Him power and initiative are evoked in the mass of mankind. Through His Covenant, specifically centred in 'Abdu'l-Bahá interpretation and protection

is given. Through the Will and Testament of 'Abdu'l-Bahá the Covenant is preserved and extended for the whole length of the dispensation. Authority and Divine guidance are vested in the House of Justice, and guarantee and Divine guidance are vested in the Guardian. A close relationship is revealed between the component and integral parts of the World Commonwealth.

This then is Theocracy. Power and initiative evoked by the Word of God; authority conferred by the Word of God; guarantee and guidance given and maintained by the Word of God. Everything rests on the creative Word and God Himself rules His people.

Such a comprehensive and unquestionably authorised system is new to human experience. Neither the Christian Faith, nor Islám, can claim the written, undisputable authority of the Manifestation of God for any system within their folds. Consequently their socially creative power is paralyzed by the spirit of modern criticism, and they are unable to make any significant contribution to the reorganization of world society. Sincere and altruistic as is the desire of many within these Faiths, and of many in the other great religious systems of the planet, those very systems arrest the vision of their members at their own borders, so that there is small hope of their aspirations being realized, save through the Most Great Covenant whose promise is enshrined within their Holy Books.

'Abdu'l-Bahá's Will and Testament is divided into three parts, each apparently written at different times, the last two some time later than the first part. It is a matter of inference that parts two and three were added by the Master after two particularly flagrant violations by the traitorous members of His own Family. Part 1 has the following note at the end: "*This written paper hath for a long time been preserved underground, damp having affected it. When brought forth to the light, it was observed that certain parts of it were injured by the damp, and the Holy Land being sorely agitated it was left untouched.*"

Parts 2 and 3 each recount fresh violations of the Covenant and dwell upon the importance of preserving the Faith. The

Guardian and the Universal House of Justice are mentioned in each part.

Some conception of the trials which 'Abdu'l-Bahá faced may be gathered by a single perusal of the Will; from such sentences as this: "*O dearly beloved friends! I am now in very great danger and the hope of even an hour's life is lost to me.*" Under such conditions the Master's only thought was for the friends and the preservation of the Faith. He prays for both, sends His love and confers His blessing, and ends with mention of the Guardian.

We now come to the text.

The opening paragraph serves as introduction to the high theme which is to follow, and reveals its main outline. That outline is the Covenant of Bahá'u'lláh.

"*All praise to Him . . .*" this refers to Bahá'u'lláh, "*. . . Who by the shield of His Covenant hath guarded the Temple of His Cause from the darts of doubtfulness . . .*" The Covenant, which shields the Faith from schism and protects it from the violators, is inseparable from the name of 'Abdu'l-Bahá, whose Will and Testament is as essential a part of it as is the Will and Testament of Bahá'u'lláh.

The main theme of the Covenant is protection of the Word and the continuity of Divine guidance. In the Testament of Bahá'u'lláh this theme has a single expression, 'Abdu'l-Bahá, the Greatest Branch, the Centre of the Covenant. In the Will and Testament of 'Abdu'l-Bahá it has two expressions, the Guardianship and the Universal House of Justice.

This second paragraph bears much meditation. In itself it is a complete statement, perfectly constructed and fitting into the whole Will and Testament as an integral unit. It begins with the Guardian and ends with the Guardian, but not before every member of the great world order, destined to rise on this Charter, has been included. "*Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote Tree, grown out, blest, tender, verdant, and flourishing from the Twin Holy Trees. . . .*" The "*primal branch*" is Shoghi Effendi; the Divine and Sacred Lote-Tree is the Manifestation of God (specifically Bahá'u'lláh in this in-

stance) and the Twin Holy Trees are Bahá'u'lláh and the Báb, Shoghi Effendi being descended from both houses, that of the Báb through his father, that of Bahá'u'lláh through his mother.

This is the first mention of the Guardian and follows immediately upon the praise to Bahá'u'lláh and His Covenant. Note the tender and loving language which the Master uses, and then consider the next part of this long sentence: "*The most wondrous, unique and priceless pearl that doth gleam from out the twin surging seas. . .*" This is 'Abdu'l-Bahá's testimony to the first Guardian. The Twin surging Seas again designate Bahá'u'lláh and the Báb. We may note here that throughout Bahá'í Scripture, the Divine Lote Tree, the Ocean, the Nightingale, are symbols of the Manifestation of God, and that whenever the twin symbols are used, reference is made to the two Manifestations of this Dispensation, Bahá'u'lláh and the Báb.

The statement now continues with mention of others in the Faith upon whom "*salutation and praise*" is invoked. ". . . the offshoots of the Tree of Holiness," that is Bahá'u'lláh's children; ". . . the twigs of the Celestial Tree," descendants and members of His Family and of that of the Báb; ". . . they that in the day of the Great dividing have stood firm in the Covenant." This refers to the ascension of Bahá'u'lláh when many sought leadership and violated the explicit written Covenant. The great dividing was between those who were steadfast and the violator, and bears no reference whatever to a schism. As time has shown, the Covenant flourished and the violators came to nothing. Next are the Hands (pillars) of the Cause of God, those who have spread the Message and "*stood for righteousness in this world, and kindled the Fire of the love of God in the very hearts and souls of His servants.*" Finally "*them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after my passing shineth from the Dayspring of Divine guidance—for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees.* Here is a definite assurance that after the passing of 'Abdu'l-Bahá, Divine guidance will be given through the

Guardian, a written statement made even more explicitly later, unique in the religious history of the world.

The paragraph closes: "*Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.*" How great is this passage, how perfect in composition, how beautiful in design. Opening with the theme of the Guardianship, continuing throughout the whole body of believers, it returns easily and smoothly to its theme, carries it to a great crescendo, stops, and then concludes with that thunderous chord, "*Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.*"

Some comment is necessary on the term "*all mankind.*" Not only the believers, but every human being is under the shadow of the Guardian. This is not difficult to realise when we understand that the Manifestation of God is the Tree upon which all human beings are the leaves. We all belong to that Tree, consciously, unconsciously, or even unwillingly. The Manifestation is the Lord of the Age and "*all else are servants unto Him and do His bidding.*" Direct from the Manifestation by His explicit will, through the centre of the Covenant, the light of Divine guidance continues to shine through the Guardian, and will do so until God is again manifested "*in the noble form of the human temple.*"

All development is of the spirit. The milestones of progress . . . what we call events . . . are reached first in the spiritual world and later objectified in human affairs. Thus the sovereignty of Christ was a spiritual fact at the time of His Manifestation, but there was a lag of some hundreds of years before human consciousness caught up with it. It is so to-day with the sovereignty of Bahá'u'lláh, and therefore with the Guardianship of Shoghi Effendi.

'Abdu'l-Bahá continues by urging the friends to protect the Faith of God, a duty which can be accomplished, as He states later, by "*obedience to him who is the Guardian of the Cause of God.*" He recounts the martyrdoms of the early believers and some of the afflictions heaped upon Bahá'u'lláh and the Báb. "*Ten thousand souls. . .*"; a constant perusal of 'Abdu'l-Bahá's writings leads one to feel that the term is not

intended exactly, but means a great number.

The Will continues with an account of the base treason of Yahya, Bahá'u'lláh's half-brother, a tale known only too well by those who have wept for the afflictions of the Blessed Beauty. The dark story is not complete however; by no means. Muhammad 'Alí, the "centre of sedition," the "prime mover of mischief"; Badi'u'lláh, too weak for constancy in faith or treason; Shuá'u'lláh, "in concert with others," plot and scheme and work mischief with all their might, motivated by black hatred deep in their miserable natures which impels them to oppose the Light of God and to attempt to destroy the Centre of the Covenant. The story of their countless machinations is surely without equal. Little wonder the Master sought refuge with the Almighty Father Whose Light found so perfect an expression in Him. " . . . Graciously assist me, through my love for Thee, that I may drink deep of the chalice that brimmeth over with faithfulness to Thee and is filled with Thy bountiful Grace. . . . Lord! Shield Thou from these Covenant breakers the mighty stronghold of Thy Faith and protect Thy secret sanctuary from the onslaught of the ungodly. Thou in truth art the Mighty, the Powerful, the Gracious, the Strong."

He next proclaims that Muhammad 'Alí is "cut off from the Holy Tree"; expelled from the community of the believers, for whom He reveals a prayer. "O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful eye of Thy loving kindness from all rancor, hate and envy, shelter them in the impregnable stronghold of Thy Cause and, safe from the darts of doubtfulness, make them manifestations of Thy glorious signs, illumine their faces with the effulgent rays shed from the Dayspring of Thy Divine Unity, gladden their hearts with the verses revealed from Thy Holy Kingdom, strengthen their loins by Thine all swaying power that cometh from Thy realm of glory. Thou art the All-Bountiful, the Protector, the Almighty, the Gracious."

Now, having established the Guardianship, and exposed the violators (whose crimes He concealed when they affected only Him-

self), He exhorts the friends in the strongest language to engage in teaching the Cause far and wide, "that throughout the East and the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be diffused, that faces may shine radiantly, hearts be filkd with the Divine spirit and souls be made heavenly." "It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime and travel throughout all regions." And in the midst of such activity He wishes the friends "to achieve renown in the world wherever they go." On another occasion He said, "I desire for you distinction."

"The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps."

The remainder of Part 1 delineates the main features of the Administrative Order. The Guardian is named and appointed. All the "branches," "twigs," "hands," and believers must "turn unto Shoghi Effendi . . . as he is the sign of God, the chosen branch, the guardian of the Cause of God." "He is the expounder of the Wmds of God and after him will succeed the first-born of his lineal descendants." Thus the authority of the interpreter, 'Abdu'l-Bahá, is conferred upon the Guardian. (The succession is amplified later.)

Immediately following this the Guardian is declared to be "under the care and protection of the Abbá Beauty (Bahá'u'lláh) under the shelter and unerring guidance of His Holiness, the Exalted One" (the Báb). The command of obedience to the Guardian and to the Universal House of Justice, which is under the same protection and guidance, is as strong and emphatic as any-



First Spiritual Assembly of the Bahá'ís of Bogota, Colombia, 1944, with Mrs. Dorothy Baker, representing the Inter-America Committee.

thing found in the Master's Writings, and the passages require constant reading to allow their forcefulness to sink in.

The succession is established, calling into the picture another institution, that of the Hands of the Cause of God. The Guardian must, in his own lifetime, nominate his successor (previously designated as his first born son). The Hands of the Cause of God are to elect nine from their own number, and this body of nine, by secret vote, must approve of the Guardian's nomination, unanimity or majority vote prevailing. Should they not uphold the nomination, the Guardian must appoint "*another branch to succeed him*." This means a descendant of Bahá'u'lláh.

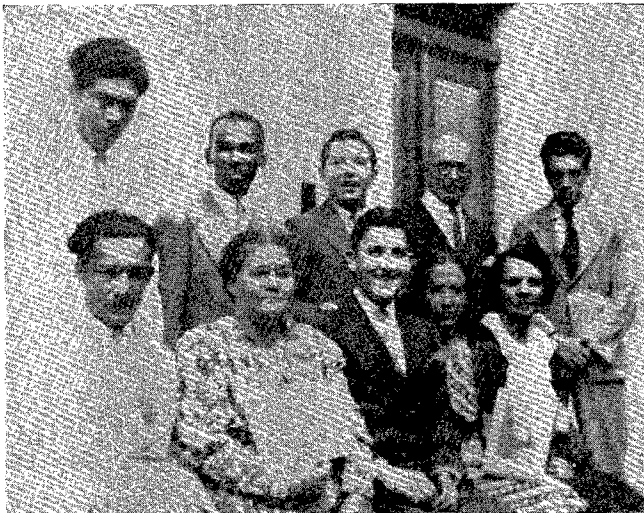
The Hands of the Cause are all appointed by the Guardian, men and women of exalted spiritual character. 'Abdu'l-Bahá describes them thus: Their duties are "*to diffuse the Divine fragrances, to edify the souls of men, to promote learning, to improve the character of all men, and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.*"

The whole body of the Hands of the Cause is under "*the direction of the Guar-*

dian of the Cause of God." but the small body of nine which they elect from among themselves "*shall at all times be occupied in the important services in the work of the Guardian of the Cause of God.*" Thus the Guardianship has an attendant body of helpers, elected from the spiritual aristocracy of mankind, and the Guardian also has at his direction spiritually exalted characters throughout the planet, wherever he may be guided to appoint them.

There is nothing in the Will and Testament from which to infer that the Hands of the Cause have any political, social, or economic privilege. They are spiritual advisers and teachers and must obey the Houses of Justice like any other believer. It may be meant that they are to be supported from *Huqúq* as this money is to be expended "*for the diffusion of the fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal,*" which are the duties of the Hands of the Cause. The Guardian's interpretation will decide that, but in any case the non-ecclesiastical character of the Faith is not changed, since the direction of affairs, administration of the House of Worship, meetings and celebration of festivals and anniversaries, remain the inviolable right

THE BAHÁ'Í WORLD



First Spiritual Assembly of the Bahá'ís of Tegucigalpa, Honduras, 1942.

of the Houses of Justice in each locality.

The purpose for which all these forces are to be mobilised is "*that the existent world may become even as the Abbá Paradise, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as me bome. Should differences arise they shall be amicably and conclusively settled by the Supreme Tribunal, that shall include members from all the governments and peoples of the world.*"

Here is the first, and only mention of this important institution in the Will and Testament. A World Court of arbitration, Supreme Tribunal, drawing its members from all nations will, as the Guardian has already written "adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system."

Throughout the Will and Testament, as

indeed throughout all 'Abdu'l-Bahá's writings, there breathes that ideal of boundless love, of reconciliation, amity and universality, of which He was the perfect Exemplar. This is nowhere more apparent than in this mighty Charter, where the intrigues and hatred of the Covenant breakers have to be exposed, and the organism kept healthy by their expulsion. However strong and vehement the Master's denunciation of the violators of the Covenant, there is only prayer and forgiveness for the oppressors of 'Abdu'l-Bahá. The breakers of the Covenant are consigned to the wrath of God, but for these same people, the contemptible enemies of 'Abdu'l-Bahá, there is only this: "O my Lord! Have mercy upon them, shield them from all afflictions in these troubled times and grout that all trials and hardship may be the lot of this Thy servant that bath fallen into this darksome pit. . . . O God! my God! lowly, suppliant and fallen upon my face, I beseech Thee with all the ardor of my invocation to pardon whosoever bath hurt me, forgive him that bath

conspired against me and offended me, and wash away the misdeeds of them that have wrought injustice upon me. . . ."

His prayers for the believers and the Cause are fervent and simple. For protection from self and passion, for safety from the violators. He now exhorts them: "O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving-kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showery of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving kindness of the servants of the One True God must be bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted."

"Wherefore, O my loving friends, consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, goodwill and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Bahá, that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity to them, should they be unjust towards you show justice towards them, should they keep aloof from you attract them to yourself, should they show their enmity be friendly towards them, should they poison your lives sweeten their

souls, should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere. Such are the attributes of the truthful."

This quotation will serve to remind us that the World Order of Bahá'u'lláh is no mere system to be laid over a dead society. Its motivating force, its life, its breath, is the love and service of God; the Administrative Order is the Divinely appointed scheme by which the mature expression of such spiritual force may find its fullest expression.

'Abdu'l-Bahá deals next with the House of Justice, explaining that He means the Universal House of Justice "which God hath ordained as the source of all good and freed from all error." This refers to its establishment by Bahá'u'lláh Himself and to its being under the same protection and guidance as overshadow the Guardian. "It must be elected by universal suffrage"; a direction later specified to mean that the members of the National Houses of Justice must constitute the electorate of the supreme Universal House. The Master states the qualities which the voters must consider when electing this world government. "Its members must be the manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind."

The close and indissoluble relationship between the two "Pillars" of Bahá'u'lláh's World Order, the twin institutions of the Guardianship and the Universal House of Justice, is now more clearly revealed than formerly, when they were linked together "under the care and protection of the *Abbá Beauty*, under the shelter and unerring guidance of His Holiness, the *Exalted One*." The Guardian, whose duty of interpretation has already been laid down, is appointed permanent head of the Universal House of Justice. He must attend its deliberations or send someone to represent him. He has "at his own discretion, the right to expel" any member who commits a sin "injurious to the common weal." The obvious comment is that the guidance which is given to the institution does not descend to individuals by right of membership. Only the Guardian has this individual protection. The House of Justice, however, has its own defined func-

tions, upon which the Guardian may not encroach. "If enacteth all ordinances *and regulations* that are not to be *found* in the *explicit* Holy Text. By this body all the *difficult* problems are to be resolved. . . . This *House of Justice enacteth the laws and the government enforceth* them." The House of Justice deliberates on all matters not in the Book, and legislates, majority vote prevailing. The Guardian has one vote and no power of veto. Should he believe an adopted measure to be contrary to the spirit of the Faith, he will most certainly ask for a reconsideration, and it is impossible to imagine the House of Justice not seeking the true spiritual foundation of the matter in consultation with the Guardian.

It is noteworthy too that just as both institutions receive the same Divine care and protection, so the Guardian, by virtue of his membership, partakes of the authority vested in the House of Justice, although he has no individual legislative power.

These twin pillars of the World Order of Bahá'u'lláh, acting in close harmony, yet within clearly defined spheres, ensure the continuity of Divine guidance not only with respect to interpretation of the revealed Word, but also with respect to the practical application of the spiritual principles of the Faith to world affairs, as well as to legislative on those matters which Bahá'u'lláh has "deliberately left" out of "the body of His legislative and administrative ordinances." Authority therefore is vested in the House of Justice, according to the Will of Bahá'u'lláh and the Will and Testament of 'Abdu'l-Bahá. Guarantee, or guardianship, comes from the Guardian by virtue of his interpretation of the Word of God, the bedrock on which the whole structure is raised. We have already shown that power and initiative reside in the mass of believers—in the people—who constitute the seedbed of human development.

This paragraph about the House of Justice concludes with a statement which penetrates deep into the muddle and confusion of modern administration, and yet bears that stamp of deep wisdom, simplicity. "The legislative body *must reinforce the executive, the executive must aid and assist the legislative* body, so that *through* the close *union* and

harmony of these two *forces*, the *foundation* of fairness and justice *may* become firm and strong, that all *the* regions of the world may *become even* as Paradise itself."

The executive body is composed in part of the National and Local Houses of Justice, but there will undoubtedly be a permanent executive service, such as some countries already have, and such as the League of Nations has already foreshadowed in its committees on nutrition, drug and white slave traffic, wage standards, education, and in the secretariat of its own council.

The mandate of the Universal House of Justice is clear and definite. It must deliberate upon "*all problems* that are obscure *and matters that* me not *expressly* recorded *in the* Book. Whatsoever they *decide* has *the same effect* as the text itself." But in spite of such compelling authority bestowed upon it, its enactments are not in the same station as the Word of God, a distinction which the Master clearly upholds and of which he shows the implication. The decisions and laws formulated by the House of Justice may be abrogated by the House of Justice, whereas the text of the Book remains supreme and inviolate throughout the Dispensation.

The membership of the House of Justice will change, but the institution is created by Bahá'u'lláh. The Guardian, by virtue of his permanent membership, gives to it that continuity of vision and disinterestedness which is so strong a feature of monarchy.

The National House of Justice, or "secondary" House as it is termed in the Will, is 'Abdu'l-Bahá's own contribution to the institutions of the world order. The Universal and Local Houses were designed by Bahá'u'lláh, but it is the Master who institutes the intermediary or secondary body. ". . . in all countries, a *secondary House of Justice must* be instituted, *and these secondary Houses of Justice must* elect the *members* of the Universal one."

"Huqúq," or the fixed money offering ordained by Bahá'u'lláh is to be offered "*through the Guardian of the Cause of*

* For 'Abdu'l-Bahá's further discussion of the relationship between these two functions see His essay on politics, published in English as "*The Mysterious Forces of Civilization.*"

God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word for benevolent pursuits and for the common weal." The amount is not mentioned here (actually it is one nineteenth of income after expenses have been deducted) but the Master tells the friends that God is independent of all created things, and that this offering is a favor from Him which "causeth the people to become firm and steadfast and draweth Divine increase upon them."

The machinations of Muhammad 'Alí and his fellow conspirators were a constant source of danger to the Master, and at one time He was constrained to write the following: "This wronged one hath in no wise borne, nor doth he bear a grudge against anyone; towards none doth he entertain any ill-feeling and uttereth no word save for the good of the world. My supreme obligation, however, of necessity, prompteth me to guard and preserve the Cause of God. Thus with the greatest regret I counsel you saying: Guard ye the Cause of God, protect His Law and have the utmost fear of discord. This is the foundation of the belief of the people of Bahá (may my life be offered up for them). 'His Holiness, the Exalted One (the Báb) is the Manifestation of the unity and Oneness of God and the forerunner of the Ancient Beauty. His Holiness the Abbá Beauty (may my life be a sacrifice for His steadfast friends) is the supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others me servants unto Him and do His bidding."

The final sentence is a direct repudiation of the charge which the violators made, that 'Abdu'l-Bahá, by claiming to be in the same station as the Manifestation, proved Himself an imposter according to the terms of Bahá'u'lláh's Will, which stated clearly that after Him no Manifestation should appear for a full thousand years. (It is interesting to note their time honored method of using certain sentences for perverted ends whilst utterly ignoring the main substance.) It was a few of the Master's own followers, who in their immaturity and overwhelming love, unwittingly lent assistance to this charge, by insisting on the same station for

'Abdu'l-Bahí, Whom they had seen and to Whom they had delivered their hearts, as for Christ and Bahá'u'lláh Who were remote, and could not even in imagination surpass their perfect Master. It is an understandable view. The child models its unknown Father in heaven upon its known father, and many have mistaken the perfect expression for the reality. It is understandable even in view of the Master's repeated statements to the contrary, although here understanding falls short of charity, for there is surely something of egotism in maintaining one's own opinion at the cost of regarding the statements of the Centre of the Covenant as veils to shield the Truth from unworthy ones. Be that as it may, it lent some countenance to the violators, who were not slow to wrest whatever support they could from the fact of a few devoted believers regarding 'Abdu'l-Bahá as Christ. Thus the Cause of God suffers as much, or more, "from the unwisdom of its friends" as the Guardian puts it, than from the hatred of its enemies.

The Will concludes with a re-statement of its major theme—*the Guardianship of Shoghi Effendi.* "O ye the faithful loved ones of 'Abdu'l-Bahá. It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from, and the fruit given forth by the two beloved and Divine Lote Trees, that no dust of despondency may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree."

"For he is, after 'Abdu'l-Bahá, the guardian of the Cause of God; the *Afnán*, the Hands of the Cause and the beloved of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá'u'lláh) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular convictions. All

must seek guidance and turn unto the Centre of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error."

"The glory of Glories rest upon you."

The sentence "to none is given the right to put forth his own opinion or express his particular convictions" cannot be lifted from its context and applied to anything else but the succession. Indeed such a statement in any other setting would be a direct contradiction of the Bahá'í principle of consultation and a complete denial of the God given right of free speech. It refers only to the appointment of the first Guardian, about which no one must quibble. By now, of course, all likelihood of such a thing is past, but the pitiful experiences of 'Abdu'l-Bahá proved only too clearly how the darkness in human nature is ever on the watch to take advantage of a sudden hiatus, caused by the removal from mortal sight of such a Figure as the Báb or Bahá'u'lláh. He wished to prevent a repetition of those dreadful days. History proves that He did so, and the Covenant which revolved around I-lim, was not broken. Violated by many, as traitors are counted, by few as the faithful are numbered, the mighty stronghold remained "impregnable and safe," unbroken and unimpaired in its efficacy as a shelter for all mankind. Rather did it gain in strength through the casting off of inorganic elements, but at the cost of such tribulation to the Founders of the Faith as only the Holy Ones can bear.

We may wonder what happens to "Judas" in each dispensation. What of the mob that cries "crucify Him"; that assembles on the roof tops of Tabriz to watch His execution; that howls for blood and is hardly calmed by His bastinado; the mob that picks up stones to hurl at Majesty in chains. These qualities are manifested during each revelation, and must be, in order that the victory over death may be won again by that transcendent "pure and stainless soul," the Manifestation of God. The vessels of darkness doubtless are broken; so that the Light may enter. "Father forgive them for they know not what they do."

For those who sin against the Holy Ghost, that is recognise the Truth and receive its light, and then set themselves against it with the power which it has given them, we are told in the Gospel there is no forgiveness. To the Bahá'í, eternity means the duration of a dispensation, at the end of which time there is a "new heaven and a new earth" and "all things are made new." Maybe this tortured being, conscious of God but excluded from "heaven" is given another chance at the day of judgment, when the Lord of the Age purifies all things.

. . . .

The more frequently one reads the Will and Testament the more is one intrigued and delighted by its artistic and æsthetic qualities. Its construction, form, design and unity all proclaim it the work of a creative, superbly balanced mind—as between the subjective values and objective forms. Written under stress and difficulty it never loses that mysterious quality which can elevate a painting or musical work to the realm of art.

Briefly the main design is the kingdom of God on earth; the theme, stated immediately after the introduction is Divine protection and guidance, a theme which has two phases, the Guardianship, and the Universal House of Justice, a theme which is repeated in each part of the work, which is perceptible in the many variations (principles of action and subsidiary institutions) and is itself expanded and developed in the main body of the work. It provides the closing sentence of the document. Dramatic value and contrast are provided by the opposition of the violators, a shade so black and strong as to "threaten to subvert the Divine edifice itself." Over all is the glory of Bahá'u'lláh, and throughout, in the repetition of the major and minor themes, in the trials and persecutions of the Great Ones, in the all-conquering love showered on friend and foe alike, breathes that spirit of harmony and high drama, the Day and Night of the cosmos, which, by the creation of form in wood or stone, paint or music, language or social order, we humans strive perpetually to enshrine.

THE PROMISED DAY IS COME

BY SHOGHI EFFENDI

TO *the beloved of God and the handmaids of the Merciful throughout the West.*

Friends and fellow-heirs of the Kingdom of Bahá'u'lláh:

A tempest, unprecedented in its violence, unpredictable in its course, catastrophic in its immediate effects, unimaginably glorious in its ultimate consequences, is at present sweeping the face of the earth. Its driving power is remorselessly gaining in range and momentum. Its cleansing force, however much undetected, is increasing with every passing day. Humanity, gripped in the clutches of its devastating power, is smitten by the evidences of its resistless fury. It can neither perceive its origin, nor probe its significance, nor discern its outcome. Bewildered, agonized and helpless, it watches this great and mighty wind of God invading the remotest and fairest regions of the earth, rocking its foundations, deranging its equilibrium, sundering its nations, disrupting the homes of its peoples, wasting its cities, driving into exile its kings, pulling down its bulwarks, uprooting its institutions, dimming its light, and harrowing up the souls of its inhabitants.

"The time for the destruction of the world and its people," Bahá'u'lláh's prophetic pen has proclaimed, "hath arrived." "The hour is approaching," He specifically affirms, "when the most great convulsion will have appeared." "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!'" "Soon shall the blasts of His chastisement beat upon you, and the dust of hell ensbroud you." And again: "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake." "The day is approaching when its (civilization) flame will devour the cities, when the Tongue of Grandeur will proclaim: 'The Kingdom is God's, the Almighty, the All-Praised!'" "The day will soon come," He, referring to the foolish ones of the earth, has written, "whereon they will cry out for help and

receive no answer." "The day is approaching," He moreover has prophesied, "when the wrathful anger of the Almighty will have taken hold of them. He, verily, is the Omnipotent, the All-Subduing, the Most Powerful. He shall cleanse the earth from the defilement of their corruption, and shall give it for an heritage unto such of His servants as are nigh unto Him."

"As to those who deny Him Who is the Sublime Gate of God," the Báb, for His part, has affirmed in the Qayyúmu'l-Asmá', "for them We have prepared, as justly decreed by God, a sore torment. And He, God, is the Mighty, the Wise." And further, "O peoples of the earth! I swear by your Lord! Ye shall act as former generations have acted. Warn ye, then, yourselves of the terrible, the most grievous vengeance of God. For God is, verily, potent over all things." And again: "By My glory! I will make the infidels to taste, with the hands of My power, retributions unknown of any one except Me, and will waft over the faithful those muscenced breaths which I have nursed in the midmost heart of My throne."

Dear friends! The powerful operations of this titanic upheaval are comprehensible to none except such as have recognized the claims of both Bahá'u'lláh and the Báb. Their followers know full well whence it comes, and what it will ultimately lead to. Though ignorant of how far it will reach, they clearly recognize its genesis, are aware of its direction, acknowledge its necessity, observe confidently its mysterious processes, ardently pray for the mitigation of its severity, intelligently labor to assuage its fury, and anticipate, with undimmed vision, the consummation of the fears and the hopes it must necessarily engender.

This Judgment of God

This judgment of God, as viewed by those who have recognized, Bahá'u'lláh as His Mouthpiece and His greatest Messenger on earth, is both a retributory calamity and an act of holy and supreme discipline. It is at



Kaiser Wilhelm I

once a visitation from God and a cleansing process for all mankind. Its fires punish the perversity of the human race, and weld its component parts into one organic, indivisible, world-embracing community. Mankind, in these fateful years, which at once signalize the passing of the first century of the Baha'i Era and proclaim the opening of a new one, is, as ordained by Him Who is both the Judge and the Redeemer of the human race, being simultaneously called upon to give account of its past actions, and is being purged and prepared for its future mission. It can neither escape the responsibilities of the past, nor shirk those of the future. God, the Vigilant, the Just, the Loving, the All-Wise Ordainer, can, in this supreme Dispensation, neither allow the sins of an unregenerate humanity,

whether of omission or of commission, to go unpunished, nor will He be willing to abandon His children to their fate, and refuse them that culminating and blissful stage in their long, their slow and painful evolution throughout the ages, which is at once their inalienable right and their true destiny.

"Bestir yourselves, O people," is, on the one hand, the ominous warning sounded by Bahá'u'lláh Himself, *"in anticipation of the days of Divine Justice, for the promised hour is now come."* *"Abandon that which ye possess, and seize that which God, Who layeth low the necks of men, hath brought. Know ye of a certainty that if ye turn not back from that which ye have committed, chastisement will overtake you on every side, and ye shall behold things more grievous*



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than that which ye beheld aforesaid." And again: "We have fired a time for you, O people! If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe indeed is the chastisement with which your Lord will then chastise you!" And again: "God assuredly dominateth the lives of them that wronged Us, and is well aware of their doings. He will most certainly lay hold on them for their sins. He, verily, is the fiercest of Avengers." And finally, "O ye peoples of the world! Know verily that an unforeseen calamity is following you and that grievous retribution awaiteth you. Think not the deeds ye have committed have been blotted from My sight. By My Beauty! All your doings hath My pen graven with

open characters upon tablets of chrysolite."

"The whole earth," Bahá'u'lláh, on the other hand, forecasting the bright future in store for a world now wrapt in darkness, emphatically asserts, "is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings." "The time is approaching when every created thing will have cast its burden. Glorified be God Who hath vouchsafed this grace that encompasseth all things, whether seen or unseen!" "These great oppressions," He, moreover, foreshadowing humanity's golden age, has written, "are preparing it for the advent of the Most Great Justice." This Most Great Justice is indeed the Justice upon which the

structure of the Most Great Peace can alone, and must eventually, rest, while the Most Great Peace will, in turn usher in that Most Great, that World Civilization which shall remain for ever associated with Him Who beareth the Most Great Name.

Beloved friends! Well nigh a hundred years have elapsed since the Revelation of Bahá'u'lláh dawned upon the world—a Revelation, the nature of which, as affirmed by Himself, "none among the Manifestations of old, *except* to a prescribed degree, bath ever completely apprehended." For a whole century God has respited mankind, that it might acknowledge the Pounder of such a Revelation, espouse His Cause, proclaim His greatness, and establish His Order. In a hundred volumes, the repositories of priceless precepts, mighty laws, unique principles, impassioned exhortations, reiterated warnings, amazing prophecies, sublime invocations, and weighty commentaries, the Bearer of such a Message has proclaimed, as no Prophet before Him has done, the Mission with which God had entrusted Him. To emperors, kings, princes and potentates, to rulers, governments, clergy and peoples, whether of the East or of the West, whether Christian, Jew, Muslim, or Zoroastrian, He addressed, for well-nigh fifty years, and in the most tragic circumstances, these priceless pearls of knowledge and wisdom that lay hid within the ocean of His matchless utterance. Forsaking fame and fortune, accepting imprisonment and exile, careless of ostracism and obloquy, submitting to physical indignities and cruel deprivations, He, the Vice-gerent of God on earth, suffered Himself to be banished from place to place and from country to country, till at length He, in the Most Great Prison, offered up His martyred son as a ransom for the redemption and unification of all mankind. "We verily," He Himself has testified, "*have not fallen* short of *Our* duty to exhort men, and to deliver that *wherewith* I was bidden by God, *the Almighty*, the All-Praised. *Had* they hearkened unto Me, *they would have* beheld the earth another *earth*." And again: "*Is there any excuse 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,

and yet the people are wrapped in a strange sleep!"

What Response to His Call?

How—we may well ask ourselves—has the world, the object of such Divine solicitude, repaid Him Who sacrificed His all for its sake? What manner of welcome did it accord Him, and what response did His call evoke? A clamor, unparalleled in the history of *Shi'ih Islám*, greeted, in the land of its birth, the infant light of the Faith, in the midst of a people notorious for its crass ignorance, its fierce fanaticism, its barbaric cruelty, its ingrained prejudices, and the unlimited sway held over the masses by a firmly entrenched ecclesiastical hierarchy. A persecution, kindling a courage which, as attested by no less eminent an authority than the late Lord Curzon of Kedleston, has been unsurpassed by that which the fires of Smithfield evoked, mowed down, with tragic swiftness, no less than twenty thousand of its heroic adherents, who refused to barter their newly-born faith for the fleeting honors and security of a mortal life.

To the bodily agonies inflicted upon these sufferers, the charges, so unmerited, of Nihilism, occultism, anarchism, eclecticism, immorality, sectarianism, heresy, political partisanship—each conclusively disproved by the tenets of the Faith itself and by the conduct of its followers—were added, swelling thereby the number of those who, unwittingly or maliciously, were injuring its cause.

Unmitigated indifference on the part of men of eminence and rank; unrelenting hatred shown by the ecclesiastical dignitaries of the Faith from which it had sprung; the scornful derision of the people among whom it was born; the utter contempt which most of those kings and rulers who had been addressed by its Author manifested towards it; the condemnations pronounced, the threats hurled, and the banishments decreed by those under whose sway it arose and first spread; the distortion to which its principles and laws were subjected by the envious and the malicious, in lands and among peoples far beyond the country of its origin—all these are but the evidences of the treatment meted out by a generation sunk in self-content, careless of its God, and oblivious of the

omens, prophecies, warnings and admonitions revealed by His Messengers.

The blows so heavily dealt the followers of so precious, so glorious, so potent a Faith failed, however, to assuage the animosity that inflamed its persecutors. Nor did the deliberate and mischievous misrepresentations of its fundamental teachings, its aims and purposes, its hopes and aspirations, its institutions and activities, suffice to stay the hand of the oppressor and the calumniator, who sought by every means in their power to abolish its name and extirpate its system. The hand which had struck down so vast a number of its blameless and humble lovers and servants was now raised to deal its Founders the heaviest and cruelest blows.

The Bib—"the Point" as affirmed by Bahá'u'lláh, "round Whom the realities of the Prophets and Messengers revolve"—was the One first swept into the maelstrom which engulfed His supporters. Sudden arrest and confinement in the very first year of His short and spectacular career; public affront deliberately inflicted in the presence of the ecclesiastical dignitaries of Shiráz; strict and prolonged incarceration in the bleak fastnesses of the mountains of Adhírbáyján; a contemptuous disregard and a cowardly jealousy evinced respectively by the Chief Magistrate of the realm and the foremost minister of his government; the carefully staged and farcical interrogatory sustained in the presence of the heir to the Throne and the distinguished divines of Tabriz; the shameful infliction of the bastinado in the prayer-house, and at the hands of the Shaykhu'l-Islám of that city; and finally suspension in the barrack-square of Tabriz and the discharge of a volley of above seven hundred bullets at His youthful breast under the eyes of a callous multitude of about ten thousand people, culminating in the ignominious exposure of His mangled remains on the edge of the moat without the city gate—these were the progressive stages in the tumultuous and tragic ministry of One Whose age inaugurated the consummation of all ages, and Whose Revelation fulfilled the promise of all Revelations.

"I swear by God!" the Báb Himself in His Tablet to Muhammad Sháh has written, "Shouldst thou know the things which in the

space of these four years have befallen Me at the hands of thy people and thine army, thou wouldst hold thy breath from fear of God. . . . Alas, alas, for the things which have touched Me! I swear by the Most Great Lord! Wert thou to be told in what place I dwell, the first person to have mercy on Me would be thyself. In the heart of a mountain is a fortress (Mákú) . . . the inmates of which are confined to two guards and four dogs. Picture, then, My plight. . . . In this mountain I have remained alone, and have come to such a pass that none of those gone before Me have suffered what I have suffered, nor any transgressor endured what I have endured!"

"How veiled are ye, O My creatures," He, speaking with the voice of God, has revealed in the Bayán, ". . . who, without any right, have consigned Him unto a mountain (Mákú), not one of whose inhabitants is worthy of mention. . . . With Him, which is with Me, there is no one except him who is one of the Letters of the Living of My Book. In His presence, which is My Presence, there is not at night even a lighted lamp! And yet, in places (of worship) which in varying degrees reach out unto Him, unnumbered lamps are shining! All that is on earth hath been created for Him, and all partake with delight of His benefits, and yet they are so veiled from Him as to refuse Him even a lamp!"

What of Bahá'u'lláh, the germ of Whose Revelation, as attested by the Báb, is endowed with a potency superior to the combined forces of the Bibi Dispensation? Was He not—He for Whom the Báb had suffered and died in such tragic and miraculous circumstances—made, for nearly half a century and under the domination of the two most powerful potentates of the East, the object of a systematic and concerted conspiracy which, in its effects and duration, is scarcely paralleled in the annals of previous religions?

"The cruelties inflicted by My oppressors," He Himself in His anguish has cried out, "have bowed Me down, and turned My hair white. Shouldst thou present thyself before My throne, thou wouldst fail to recognize the Ancient Beauty, for the freshness of His countenance is altered and its brightness hath faded, by reason of the oppression of the

infideb. I swear by God! His heart, His soul, and His vitals are melted!" "Wert thou to hear with Mine ear" He also declares, "thou wouldst hear how 'Ali (The Bib) bewaileth Me in the presence of the Glorious Companion, and bow Muḥammad weepeth over Me in the all-highest Īorizōn, and how the Spirit (Jesus) beateth Himself upon the head in the heaven of My decree, by reason of what hath befallen this Wronged One at the hands of every impious sinner." "Before Me," He elsewhere has written, "riseth up the Serpent of wrath with jaws stretched to engulf Me, and behind Me stalketh the lion of anger intent on tearing Me in pieces, and above Me, O My Well-Beloved, are the clouds of Thy decree, raining upon Me the showers of tribulations, whilst beneath Me are fired the spears of misfortune, ready to wound My limbs and My body." "Couldst thou be told," He further affirms, what hath befallen the Ancht Beauty, thou wouldst flee into the wilderness, and weep with a great weeping. In thy grief, thou wouldst smite thyself on the head, and cry out as one stung by the sting of the adder. . . . By the righteousness of God! Every morning I arose from My bed I discovered the hosts of countless afflictions massed behind My door, and every night when I lay down, lo! My hēmt was turn with agony at what it had suffered from the fiendish cruelty of its foes. With every piece of bread the Ancient Beauty breaketh is coupled the assault of a fresh affliction, and with every drop He drinketh is mired the bitterness of the most woeful of trials. He is preceded in every step He taketh by an army of unforeseen calamities, while in His rear follow legions of agonizing sorrows."

Was it not He Who, at the early age of twenty-seven, spontaneously arose to champion, in the capacity of a mere follower, the nascent Cause of the Bib? Was He not the One Who by assuming the actual leadership of a proscribed and harassed sect exposed Himself, and His kindred, and His possessions, and His rank, and His reputation to the grave perils, the bloody assaults, the general spoliation and furious defamations of both government and people? Was it not He--the Bearer of a Revelation, Whose Day "every Prophet hath announced," for which "the soul of every Divine Messenger hath

thirsted," and in which "God hath proved the hearts of the entire company of His Messengers and Prophets"—was not the Bearer of such a Revelation, at the instigation of Shī'ih ecclesiastics and by order of the Shāh himself forced for no less than four months, to breathe, in utter darkness, whilst in the company of the vilest criminals and freighted down with galling chains, the pestilential air of the vermin-infested subterranean dungeon of Tīhrán—a place which, as He Himself subsequently declared, was mysteriously conveyed into the very scene of the annunciation made to Him by God of His Prophethood?

"We were consigned," He wrote in His "Epistle to the Son of the Wolf," "for four months to a place foul beyond comparison. As to the dungeon in which this Wronged One and others similarly wronged were confined, a dark and narrow pit were preferable. . . . The dungeon was wrapped in thick darkness, and Our fellow-prisoners numbered nearly a hundred and fifty souls: thieves, assassins, and bigwaxymen. Though crowded, it had no other outlet than the passage by which We entered. No pen can depict that place, nor any tongue describe its loathsome smell. Most of these men had neither clothes nor bedding to lie on. God alone knoweth what befell Us in that most foul-smelling and gloomy place!" "'Abdu'l-Bahá," writes Dr. J. E. Esslemont, "tells how one day He was allowed to enter the prison-yard to see His beloved Father when He came out for His daily exercise. Bahá'u'lláh was terribly altered, so ill He could hardly walk. His hair and beard unkempt, His neck galled and swollen from the pressure of a heavy steel collar, His body bent by the weight of His chains." "For three days and three nights," Nabíl has recorded in his chronicle, "no manner of food or drink was given to Bahá'u'lláh. Rest and sleep were both impossible to Him. The place was infested with vermin, and the stench of that gloomy abode was enough to crush the very spirits of those who were condemned to suffer its horrors." "Such was the intensity of His suffering that the marks of that cruelty remained imprinted upon His body all the days of His life."

And what of the other tribulations which, before and immediately after this dreadful episode, touched Him? What of His confine-

ment in the home of one of the Kad-Khudás of Tíhrán? What of the savage violence with which He was stoned by the angry people in the neighborhood of the village of Niyálá? What of His incarceration by the emissaries of the army of the Sháh in Mázindarán, and His receiving the bastinado by order, and in the presence, of the assembled siyyids and mujtahids into whose hands He had been delivered by the civil authorities of Ámul? What of the howls of derision and abuse with which a crowd of ruffians subsequently pursued Him? What of the monstrous accusation brought against Him by the Imperial household, the Court and the people, when the attempt was made on the life of Násiri'd-Dín Sháh? What of the infamous outrages, the abuse and ridicule heaped on Him when He was arrested by responsible officers of the government, and conducted from Niyávarán "on foot and in chains, with bared head and bare feet," and exposed to the fierce rays of the mid-summer sun, to the síyáh-chál of Tíhrán? What of the avidity with which corrupt officials sacked His house and carried away all His possessions and disposed of His fortune? What of the cruel edict that tore Him from the small band of the Báb's bewildered, hounded, and shepherdless followers, separated Him from His kinsmen and friends, and banished Him, in the depth of winter, despoiled and defamed, to 'Íráq?

Severe as were these tribulations which succeeded one another with bewildering rapidity as a result of the premeditated attacks and the systematic machinations of the court, the clergy, the government and the people, they were but the prelude to a harrowing and extensive captivity which that edict had formally initiated. Extending over a period of more than forty years, and carrying Him successfully to 'Íráq, Sulaymáníyyih, Constantinople, Adrianople and finally to the penal colony of 'Akká, this long banishment was at last ended by His death, at the age of over three score years and ten, terminating a captivity which, in its range, its duration and the diversity and severity of its afflictions, is unexampled in the history of previous Dispensations.

No need to expatiate on the particular episodes which cast a lurid light on the moving

annals of those years. No need to dwell on the character and actions of the peoples, rulers and divines who have participated in, and contributed to heighten the poignancy of the scenes of this, the greatest drama in the world's spiritual history.

Features of This Moving Drama

To enumerate a few of the outstanding features of this moving drama will suffice to evoke in the reader of these pages, already familiar with the history of the Faith, the memory of those vicissitudes which it has experienced, and which the world has until now viewed with such frigid indifference. The forced and sudden retirement of Bahá'u'lláh to the mountains of Sulaymáníyyih, and the distressing consequences that flowed from His two years' complete withdrawal; the incessant intrigues indulged in by the exponents of Shí'ih Islám in Najaf and Karbili, working in close and constant association with their confederates in Persia; the intensification of the repressive measures decreed by Sulţán 'Abdu'l-'Azíz which brought to a head the defection of certain prominent members of the exiled community; the enforcement of yet another banishment by order of that same Sulţán, this time to that far off and most desolate of cities, causing such despair as to lead two of the exiles to attempt suicide; the unrelaxing surveillance to which they were subjected upon their arrival in 'Akká, by hostile officials, and the insufferable imprisonment for two years in the barracks of that town; the interrogatory to which the Turkish páshá subsequently subjected his Prisoner at the headquarters of the government; His confinement for no less than eight years in a humble dwelling surrounded by the befoiled air of that city, His sole recreation being confined to pacing the narrow space of His room—these, as well as other tribulations, proclaim, on the one hand, the nature of the ordeal and the indignities He suffered, and point, on the other, the finger of accusations at those mighty ones of the earth who had either so sorely maltreated Him, or deliberately withheld from Him their succor.

No wonder that from the Pen of Him Who bore this anguish with such sublime patience these words should have been re-

THE BAHÁ'Í WORLD



Kaiser Francis Joseph of Austria

vealed: "He Who is the Lord of the seen and unseen is now manifest unto all men. His blessed Self hath been afflicted with such harm that if all the seas, visible and invisible, were turned into ink, and all that dwell in the kingdom into pens, and all that are in the heavens and all that are on earth into scribes, they would, of a certainty, be powerless to record it." And again: "I have been most of the days of My life even as a slave sitting under a sword, hanging on a thread, knowing not whether it would fall soon or late upon Him." "All this generation" He affirms, "could offer Us were wounds from its darts, and the only cup it proffered to Our lips was the cup of its venom. On Our neck We still bear the scar of chains, and upon Our body are imprinted the evidences of an unyielding cruelty." "Twenty years

have passed, O kings!" He, addressing the kings of Christendom, at the height of His mission, has written, "during which We have, each day, tasted the agony of a fresh tribulation. None of them that were before Us hath endured the things We have endured. Would that ye could perceive it! They that rose up against Us have put Us to death, have shed Our blood, have plundered Our property, and violated Our honor. Though aware of most of Our afflictions, ye, nevertheless, have failed to stay the hand of the aggressor. For is it not your clear duty to restrain the tyranny of the oppressor, and to deal equitably with your subjects, that your high sense of justice may be fully demonstrated foall mankind?"

Who is the ruler, may it not be confidently asked, whether of the East or of the West,



Queen Victoria

who, at any time since the dawn of so transcendent a Revelation, has been prompted to raise his voice either in its praise or against those who persecuted it? Which people has, in the course of so long a captivity, felt urged to arise and stem the tide of such tribulations? Who is the sovereign, excepting a single woman, shining in solitary glory, who has, in however small a measure, felt impelled to respond to the poignant call of Bahá'u'lláh? Who amongst the great ones of the earth was inclined to extend this infant Faith of God the benefit of his recognition or support? Which one of the multitudes of creeds, sects, races, parties and classes and of the highly diversified schools of human thought, considered it necessary to direct its gaze towards the rising light of the Faith, to contemplate its unfolding sys-

tem, to ponder its hidden processes, to appraise its weighty message, to acknowledge its regenerative power, to embrace its salutary truth, or to proclaim its eternal verities? Who among the worldly-wise and the so-called men of insight and wisdom can justly claim, after the lapse of nearly a century, to have disinterestedly approved its theme, to have considered impartially its claims, to have taken sufficient pains to delve into its literature, to have assiduously striven to separate facts from fiction, or to have accorded its cause the treatment it merits? Where are the preeminent exponents, whether of the arts or sciences, with the exception of a few isolated cases, who have lifted a finger, or whispered a word of commendation, in either the defense or the praise of a Faith that has conferred upon the world so

priceless a benefit, that has suffered so long and so grievously, and which enshrines within its shell so enthralling a promise for a world so woefully battered, so manifestly bankrupt?

To the mounting tide of trials which laid low the Báb, to the long-drawn-out calamities which rained on Bahá'u'lláh, to the warnings sounded by both the Herald and the Author of the Bahá'í Revelation, must be added the sufferings which, for no less than seventy years, were endured by 'Abdu'l-Bahá, as well as His pleas, and entreaties, uttered in the evening of His life, in connection with the dangers that increasingly threatened the whole of mankind. Born in the very year that witnessed the inception of the Bábí Revelation; baptized with the initial fires of persecution that raged around that nascent Cause; an eye-witness, when a boy of eight, of the violent upheavals that rocked the Faith which His Father had espoused; sharing with Him, the ignominy, the perils, and rigors consequent upon the successive banishments from His native-land to countries far beyond its confines; arrested and forced to support, in a dark cell, the indignity of imprisonment soon after His arrival in 'Akká; the object of repeated investigations and the target of continual assaults and insults under the despotic rule of Sulṭán 'Abdu'l-Ḥamíd, and later under the ruthless military dictatorship of the suspicious and merciless Jamál Pa&—He, too, the Center and Pivot of Bahá'u'lláh's peerless Covenant and the perfect Exemplar of His teachings, was made to taste, at the hands of potentates, ecclesiastics, governments and peoples, the cup of woe which the Báb and Bahá'u'lláh, as well as so many of their followers, had drained.

With the warnings which both His pen and voice have given in countless Tablets and discourses, during an almost lifelong incarceration and in the course of His extended travels in both the European and American continents, they who labor for the spread of His Father's Faith in the western world are sufficiently acquainted. How often and how passionately did He appeal to those in authority and to the public at large to examine dispassionately the precepts enunciated by His Father? With what precision and

emphasis He unfolded the system of the faith He was expounding, elucidated its fundamental verities, stressed its distinguishing features, and proclaimed the redemptive character of its principles? How insistently did He foreshadow the impending chaos, the approaching upheavals, the universal conflagration which, in the concluding years of His life, had only begun to reveal the measure of its force and the significance of its impact on human society?

A co-sharer in the woeful trials and momentary frustrations afflicting the Báb and Bahá'u'lláh; reaping a harvest in His lifetime wholly incommensurate to the sublime, the incessant and strenuous efforts He had exerted; experiencing the initial perturbations of the world-shaking catastrophe in store for an unbelieving humanity; bent with age, and with eyes dimmed by the gathering storm which the reception accorded by a faithless generation to His Father's Cause was raising, and with a heart bleeding over the immediate destiny of God's wayward children—He, at last, sank beneath a weight of troubles for which they who had imposed them upon Him, and upon those gone before Him, were soon to be summoned to a dire reckoning.

"Hasten, O my God!" He cried, at a time when adversity had sore beset Him, *"the days of my ascension unto Thee, and of my coming before Thee, and of my entry into Thy presence, that I may be delivered from the darkness of the cruelty inflicted by them upon me, and may enter the luminous atmosphere of Thy nearness, O my Lord, the Ail-Glorious, and may rest under the shadows of Thy most great mercy."* "Yá-Bahá'u'l-Abbá (O Thou the Glory of Glories)!" He wrote in a Tablet revealed during the last week of His life, *"I have renounced the world and the people thereof, and am heart-broken and sorely-afflicted because of the unfaithful. In the cage of this world I flutter even as a frightened bird, and yearn every day to take my flight unto Thy Kingdom. Yá-Bahá'u'l-Abbá! Make me to drink of the cup of sacrifice, and set me free. Relieve me from these woes and trials, from these afflictions and troubles."*

Dear friends! Alas, a thousand times alas,

that a Revelation so incomparably great, so infinitely precious, so mightily potent, so manifestly innocent, should have received, at the hands of a generation so blind and so perverse, so infamous a treatment! "O My servants!" Bahá'u'lláh Himself testifies, "The one true God is My witness! This most great, this fathomless and surging ocean is near, astonishingly near, unto you. Behold it is closer to you than your life-vein! Swift as the twinkling of an eye ye can, if ye but wish it, reach and partake of this imperishable favor, this God-given pace, this incorruptible gift, this most potent and unspeakably glorious bounty."

After a revolution of well nigh one hundred years what is it that the eye encounters as one surveys the international scene and looks back upon the early beginnings of Bahá'í history? A world convulsed by the agonies of contending systems, races and nations, entangled in the mesh of its accumulated falsities, receding farther and farther from Him Who is the sole Author of its destinies, and sinking deeper and deeper into a suicidal carnage which its neglect and persecution of Him Who is its Redeemer have precipitated. A Faith, still proscribed, yet bursting through its chrysalis, emerging from the obscurity of a century-old repression, face to face with the awful evidence of God's wrathful anger, and destined to arise above the ruins of a smitten civilization. A world spiritually destitute, morally bankrupt, politically disrupted, socially convulsed, economically paralyzed, writhing, bleeding and breaking up beneath the avenging rod of God. A Faith Whose call remained unanswered, Whose claims were rejected, Whose warnings were brushed aside, Whose followers were mowed down, Whose aims and purposes were maligned, Whose summons to the rulers of the earth were ignored, Whose Herald drained the cup of martyrdom, over the head of Whose Author swept a sea of unheard-of tribulations, and Whose Exemplar sank beneath the weight of life-long sorrows and dire misfortunes. A world that has lost its bearings, in which the bright flame of religion is fast dying out, in which the forces of a blatant nationalism and racialism have usurped the rights and pre-

rogatives of God Himself, in which a flagrant secularism—the direct offspring of irreligion—has raised its triumphant head and is protruding its ugly features, in which the "majesty of kingship" has been disgraced, and they who wore its emblems have, for the most part, been hurled from their thrones, in which the once all-powerful ecclesiastical hierarchies of Islám, and to a lesser extent those of Christianity, have been discredited, and in which the virus of prejudice and corruption is eating into the vitals of an already gravely disordered society. A Faith Whose institutions—the pattern and crowning glory of the age which is to come—have been ignored and in some instances trampled upon and uprooted, Whose unfolding system has been derided and partly suppressed and crippled, Whose rising Order—the sole refuge of a civilization in the embrace of doom—has been spurned and challenged, Whose Mother-Temple has been seized and misappropriated, and Whose "House"—the "cynosure of an adoring world"—has, through a gross miscarriage of justice, as witnessed by the world's highest tribunal, been delivered into the hands of, and violated by, its implacable enemies.

We are indeed living in an age which, if we would correctly appraise it, should be regarded as one which is witnessing a dual phenomenon. The first signalizes the death-pangs of an order, effete and godless, that has stubbornly refused, despite the signs and portents of a century-old Revelation, to attune its processes to the precepts and ideals which that Heaven-sent Faith proffered it. The second proclaims the birth-pangs of an Order, divine and redemptive, that will inevitably supplant the former, and within Whose administrative structure an embryonic civilization, incomparable and world-embracing, is imperceptibly maturing. The one is being rolled up, and is crashing in oppression, bloodshed, and ruin. The other opens up vistas of a justice, a unity, a peace, a culture, such as no age has ever seen. The former has spent its force, demonstrated its falsity and barrenness, lost irretrievably its opportunity, and is hurrying to its doom. The latter, virile and unconquerable, is plucking asunder its chains, and is vindi-

cating its title to be the one refuge within which a sore-tired humanity, purged from its dross, can attain its destiny.

"Soon," Bahá'u'lláh Himself has prophesied, "will the present day order be rolled up, and a new one spread out in its stead." And again: "By Myself! The day is approaching when We will have rolled up the world and all that is therein, and spread out a new Order in its stead." "The day is approaching when God will have raised up a people who will call to remembrance Our days, who will tell the tale of Our trials, who will demand the restitution of Our rights, from them who, without a tittle of evidence, have treated Us with manifest injustice."

Dear friends! For the trials which have afflicted the Faith of Bahá'u'lláh a responsibility appalling and inescapable rests upon those into whose hands the reins of civil and ecclesiastical authority were delivered. The kings of the earth and the world's religions leaders alike must primarily bear the brunt of such an awful responsibility. "Every one well knoweth," Bahá'u'lláh Himself testifies, "that all the kings have turned aside from Him, and all the religions have opposed Him." "From time immemorial" He declares, "they who have been outwardly invested with authority have debarred men from setting their faces towards God. They have disliked that men should gather together around the Most Great Ocean, inasmuch as they have regarded, and still regard, such a gathering as the cause of, and the motive for, the disruption of their sovereignty." "The kings" He moreover has written, "have recognized that it was not in their interest to acknowledge Me, as have likewise the ministers and the divines, notwithstanding that My purpose hath been most explicitly revealed in the Divine Books and Tablets, and the True One hath loudly proclaimed that this Most Great Revelation hath appeared for the betterment of the world and the exaltation of the nations." "Gracious God!" writes the Báb in the Dalá'il-i-Sab'ih (Seven Proofs) with reference to the "seven powerful sovereigns ruling the world" in His day, "None of them hath been informed of His (the Báb) Manifestation, and if informed, none

hath believed in Him. Who knoweth they may leave this world below full of desire, and without having realized that the thing for which they were waiting had come to pass. This is what happened to the monarchs that held fast unto the Gospel. They awaited the coming of the Prophet of God (Muhammad), and when He did appear, they failed to recognize Him. Behold how great are the sums which these sovereigns expend without even the slightest thought of appointing an official charged with the task of acquainting them in their own realms with the Manifestation of God! They would thereby have fulfilled the Purpose for which they have been created. All their desires have been and are still fixed upon leaving behind them traces of their names." The Báb, moreover, in that same treatise, censuring the failure of the Christian divines to acknowledge the truth of Muhammad's mission, makes this illuminating statement: "The blame falleth upon their doctors, for if these had believed, they would have been followed by the mass of their countrymen. Behold, then, that which hath come to pass! The learned men of Christendom are held to be learned by virtue of their safeguarding the teaching of Christ, and yet consider how they themselves have been the cause of men's failure to accept the Faith and attain unto salvation!"

It should not be forgotten that it was the kings of the earth and the world's religious leaders who, above all other categories of men, were made the direct recipients of the Message proclaimed by both the Bib and Bahá'u'lláh. It was they who were deliberately addressed in numerous and historic Tablets, who were summoned to respond to the Call of God, and to whom were directed, in clear and forcible language, the appeals, the admonitions and warnings of His persecuted Messengers. It was they who, when the Faith was born, and later when its mission was proclaimed, were still, for the most part, wielding unquestioned and absolute civil and ecclesiastical authority over their subjects and followers. It was they who, whether glorying in the pomp and pageantry of a kingship as yet scarcely restricted by constitutional limitations, or entrenched within the strongholds of a

seemingly inviolable ecclesiastical power, assumed ultimate responsibility for any wrongs inflicted by those whose immediate destinies they controlled. It would be no exaggeration to say that in most of the countries of the European and Asiatic continents absolutism, on the one hand, and complete subservience to ecclesiastical hierarchies, on the other, were still the outstanding features of the political and religious life of the masses. These, dominated and shackled, were robbed of the necessary freedom that would enable them to either appraise the claims and merits of the Message proffered to them, or to embrace unreservedly its truth.

Small wonder, then, that the author of the Bahl'i Faith, and to a lesser degree its Herald, should have directed at the world's supreme rulers and religious leaders the full force of Their Messages, and made them the recipients of some of Their most sublime Tablets, and invited them, in a language at once clear and insistent, to heed Their call. Small wonder that They should have taken the pains to unroll before their eyes the truths of Their respective Revelations, and should have expatiated on Their woes and sufferings. Small wonder that They should have stressed the preciousness of the opportunities which it was in the power of these rulers and leaders to seize, and should have warned them in ominous tones of the grave responsibilities which the rejection of God's Message would entail, and should have predicted, when rebuffed and refused, the dire consequences which such a rejection involved. Small wonder that He Who is the King of Kings and the Vice-gerent of God Himself should, when abandoned, contemned and persecuted, have uttered this epigrammatic and momentous prophecy: "*From two ranks amongst men power hath been seized: kings and ecclesiastics.*"

As to the kings and emperors who not only symbolized in their persons the majesty of earthly dominion but who, for the most part, actually held unchallengeable sway over the multitudes of their subjects, their relation to the Faith of Bahá'u'lláh constitutes one of the most illuminating episodes in the history of the Heroic and Formative Ages of that Faith. The Divine summons which

embraced within its scope so large a number of the crowned heads of both Europe and Asia; the theme and language of the Messages that brought them into direct contact with the Source of God's Revelation; the nature of their reaction to so stupendous an impact; and the consequences which ensued and can still be witnessed today are the salient features of a subject upon which I can but inadequately touch, and which will be fully and befittingly treated by future Bahá'i historians.

The Emperor of the French, the most powerful ruler of his day on the European continent, Napoleon III; Pope Pius IX, the supreme head of the highest church in Christendom, and wielder of the scepter of both temporal and spiritual authority; the omnipotent Czar of the vast Russian Empire, Alexander II; the renowned Queen Victoria, whose sovereignty extended over the greatest political combination the world has witnessed; William I, the conqueror of Napoleon III, King of Prussia and the newly acclaimed monarch of a unified Germany; Francis Joseph, the autocratic king-emperor of the Austro-Hungarian monarchy, the heir of the far-famed Holy Roman Empire; the tyrannical 'Abdu'l-'Azíz, the embodiment of the concentrated power vested in the Sultanate and the Caliphate; the notorious Násiri'd-Dín Sháh, the despotic ruler of Persia and the mightiest potentate of Shí'ih Islám—in a word, most of the preeminent embodiments of power and of sovereignty in His day became, one by one, the object of Bahá'u'lláh's special attention, and were made to sustain, in varying degrees, the weight of the force communicated by His appeals and warnings. . . .

Humiliation Immediate and Complete

Of all the monarchs of the earth, at the time when Bahá'u'lláh, proclaiming His Messages to them, revealed the Súriy-i-Muluk in Adrianople, the most august and influential were the French Emperor and the Supreme Pontiff. In the political and religious spheres they respectively held the foremost rank, and the humiliation both suffered was alike immediate and complete.

Napoleon III, son of Louis Bonaparte (brother of Napoleon I), was, few historians

will deny, the most outstanding monarch of his day in the West. "The Emperor," it was said of him, "was the state." The French capital was the most attractive capital in Europe, the French court "the most brilliant and luxurious of the XIXth century." Possessed of a fixed and indestructible ambition, he aspired to emulate the example, and finish the interrupted work, of his imperial uncle. A dreamer, a conspirator, of a shifting nature, hypocritical and reckless, he, the heir to the Napoleonic throne, taking advantage of the policy which sought to foster the reviving interest in the career of his great prototype, had sought to overthrow the monarchy. Failing in his attempt, he was deported to America, was later captured in the course of an attempted invasion of France, was condemned to perpetual captivity, and escaped to London, until in 1848, the Revolution brought about his return, and enabled him to overthrow the constitution, after which he was proclaimed emperor. Though able to initiate far-reaching movements, he possessed neither the sagacity nor the courage required to control them.

To this man, the last emperor of the French, who, through foreign conquest, had striven to endear his dynasty to the people, who even cherished the ideal of making France the center of a revived Roman Empire—to such a man the Exile of 'Akki, already thrice banished by Sulṭán 'Abdu'l-'Azíz, had transmitted, from behind the walls of the barracks in which He lay imprisoned an Epistle which bore this indubitably clear arraignment and ominous prophecy: "*We testify that that which wakened thee was not their cry (Turks drowned in the Black Sea), but the promptings of thine own passions, for we tested thee, and found thee wanting. . . . Hadst thou been sincere in thy words, thou wouldst not have cast behind thy back the Book of God (previous Tablet), when it was sent unto thee by Him Who is the Almighty, the All-Wise. . . . For what thou hast done, thy kingdom shall be thrown into confusion, and thine empire shall pass from thine hands, as a punishment for that which thou hast wrought.*"

Bahá'u'lláh's previous Message, forwarded through one of the French ministers to the Emperor, had been accorded a welcome the

nature of which can be conjectured from the words recorded in the "Epistle to the Son of the Wolf": "*To this (first Tablet), however, he did not reply. After Our arrival in the Most Great Prison there reached Us a letter from his minister, the first part of which was in Persian, and the latter in his own handwriting. In it he was cordial, and wrote the following: 'I have, as requested by you, delivered your letter, and until now have received no answer. We have, however, issued the necessary recommendations to our Minister in Constantinople and our consuls in those regions. If there be anything you wish done, inform us, and we will carry it out.' From his words it became apparent that he understood the purpose of this Servant to have been a request for material assistance.*"

In His first Tablet Bahá'u'lláh, wishing to test the sincerity of the Emperor's motives, and deliberately assuming a meek and unprovocative tone, had, after expatiating on the sufferings He had endured, addressed him the following words: "*Two statements graciously uttered by the king of the age have reached the ears of these wronged ones. These pronouncements are, in truth, the king of all pronouncements, the like of which have never been heard from any sovereign. The first was the answer given the Russian government when it inquired why the war (Crimean) was waged against it. Thou didst reply: 'The cry of the oppressed who, without guilt or blame, were drowned in the Black Sea wakened me at dawn. Wherefore, I took up arms against thee.' These oppressed ones, however, have suffered a greater wrong, and are in greater distress. Whereas the trials inflicted upon those people lasted but one day, the troubles borne by these servants have continued for twenty and five years, every moment of which has held for us a grievous affliction. The other weighty statement, which was indeed a wondrous statement manifested to the world, was this: 'Ours is the responsibility to avenge the oppressed and succor the helpless.' The fame of the Emperor's justice and fairness hath brought hope to a great many souls. It besemeth the king of the age to inquire into the condition of such as have been wronged, and if becometh him*

to extend his care to the weak. Verily, there hath not been, nor is there now, on earth any one as oppressed as we are, or as helpless as these wanderers."

It is reported that upon receipt of this first Message that superficial, tricky and pride-intoxicated monarch flung down the Tablet saying: "If this man is God, I am two gods!" The transmitter of the second Tablet had, it is reliably stated, in order to evade the strict surveillance of the guards, concealed it in his hat, and was able to deliver it to the French agent, who resided in 'Akká, and who, as attested by Nabíl in his Narrative, translated it into French and sent it to the Emperor, he himself becoming a believer when he had later witnessed the fulfillment of so remarkable a prophecy.

The significance of the sombre and pregnant words uttered by Bahá'u'lláh in His second Tablet was soon revealed. He who was actuated in provoking the Crimean War by his selfish desires, who was prompted by a personal grudge against the Russian Emperor, who was impatient to tear up the Treaty of 1815 in order to avenge the disaster of Moscow, and who sought to shed military glory over his throne, was soon himself engulfed by a catastrophe that hurled him in the dust, and caused France to sink from her preeminent station among the nations to that of a fourth Power in Europe.

The Battle of Sedan in 1870 sealed the fate of the French Emperor. The whole of his army was broken up and surrendered, constituting the greatest capitulation hitherto recorded in modern history. A crushing indemnity was exacted. He himself was taken prisoner. His only son, the Prince Imperial, was killed, a few years later, in the Zulu War. The Empire collapsed, its program unrealized. The Republic was proclaimed. Paris was subsequently besieged and capitulated. "The terrible year" marked by civil war, exceeding in its ferocity the Franco-German War, followed. William I, the Prussian king, was proclaimed German Emperor in the very palace which stood as a "mighty monument and symbol of the power and pride of Louis XIV, a power which had been secured to some extent by the humiliation of Germany." Deposed by

a disaster "so appalling that it resounded throughout the world," this false and boastful monarch suffered in the end, and till his death, the same exile as that which, in the case of Bahá'u'lláh, he had so heartlessly ignored.

A humiliation less spectacular yet historically more significant awaited Pope Pius IX. It was to him who regarded himself as the Vicar of Christ that Bahá'u'lláh wrote that "*the Word which the Son (Jesus) concealed is made manifest*," that "*it hath been sent down in the form of the human temple*," that the Word was Himself, and He Himself the Father. It was to him who styling himself "the servant of the servants of God" that the Promised One of all ages, unveiling His station in its plenitude, announced that "*He Who is t i Lord of Lords is come overshadowed with clouds*." It was he, who, claiming to be the successor of St. Peter, was reminded by Bahá'u'lláh that "*this is the day whereon the Rock (Peter) crieth out and shouteth . . . saying: 'Lo, the Father is come, and that which ye were promised in the Kingdom is fulfilled.'*" It was he, the wearer of the triple crown, who later became the first prisoner of the Vatican, who was commanded by the Divine Prisoner of 'Akká to "*leave his palaces unto such as desire them*," to "*sell all the embellished ornaments*" he possessed, and to "*expend them in the path of God*," and to "*abandon his kingdom unto the kings*," and emerge from his habitation with his face "*set towards the Kingdom*."

Count Mastai-Ferretti, Bishop of Imola, the 254th pope since the inception of St. Peter's primacy, who had been elevated to the apostolic throne two years after the Declaration of the Báb, and the duration of whose pontificate exceeded that of any of his predecessors, will be permanently remembered as the author of the Bull which declared the Immaculate Conception of the Blessed Virgin (1854), referred to in the Kitáb-i-Íqán, to be a doctrine of the Church, and as the promulgator of the new dogma of Papal Infallibility (1870). Authoritarian by nature, a poor statesman, disinclined to conciliation, determined to preserve all his authority, he, while he succeeded through his assumption of an ultramontane attitude

in defining further his position and in reinforcing his spiritual authority, failed, in the end, to maintain that temporal rule which, for so many centuries, had been exercised by the heads of the Catholic Church.

This temporal power had, throughout the ages, shrunk to insignificant proportions. The decades preceding its extinction were fraught with the gravest vicissitudes. As the sun of Bahá'u'lláh's Revelation was mounting to full meridian splendor, the shadows that beset the dwindling patrimony of St. Peter were correspondingly deepening. The Tablet of Bahá'u'lláh, addressed to Pius IX, precipitated its extinction. A hasty glance at the course of its ebbing fortunes, during those decades, will suffice. Napoleon I had driven the Pope from his estates. The Congress of Vienna had re-established him as their head and their administration in the hands of the priests. Corruption, disorganization, impotence to insure internal security, the restoration of the inquisition, had induced an historian to assert that "no land of Italy, perhaps of Europe, except Turkey, is ruled as is this ecclesiastical state." Rome was "a city of ruins, both material and moral." Insurrections led to Austria's intervention. Five great Powers demanded the introduction of far-reaching reforms, which the Pope promised but failed to carry out. Austria again reasserted herself, and was opposed by France. Both watched each other on the Papal estates until 1838, when, on their withdrawal, absolutism was again restored. The Pope's temporal power was now denounced by some of his own subjects, heralding its extinction in 1870. Internal complications forced him to flee, in the dead of night and in the disguise of a humble priest, from Rome which was declared a republic. It was later restored by the French to its former status. The creation of the kingdom of Italy, the shifting policy of Napoleon III, the disaster of Sedan, the misdeeds of the Papal government denounced by Clarendon, at the Congress of Paris, terminating the Crimean War, as a "disgrace to Europe," sealed the fate of that tottering dominion.

In 1870, after Bahá'u'lláh had revealed His Epistle to Pius IX, King Victor Em-

manuel I went to war with the Papal states, and his troops entered Rome and seized it. On the eve of its seizure, the Pope repaired to the Lateran and, despite his age and with his face bathed in tears, ascended on bended knees the Scafa Santa. The following morning, as the cannonade began, he ordered the white flag to be hoisted above the dome of St. Peter. Despoiled, he refused to recognize this "creation of revolution," excommunicated the invaders of his states, denounced Victor Emmanuel as the "robber King" and as "forgetful of every religious principle, despising every right, trampling upon every law." Rome, "the Eternal City, on which rest twenty-five centuries of glory," and over which the Popes had ruled in unchallengeable right for ten centuries, finally became the seat of the new kingdom, and the scene of that humiliation which Bahá'u'lláh had anticipated and which the Prisoner of the Vatican had imposed upon himself.

"The last years of the old Pope," writes a commentator on his life, "were filled with anguish. To his physical infirmities was added the sorrow of beholding, all too often, the Faith outraged in the very heart of Rome, the religious orders despoiled and persecuted, the Bishops and priests debarred from exercising their functions."

Every effort to retrieve the situation created in 1870 proved fruitless. The Archbishop of Posen went to Versailles to solicit Bismarck's intervention in behalf of the Papacy, but was coldly received. Later a Catholic party was organized in Germany to bring political pressure on the German Chancellor. All, however, was in vain. The mighty process already referred to had to pursue inexorably its course. Even now, after the lapse of above half a century, the so-called restoration of temporal sovereignty has but served to throw into greater relief the helplessness of this erstwhile potent Prince, at whose name kings trembled and to whose dual sovereignty they willingly submitted. This temporal sovereignty, practically confined to the minuscule City of the Vatican, and leaving Rome the undisputed possession of a secular monarchy, has been obtained at the price of unreserved recognition, so long withheld, of the Kingdom of Italy. The Treaty of the Lateran, claiming



Napoleon III



Násiri'd-Dín Sháh



Tsar Alexander II



Sulṭán 'Abdu'l-'Azíz

to have resolved once and for all the Roman Question, has indeed assured to a secular Power, in respect of the Enclaved City, a liberty of action which is fraught with uncertainty and peril. "The two souls of the Eternal City," a Catholic writer has observed, "have been separated from each other, only to collide more severely than ever before."

Well might the Sovereign Pontiff recall the reign of the most powerful among his predecessors, Innocent III who, during the eighteen years of his pontificate, raised and deposed the kings and the emperors, whose interdicts deprived nations of the exercise of Christian worship, at the feet of whose legate the King of England surrendered his crown, and at whose voice the fourth and the fifth crusades were both undertaken.

Might not the process, to which reference has already been made, manifest, in the course of its operation, during the tumultuous years in store for mankind, and in this same domain, a commotion still more devastating than it has yet produced?

The dramatic collapse of both the Third Empire and the Napoleonic dynasty, the virtual extinction of the temporal sovereignty of the Supreme Pontiff, in the life-time of Bahá'u'lláh, were but the precursors of still greater catastrophes that may be said to have marked the ministry of 'Abdu'l-Bahá. The forces unleashed by a conflict, the full significance of which still remains unfathomed, and which may be considered as a prelude to this, the most devastating of all wars, can well be regarded as the occasion of these dreadful catastrophes. The progress of the War of 1914-1918 dethroned the House of Romanov, while its termination precipitated the downfall of both the Hapsburg and Hohenzollern dynasties. . . .

The Crumbling of Religious Orthodoxy

Dear friends! The decline in the fortunes of the crowned wielders of temporal power has been paralleled by a no less startling deterioration in the influence exercised by the world's spiritual leaders. The colossal events that have heralded the dissolution of so many kingdoms and empires have almost synchronized with the crumbling of the seemingly inviolable strongholds of religious

orthodoxy. That same process which, swiftly and tragically, sealed the doom of kings and emperors, and extinguished their dynasties, has operated in the case of the ecclesiastical leaders of both Christianity and Islám, damaging their prestige, and, in some cases, overthrowing their highest institutions. "Power *has been seized*" indeed, from both "*kings and ecclesiastics.*" The glory of the former has been eclipsed, the power of the latter irremediably lost.

Those leaders who exercised guidance and control over the ecclesiastical hierarchies of their respective religions have, likewise, been appealed to, warned, and reproved by Bahá'u'lláh, in terms no less uncertain than those in which the sovereigns who presided over the destinies of their subjects have been addressed. They, too, and more particularly the heads of Muslim ecclesiastical orders, have, in conjunction with despots and potentates, launched their assaults and thundered their anathemas against the Founders of the Faith of God, its followers, its principles, and its institutions. Were not the divines of Persia the first who hoisted the standard of revolt, who inflamed the ignorant and subservient masses against it, and who instigated the civil authorities, through their outcry, their threats, their lies, their calumnies, and denunciations, to decree the banishments, to enact the laws, to launch the punitive campaigns, and to carry out the executions and massacres that fill the pages of its history? So abominable and savage was the butchery committed in a single day, instigated by these divines, and so typical of the "callousness of the brute and the ingenuity of the fiend" that Renan, in his "Les Apôtres," characterized that day as "perhaps unparalleled in the history of the world."

It was these divines, who, by these very acts, sowed the seeds of the disintegration of their own institutions, institutions that were so potent, so famous, and appeared so invulnerable when the Faith was born. It was they who, by assuming so lightly and foolishly, such awful responsibilities, were primarily answerable for the release of those violent and disruptive influences that have unchained disasters as catastrophic as those which overwhelmed kings, dynasties, and empires, and which constitute the most note-

worthy landmarks in the history of the first century of the Bahá'í era.

This process of deterioration, however startling in its initial manifestations, is still operating with undiminished force, and will, as the opposition to the Faith of God, from various sources and in distant fields, gathers momentum, be further accelerated and reveal still more remarkable evidences of its devastating power. I cannot, in view of the proportions which this communication has already assumed, expatiate, as fully as I would wish, on the aspects of this weighty theme which, together with the reaction of the sovereigns of the earth to the Message of Bahí'u'llih, is one of the most fascinating and edifying episodes in the dramatic story of His Faith. I will only consider the repercussions of the violent assaults made by the ecclesiastical leaders of Islm and, to a lesser degree, by certain exponents of Christian orthodoxy upon their respective institutions. I will preface these observations with some passages gleaned from the great mass of Bahá'u'lláh's Tablets which, both directly and indirectly, bear reference to Muslim and Christian divines, and which throw such a powerful light on the dismal disasters that have overtaken, and are still overtaking, the ecclesiastical hierarchies of the two religions with which the Faith has been immediately concerned.

It must not be inferred, however, that Bahí'u'llih directed His historic addresses exclusively to the leaders of Islm and Christianity, or that the impact of an all-pervading Faith on the strongholds of religious orthodoxy is to be confined to the institutions of these two religious systems. "The time fore-ordained unto the peoples and kindreds of the earth," affirms Bahá'u'lláh, "is now come. The promises of God, as recorded in the Holy Scriptures, have all been fulfilled. . . . This is the Day which the Pen of the Most High hath glorified in all the Holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loftiness of this most exalted theme." "Were We," He adds, "to make mention of all that hath been revealed in these heavenly Books and Holy Scriptures concerning this Revelation, this Tablet

would assume impossible dimensions." As the promise of the Faith of Bahá'u'lláh is enshrined in all the Scriptures of past religions, so does its Author address Himself to their followers, and particularly to their responsible leaders who have intervened between Him and their respective congregations. . . .

Addressing the Jewish people Bahá'u'lláh has written: "The Most Great Law is come, and the Ancient Beauty ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'" And again: "The Breath hath been wafted, and the Breeze hath blown, and from Zion hath appeared that which was hidden, and from Jerusalem is heard the Voice of God, the One, the Incomparable, the Omniscient." Furthermore, in His "Epistle to the Son of the Wolf" Bahá'u'lláh has revealed: "Lend an ear unto the song of David. He saith: 'Who will bring me into the Strong City?' The Strong City is 'Akhd, which hath been named the Most Great Prison, and which possesseth a fortress and mighty runtparts. O Sháykh! Peruse that which Isaiab hath spoken in His Book. He saith: 'Get thee up into the high mountain, O Zion, that bringest good tidings; lift up thy voice with strength, O Jerusalem, that bringest good tidings. Lift it up, be not afraid; say unto the cities of Judah: 'Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him.' This Day all the signs have appeared. A great City hath descended from heaven, and Zion trembleth and exulteth with joy at the Revelation of God, for it hath heard the Voice of God on every side."

To the priestly caste, holding sacerdotal supremacy over the followers of the Faith of Zoroaster, that same Voice, identifying itself with the voice of the promised Sháh-Bahrám, has declared: "O high priests! Ears have been given you that they may hearken unto the mystery of Him Who is the Self-Dependent, and eyes that they may behold Him. Wherefore flee ye? The Incomparable

Friend is manifest. He speaketh that wherein lieth salvation. . . ."

It is not, however, with either of these two Faiths that we are primarily concerned. It is to Islám and, to a lesser extent, to Christianity, that my theme is directly related. Islám, from which the Faith of Bahá'u'lláh has sprung, even as did Christianity from Judaism, is the religion within whose pale that Faith first rose and developed, from whose ranks the great mass of Bahá'í adherents have been recruited, and by whose leaders they have been, and indeed are still being, persecuted. Christianity, on the other hand, is the religion to which the vast majority of Bahá'ís of non-Islamic extraction belong, within whose spiritual domain the Administrative Order of the Faith of God is rapidly advancing, and by whose ecclesiastical exponents that Order is being increasingly assailed. Unlike Hinduism, Buddhism, Judaism and even Zoroastrianism which, in the main, are still unaware of the potentialities of the Cause of God, and whose response to its Message is as yet negligible, the Muhammadan and Christian Faiths may be regarded as the two religious systems which are sustaining, at this formative stage in its evolution, the full impact of so tremendous a Revelation.

Let us, then, consider what the Founders of the Bahá'í Faith have addressed to, or written about, the recognized leaders of Islám and Christianity. We have already considered the passages with reference to the kings of Islám, whether as Caliphs reigning in Constantinople, or as Sháhs of Persia who ruled the kingdom as temporary trustees for the expected Imám. We have also noted the Tablet which Bahá'u'lláh specifically revealed for the Roman Pontiff, and the more general message in the Súriy-i-Múlúk directed to the kings of Christendom. No less challenging and ominous is the Voice that has warned and called to account the Muhammadan divines and the Christian clergy.

"Leaders of religion," is Bahá'u'lláh's clear and universal censure pronounced in the Kitáb-i-Íqán, "in every age, have hindered their people from attaining the chores 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." And again, in that same Book: "Among these 'veils of glory' are the divines and doctors living in the days of the Manifestation of God, who, because of their want of discernment and their love and eagerness for leadership, have failed to submit to the Cause of God, nay, have even refused to incline their ears unto the Divine Melody. 'They have thrust their fingers into their ears' And the people also, utterly ignoring God and taking them for their masters, have placed themselves unreservedly under the authority of these pompous and hypocritical leaders, for they have no sight, no hearing, no heart, of their own to distinguish truth from falsehood. Notwithstanding the divinely-inspired admonitions of all the Prophets, the Saints, and Chosen Ones of God, enjoining the people to see with their own eyes and hear with their own ears, they have disdainfully rejected their counsels and have blindly followed, and will continue to follow, the leaders of their Faith. Should a poor and obscure person, destitute of the attire of the men of learning, address them saying: 'Follow ye, O people, the Messengers of God,') they would, greatly surprised at such a statement, reply: 'What! Meanest thou that all these divines, all these exponents of learning, with all their authority, their pomp, and pageantry, have erred, and failed to distinguish truth from falsehood? Dost thou, and people like thyself, pretend to have comprehended that which they have not understood?' If numbers and excellence of apparel be regarded as the criteria of learning and truth, the peoples of a bygone age, whom those of today have never surpassed in numbers, magnificence and power, should certainly be accounted a superior and worthier people." Furthermore, "Not one Prophet of

God was made manifest Who did not fall a victim to the relentless hate, to the denunciation, denial and execration of the clerics of His day! Woe unto them for the iniquities their hands have formerly wrought! Woe unto them for that which they are now doing! What veils of glory more grievous than these embodiments of error! By the righteousness of God! To pierce such veils is the mightiest of all acts, and to rend them asunder the most meritorious of all deeds!" "On their tongue," He, moreover has written, "The mention of God hath become an empty name; in their midst His holy Word a dead letter. Such is the sway of their desires, that the lamp of conscience and reason hath been quenched in their hearts. . . . No two are found to agree on one and the same law, for they seek no God but their own desire, and tread no path but the path of error. In leadership they have recognized the ultimate object of their endeavor, and account pride and haughtiness as the highest attainments of their hearts' desire. They have placed their sordid machinations above the Divine decree, have renounced resignation unto the will of God, busied themselves with selfish calculation, and walked in the way of the hypocrite. With all their power and strength they strive to secure themselves in their Petty pursuits, fearful lest the least discredit undermine their authority or blemish the display of their magnificence."

"The source and origin of tyranny," Bahá'u'lláh in another Tablet has affirmed, "have been the divines. Through the sentences pronounced by these haughty and wayward souls the rasters of the earth have wrought that which ye have heard. . . . The reins of the heedless masses have been, and are, in the hands of the exponents of idle fancies and vain imaginings. These decree what they please. God, verily, is clear of them, and We; too, are clear of them, as are such as have testified unto that which the Pen of the Most High hath spoken in this glorious Station." . . .

Dear friends! I have, in the preceding pages, attempted to represent this world-afflicting ordeal that has laid its grip upon mankind as primarily a judgment of God pronounced against the peoples of the earth, who, for a century, have refused to recog-

nize the One Whose advent had been promised to all religions, and in Whose Faith all nations can alone, and must eventually, seek their true salvation. I have quoted certain passages from the writings of Bahá'u'lláh and the Bib that reveal the character, and foreshadow the occurrence of this divinely-inflicted visitation. I have enumerated the woeful trials with which the Faith, its Herald, its Founder, and its Exemplar, have been afflicted, and exposed the tragic failure of the generality of mankind and its leaders to protest against these tribulations, and to acknowledge the claims advanced by those Who bore them. I have, moreover, indicated that a direct, an awful, an inescapable responsibility rested on the sovereigns of the earth and the world's religious leaders who, in the days of the Báb and Bahí'u'lláh, held within their grasp the reins of absolute political and religious authority. I have also endeavored to show how, as a result of the direct and active antagonism of some of them to the Faith, and the neglect by others of their unquestioned duty to investigate its truth, and its claims, to vindicate its innocence, and avenge its injuries, both kings and ecclesiastics have been, and are still being, subjected to the dire punishments which their sins of omission and commission have provoked. I have, owing to the chief responsibility which they incurred, as a result of the undisputed ascendancy they held over their subjects and followers, quoted extensively from the messages, the exhortations and warnings addressed to them by the Founders of our Faith, and expatiated on the consequences that have flowed from these momentous and epoch-making utterances.

This great retributive calamity, for which the world's supreme leaders, both secular and religious, are to be regarded as primarily answerable, as testified by Bahá'u'lláh, should not, if we would correctly appraise it, be regarded solely as a punishment meted out by God to a world that has, for a hundred years, persisted in its refusal to embrace the truth of the redemptive Message proffered to it by the supreme Messenger of God in this day. It should be viewed also, though to a lesser degree, in the light of a divine retribution for the perversity of the human race in general, in casting itself adrift from those elementary

principles which must, at all times, govern, and can alone safeguard, the life and progress of mankind. Humanity has, alas, with increasing insistence, preferred, instead of acknowledging and adoring the Spirit of God as embodied in His religion in this day, to worship those false idols, untruths and half-truths, which are obscuring its religions, corrupting its spiritual life, convulsing its political institutions, corroding its social fabric, and shattering its economic structure.

Not only have the peoples of the earth ignored, and some of them even assailed, a Faith which is at once the essence, the promise, the reconciler, and the unifier of all religions, but they have drifted away from their own religions, and set up on their subverted altars other gods wholly alien not only to the spirit but to the traditional forms of their ancient faiths.

"The face of the world," Bahá'u'lláh laments, "hath altered. The way of God and the religion of God have ceased to be of any worth in the eye of men." "The vitality of men's belief in God." He also has written, "is dying out in every land . . . The corrosion of ungodliness is eating into the vitals of human society." "Religion," He affirms, "is verily the chief instrument for the establishment of order in the world, and of tranquillity amongst its peoples. . . . The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion." And again: "Religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world." "As the body of man," He, in another connection, has written, "needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God."

The Three False Gods

This vital force is dying out, this mighty agency has been scorned, this radiant light is obscured, this impregnable stronghold abandoned, this beautiful robe discarded. God Himself has indeed been dethroned from the hearts of men, and an idolatrous world passionately and clamorously hails and worships the false gods which its own

idle fancies have fatuously created, and its misguided hands so impiously exalted. The chief idols in the desecrated temple of mankind are none other than the triple gods of Nationalism, Racialism and Communism, at whose altars governments and peoples, whether democratic or totalitarian, at peace or at war, of the East or of the West, Christian or Islamic, are, in various forms and in different degrees, now worshipping. Their high priests are the politicians and the worldly-wise, the so-called sages of the age; their sacrifice, the flesh and blood of the slaughtered multitudes; their incantations outworn shibboleths and insidious and irreverent formulas; their incense, the smoke of anguish that ascends from the lacerated hearts of the bereaved, the maimed, and the homeless.

The theories and policies, so unsound, so pernicious, which deify the state and exalt the nation above mankind, which seek to subordinate the sister races of the world to one single race, which discriminate between the black and the white, and which tolerate the dominance of one privileged class over all others—these are the dark, the false, and crooked doctrines for which any man or people who believes in them, or acts upon them, must, sooner or later, incur the wrath and chastisement of God.

"Movements," is the warning sounded by 'Abdu'l-Bahá, "newly-born and world-wide in their range, will exert their utmost effort for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread?"

Contrasting with, and irreconcilably opposed to, these war-engendering, world-convulsing doctrines, are the healing, the saving, the pregnant truths proclaimed by Bahá'u'lláh, the Divine Organizer and Saviour of the whole human race—truths which should be regarded as the animating force and the hall-mark of His Revelation: "The world is but one country, and mankind its citizens." "Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind." And again: "Ye are the fruits of one tree, and the leaves of one branch." "Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply . . . all

mankind *may* become the upholders of one order, *and* the inhabitants of one city. . . . Ye dwell in one *world*, and have *been* created through the operation of *one Will*." "*Beware lest the desires of the flesh* and of a corrupt inclination provoke divisions among *you*. Be ye as the *fingers* of *one* hand, the members of *one body*." And yet again: "All the *saplings* of the world have appeared *from* one Tree, and all *the* drops from one Ocean, and all *beings* owe their existence to one Being." And furthermore: "That one *indeed* is a man who today *dedicath* himself to the service of the entire human race."

The Weakened Pillars of Religion

Not only must irreligion and its monstrous offspring, the triple curse that oppresses the soul of mankind in this day, be held responsible for the ills which are so tragically besetting it, but other evils and vices, which are, for the most part, the direct consequences of the "weakening of *the* pillars of religion," must also be regarded as contributory factors to the manifold guilt of which individuals and nations stand convicted. The signs of moral downfall, consequent to the dethronement of religion and the enthronement of these usurping idols, are too numerous and too patent for even a superficial observer of the state of present-day society to fail to notice. The spread of lawlessness, of drunkenness, of gambling, and of crime; the inordinate love of pleasure, of riches, and other earthly vanities; the laxity in morals, revealing itself in the irresponsible attitude towards marriage, in the weakening of parental control, in the rising tide of divorce, in the deterioration in the standard of literature and of the press, and in the advocacy of theories that are the very negation of purity, of morality and chastity—these evidences of moral decadence, invading both the East and the West, permeating every stratum of society, and instilling their poison in its members of both sexes, young and old alike, blacken still further the scroll upon which are inscribed the manifold transgressions of an unrepentant humanity.

Small wonder that Bahá'u'lláh, the Divine Physician, should have declared: "*In* this

day the tastes of men have changed, and their *power* of perception *baith* altered. The contrary winds of the world, and its colors, have *provoked* a cold, and *deprived* men's nostrils of *the sweet savors* of Revelation."

Brimful and bitter indeed is the cup of humanity that has failed to respond to the summons of God as voiced by His Supreme Messenger, that has dimmed the lamp of its faith in its Creator, that has transferred, in so great a measure, the allegiance owed Him to the gods of its own invention, and polluted itself with the evils and vices which such a transference must necessarily engender.

Dear friends! It is in this light that we, the followers of Bahá'u'lláh, should regard this visitation of God which, in the concluding years of the first century of the Baha'i era, afflicts the generality, and has thrown into such a bewildering confusion the affairs, of mankind. It is because of this dual guilt, the things it has done and the things it has left undone, its misdeeds as well as its dismal and signal failure to accomplish its clear and unmistakable duty towards God, His Messenger, and His Faith, that this grievous ordeal, whatever its immediate political and economic causes, has laid its adamant grip upon it.

God, however, as has been pointed out in the very beginning of these pages, does not only punish the wrong-doings of His children. He chastises because He is just, and He chastens because He loves. Having chastened them, He cannot, in His great mercy, leave them to their fate. Indeed, by the very act of chastening them He prepares them for the mission for which He has created them. "*My calamity* is My providence," He, by the mouth of Bahá'u'lláh, has assured them, "*outwardly it is fire and vengeance, but inwardly it is light and mercy.*"

The flames which His Divine justice have kindled cleanse an unregenerate humanity, and fuse its discordant, its warring elements as no other agency can cleanse or fuse them. It is not only a retributory and destructive fire, but a disciplinary and creative process, whose aim is the salvation, through unification, of the entire planet. Mysteriously, slowly, and resistlessly God accomplishes

His design, though the sight that meets our eyes in this day be the spectacle of a world hopelessly entangled in its own meshes, utterly careless of the Voice which, for a century, has been calling it to God, and miserably subservient to the siren voices which are attempting to lure it into the vast abyss.

God's Purpose

God's purpose is none other than to usher in, in ways He alone can bring about, and the full significance of which He alone can fathom, the Great, the Golden Age of a long-divided, a long-afflicted humanity. Its present state, indeed even its immediate future, is dark, distressingly dark. Its distant future, however, is radiant, gloriously radiant—so radiant that no eye can visualize it.

"The winds of despair," writes Bahá'u'lláh, as He surveys the immediate destinies of mankind, "are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective." "Such shall be its plight," He, in another connection has declared, "that to disclose it now would not be meet and seemly." "These fruitless strifes," He, on the other hand, contemplating the future of mankind, has emphatically prophesied, in the course of His memorable interview with the Persian orientalist, Edward G. Browne, "these ruinous wars shall pass away, and the Most Great Peace, shall come. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family." "Soon," He predicts, "will the present-day order be rolled up, and a new one spread out in its stead." "After a time," He also has written, "all the governments on earth will change. Oppression will envelop the world. And following a universal convulsion, the seat of justice will rise from the horizon of the unseen realm." "The whole earth? He, moreover, has stated, "is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most en-

chanting blossoms, the most heavenly blessings." "All nations and kindreds," 'Abdu'l-Bahá likewise has written, ". . . will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race, and become a single people. All will dwell in one common fatherland, which is the planet itself."

What we witness at the present time, during "this gravest crisis in the history of civilization," recalling such times in which "religions have perished and are born," is the adolescent stage in the slow and painful evolution of humanity, preparatory to the attainment of the stage of manhood, the stage of maturity, the promise of which is embedded in the teachings, and enshrined in the prophecies, of Bahá'u'lláh. The tumult of this age of transition is characteristic of the impetuosity and irrational instincts of youth, its follies, its prodigality, its pride, its self-assurance, its rebelliousness, and contempt of discipline.

The Great Age to Come

The ages of its infancy and childhood are past, never again to return, while the Great Age, the consummation of all ages, which must signalize the coming of age of the entire human race, is yet to come. The convulsions of this transitional and most turbulent period in the annals of humanity are the essential prerequisites, and herald the inevitable approach, of that Age of Ages, "the time of the end," in which the folly and tumult of strife that has, since the dawn of history, blackened the annals of mankind, will have been finally transmuted into the wisdom and the tranquillity of an undisturbed, a universal, and lasting peace, in which the discord and separation of the children of men will have given way to the world-wide reconciliation, and the complete unification of the divers elements that constitute human society.

This will indeed be the fitting climax of that process of integration which, starting with the family, the smallest unit in the scale of human organization, must, after having called successively into being the

tribe, the city-state and the nation, continue to operate until it culminates in the unification of the whole world, the final object and the crowning glory of human evolution on this planet. It is this stage which humanity, willingly or unwillingly, is resistlessly approaching. It is for this stage that this vast, this fiery ordeal which humanity is experiencing is mysteriously paving the way. It is with this stage that the fortunes and the purpose of the Faith of Bahá'u'lláh are indissolubly linked. It is the creative energies which His Revelation has released in the "year sixty," and later reinforced by the successive effusions of celestial power vouchsafed in the "year nine" and the "year eighty" to all mankind, that have instilled into humanity the capacity to attain this final stage in its organic and collective evolution. It is with the Golden Age of His Dispensation that the consummation of this process will be for ever associated. It is the structure of His New World Order, now stirring in the womb of the administrative institutions He Himself has created, that will serve both as a pattern and a nucleus of that world commonwealth which is the sure, the inevitable destiny of the peoples and nations of the earth.

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.

"It hath been decreed by us" explains Bahá'u'lláh, "that the Word of God, and all the potentialities thereof, shall be manifested unto men in strict conformity with such conditions as have been fore-ordained by Him Who is the All-Knowing, the All-Wise. . . . Should the Word be allowed to release suddenly all the energies latent within it, no man could sustain the weight of so mighty a Revelation." "All created things," 'Abdu'l-Bahá elucidating this truth, has af-

firmed, "have their degree or stage of maturity. The period of maturity in the life of a tree is the time of its fruit-bearing. . . . The animal attains a stage of full growth and completeness, and in the human kingdom man reaches his maturity when the light of his intelligence attains its greatest power and development. . . . Similarly there are periods and stages in the collective life of humanity. At one time it was passing through its stage of childhood, at another its period of youth, but now it has entered its long-predicted phase of maturity, the evidences of which are everywhere apparent. . . . That which was applicable to human needs during the early history of the race can neither meet nor satisfy the demands of this day, this period of newness and consummation. Humanity has emerged from its former state of limitation and preliminary frailty. 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." "In every Dispensation," He moreover has written, "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."

Religion and Social Evolution

The Revelation associated with the Faith of Jesus Christ focussed attention primarily on the redemption of the individual and the moulding 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. When Jesus spoke to those around Him, He addressed them primarily as individuals rather than as component parts of one universal, indivisible entity. The whole surface

of the earth was as yet unexplored, and the organization of all its peoples and nations as one unit could, consequently, not be envisaged, how much less proclaimed or established. What other interpretation can be given to these words, addressed specifically by Bahá'u'lláh to the followers of the Gospel, in which the fundamental distinction between the Mission of Jesus Christ, concerning primarily the individual, and His own Message, directed more particularly to mankind as a whole, has been definitely established: "Verily, He (Jesus) said: 'Come ye after Me, and I will make you to become fishers of men.' In *this* day, *however*, We say: 'Come ye after Me, that We may make you to become the quickeners of mankind.'"

The Faith of Islím, the succeeding link in the chain of Divine Revelation, introduced, as Bahá'u'lláh Himself testifies, the conception of the nation as a unit and a vital stage in the organization of human society, and embodied it in its teaching. This indeed is what is meant by this brief yet highly significant and illuminating pronouncement of Bahá'u'lláh: "Of old (Islamic Dispensation) it *batb* been revealed: 'Love of one's country is an element of the Faith of God.' " This principle was established and stressed by the Apostle of God, inasmuch as the evolution of human society required it at that time. Nor could any stage above and beyond it have been envisaged, as world conditions preliminary to the establishment of a superior form of organization were as yet unobtainable. The conception of nationality, the attainment to the state of nationhood, may, therefore, be said to be the distinguishing characteristics of the Muhammadan Dispensation, in the course of which the nations and races of the world, and particularly in Europe and America, were unified and achieved political independence. . . .

"One of the great events," 'Abdu'l-Bahá in His "Some Answered Questions" affirmed, "which is to occur *in* the Day of the Manifestation of that Incomparable Branch (Bahá'u'lláh) is the *hoisting* of the Standard of Gad among all nations. By this is *meant* that all nations and *kíndreds* will be gathered together under the shadow of this Divine Banner, which is no other than the

Lordly Branch itself, and will become a single nation. Religions and sectarian antagonism, the hostility of races and peoples, and differences *among* nations, *will* be eliminated. All men *will* adhere to one religion, will have one common *faith*, will be blended into *one* race, and become a single people. *All* will dwell in one *common* fatherland, which *is* the planet itself."

This is the stage which the world is now approaching, the stage of world unity, which, as 'Abdu'l-Bahá assures us, will, in this century, be securely established. "*The Tongue of Grandeur*," Bahá'u'lláh Himself affirms, "*batb* . . . in the Day of His Manifestation proclaimed: 'It *is* not *his* to boast who *lovetb* his country, *but* it is his who *lovetb* the world.'" "*Through the power*," He adds, "*released* by *these* exalted words *He* bath lent a fresh *impulse*, and set a *new* direction, *to the* birds of men's hearts, and *bath* obliterated every trace of restriction and *limitation* from God's Holy Book."

The Wider, *Inclusive* Loyalty

A word of warning should, however, be uttered in this connection. The love of one's country, instilled and stressed by the teaching of Islím, as "*an* element of the *Faith of God*" has not, through this declaration, this clarion-call of Bahá'u'lláh, been either condemned or disparaged. It should not, indeed it cannot, be construed as a repudiation, or regarded in the light of a censure pronounced against, a sane and intelligent patriotism, nor does it seek to undermine the allegiance and loyalty of any individual to his country, nor does it conflict with the legitimate aspirations, rights, and duties of any individual state or nation. All it does imply and proclaim is the insufficiency of patriotism, in view of the fundamental changes effected in the economic life of society and the interdependence of the nations, and as the consequence of the contraction of the world, through the revolution in the means of transportation and communication—conditions that did not and could not exist either in the days of Jesus Christ or of Muhammad. It calls for a wider loyalty, which should not, and indeed does not, conflict with lesser loyalties. It instills a love which, in view of its scope,

must include and not exclude the love of one's own country. It lays, through this loyalty which it inspires, and this love which it infuses, the only foundation on which the concept of world citizenship can thrive, and the structure of world unification can rest. It does insist, however, on the subordination of national considerations and particularistic interests to the imperative and paramount claims of humanity as a whole, inasmuch as in a world of interdependent nations and peoples the advantage of the part is best to be reached by the advantage of the whole.

The world is, in truth, moving on towards its destiny. The interdependence of the peoples and nations of the earth, whatever the leaders of the divisive forces of the world may say or do, is already an accomplished fact. Its unity in the economic sphere is now understood and recognized. The welfare of the part means the welfare of the whole, and the distress of the part brings distress to the whole. The Revelation of Bahá'u'lláh has, in His own words, "*lent a fresh impulse and set a new direction*" to this vast process now operating in the world. The fires lit by this great ordeal are the consequences of men's failure to recognize it. They are, moreover, hastening its consummation. Adversity, prolonged, worldwide, afflictive, allied to chaos and universal destruction, must needs convulse the nations, stir the conscience of the world, disillusion the masses, precipitate a radical change in the very conception of society, and coalesce ultimately the disjointed, the bleeding limbs of mankind into one body, single, organically united, and indivisible.

World Commonwealth

To the general character, the implications and features of this world commonwealth, destined to emerge, sooner or later, out of the carnage, agony, and havoc of this great world convulsion, I have already referred in my previous communications. Suffice it to say that this consummation will, by its very nature, be a gradual process, and must, as Bahá'u'lláh has Himself anticipated, lead at first to the establishment of that Lesser Peace which the nations of the earth, as yet unconscious of His Revelation and yet un-

wittingly enforcing the general principles which He has enunciated, will themselves establish. This momentous and historic step, involving the reconstruction of mankind, as the result of the universal recognition of its oneness and wholeness, will bring in its wake the spiritualization of the masses, consequent to the recognition of the character, and the acknowledgment of the claims, of the Faith of Bahá'u'lláh—the essential condition to that ultimate fusion of all races, creeds, classes, and nations which must signalize the emergence of His New World Order.

Then will the coming of age of the entire human race be proclaimed and celebrated by all the peoples and nations of the earth. Then will the banner of the Most Great Peace be hoisted. Then will the world-wide sovereignty of Bahi'Ilbh—the Establisher of the Kingdom of the Father foretold by the Son, and anticipated by the Prophets of God before Him and after Him—be recognized, acclaimed, and firmly established. Then will a world civilization be born, flourishing, and perpetuate itself, a civilization with a fullness of life such as the world has never seen nor can as yet conceive. Then will the Everlasting Covenant be fulfilled in its completeness. Then will the promise enshrined in all the Books of God be redeemed, and all the prophecies uttered by the Prophets of old come to pass, and the vision of seers and poets be realized. Then will the planet, galvanized through the universal belief of its dwellers in one God, and their allegiance to one common Revelation, mirror, within the limitations imposed upon it, the effulgent glories of the sovereignty of Bahá'u'lláh, shining in the plenitude of its splendor in the Abh Paradise, and he made the footstool of His Throne on high, and acclaimed as the earthly heaven, capable of fulfilling that ineffable destiny fixed for it, from time immemorial, by the love and wisdom of its Creator.

Not ours, puny mortals that we are, to attempt, at so critical a stage in the long and checkered history of mankind, to arrive at a precise and satisfactory understanding of the steps which must successively lead a bleeding humanity, wretchedly oblivious of its God, and careless of Bahá'u'lláh, from its

calvary to its ultimate resurrection. Not ours, the living witnesses of the all-subduing potency of His Faith, to question, for a moment, and however dark the misery that enshrouds the world, the ability of Bahá'u'lláh to forge, with the hammer of His Will, and through the fire of tribulation, upon the anvil of this travailing age, and in the particular shape His mind has envisioned, these scattered and mutually destructive fragments into which a perverse world has fallen, into one single unit, solid and indivisible, able to execute His design for the children of men.

Ours rather the duty, however confused the scene, however dismal the present outlook, however circumscribed the resources we dispose of, to labor serenely, confidently and unremittently to lend our share of assistance, in whichever way circumstances may enable us, to the operation of the forces which, as marshaled and directed by Bahá'u'lláh, are leading humanity out of the valley of misery and shame to the loftiest summits of power and glory.

SHOGHI.

Haifa Palestine,
March 28, 1941.

THE WORLD ORDER OF BAHÁ'U'LLÁH

THE contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting. Both within and outside the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. No fair-minded observer can any longer fail to discern them. . . . He can, if he be fair in his judgment, recognize in the chain of events which proclaim on the one hand the irresistible march of the institutions directly associated with the Revelation of Bahá'u'lláh and foreshadow on the other the downfall of those powers and principalities that have either ignored or opposed it—he can recognize in them all evidences of the operation of God's all-pervasive Will, the shaping of His perfectly ordered and world-embracing Plan. . . .

This New World Order, whose promise is enshrined in the Revelation of Bahá'u'lláh, whose fundamental principles have been enunciated in the writings of the Center of His Covenant, involves no less than the complete unification of the entire human race. This unification should conform to such principles as would directly harmonize with the spirit that animates, and the laws that govern the operation of, the institutions that

already constitute the structural basis of the Administrative Order of His Faith.

No machinery falling short of the standard inculcated by the Bahá'í Revelation, and at variance with the sublime pattern ordained in His teachings, which the collective efforts of mankind may yet devise can ever hope to achieve anything above or beyond that "Lesser Peace" to which the Author of our Faith has Himself alluded in His writings. "Now that ye have refused the Most Great Peace," He, admonishing the kings and rulers of the earth, has written, "hold ye fast unto this the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents. Expatriating on this lesser Peace, He thus addresses in that same Tablet the rulers of the earth: "Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. . . . Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught hut manifest justice."

The Most Great Peace, on the other hand, as conceived by Bahá'u'lláh—a peace that must inevitably follow as the practical consequence of the spiritualization of the world and the fusion of all its races, creeds, classes and nations—can rest on no other basis, and can be preserved through no other agency,

except the divinely appointed ordinances that are implicit in the World Order that stands associated with His Holy Name. In His Tablet, revealed almost seventy years ago to Queen Victoria, Bahá'u'lláh, alluding to this Most Great Peace, has declared: "That which the Lord hath ordained as the sovereign remedy and the 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. . . ." "It besemeth all men in this Day." He, in another Tablet, asserts, "to take firm hold on the Most Great Name, and to establish the unity of all mankind. There is no place to flee to, no refuge that any one can seek, except Him."

—SHOGHI EFFENDI, 1936

EXCERPTS FROM THE LETTERS OF SHOGHI EFFENDI

I HAVE been acquainted by the perusal of your latest communications with the nature of the doubts that have been publicly expressed, by one who is wholly misinformed as to the true precepts of the Cause, regarding the validity of institutions that stand inextricably interwoven with the Faith of Bahá'u'lláh. Not that I for a moment view such faint misgivings in the light of an open challenge to the structure that embodies the Faith, nor is it because I question in the least the unyielding tenacity of the faith of the American believers, if I venture to dwell upon what seems to me appropriate observations at the present stage of the evolution of our beloved Cause. I am indeed inclined to welcome these expressed apprehensions inasmuch as they afford me an opportunity to familiarize the elected representatives of the believers with the origin and character of the institutions which stand at the very basis of the world order ushered in by Bahá'u'lláh. We should feel truly thankful for such futile attempts to undermine our beloved Faith— attempts that protrude their ugly face from time to time, seem for a while able to create a breach in the ranks of the faithful, recede finally into the obscurity of oblivion, and are thought of no more. Such incidents we should regard as the interpositiuns of Providence, designed to fortify our faith, to clarify our vision, and to deepen our understanding of the essentials of His Divine Revelation.

It would, however, be helpful and instructive to bear in mind certain basic principles with reference to the *Will and Testament* of

'Abdu'l-Bahá, which together with the *Kitáb-i-Aqdas*, constitutes the chief depository wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Bahl'i Faith. A study of the provisions of these sacred documents will reveal the close relationship that exists between them, as well as the identity of purpose and method which they inculcate. Far from regarding their specific provisions as incompatible and contradictory in spirit, every fair-minded inquirer will readily admit that they are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit. A comparison of their contents with the rest of Bahá'í Sacred Writings will similarly establish the conformity of whatever they contain with the spirit as well as the letter of the authenticated writings and sayings of Bahá'u'lláh and 'Abdu'l-Bahá. In fact, he who reads the *Aqdas* with care and diligence will not find it hard to discover that the Most Holy Book [*Aqdas*] itself anticipates in a number of passages the institutions which 'Abdu'l-Bahá ordains in His *Will*. By leaving certain matters unspecified and unregulated in His Book of Laws [*Aqdas*], Bahá'u'lláh seems to have deliberately left a gap in the general scheme of Bahl'i Dispensation, which the unequivocal provisions of the Master's *Will* has filled. To attempt to divorce the one from the other, to insinuate that the Teachings of Bahá'u'lláh have not been upheld, in their entirety and with absolute integrity, by what 'Abdu'l-

Bahh has revealed in his *Will*, is an unpardonable affront to the unswerving fidelity that has characterized the life and labors of our beloved Master.

I will not attempt in the least to assert or demonstrate the authenticity of the *Will and Testament of 'Abdu'l-Bahá*, for that in itself would betray an apprehension on my part as to the unanimous confidence of the believers in the genuineness of the last written wishes of our departed Master. I will only confine my observations to those issues which may assist them to appreciate the essential unity that underlies the spiritual, the humanitarian, and the administrative principles enunciated by the Author and the Interpreter of the Bahá'í Faith.

I am at a loss to explain that strange mentality that inclines to uphold as the sole criterion of the truth of the Bahá'í Teachings what is admittedly only an obscure and unauthenticated translation of an oral statement made by 'Abdu'l-Bahá, in defiance and total disregard of the available text of all of His universally recognized writings. I truly deplore the unfortunate distortions that have resulted in days past from the incapacity of the interpreter to grasp the meaning of 'Abdu'l-Bahá, and from his incompetence to render adequately such truths as have been revealed to him by the Master's statements. Much of the confusion that has obscured the understanding of the believers should be attributed to this double error involved in the inexact rendering of an only partially understood statement. Not infrequently has the interpreter even failed to convey the exact purport of the inquirer's specific questions, and, by his deficiency of understanding and expression in conveying the answer of 'Abdu'l-Bahá, has been responsible for reports wholly at variance with the true spirit and purpose of the Cause. It was chiefly in view of this misleading nature of the reports of the informal conversations of 'Abdu'l-Bahh 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-Bahá in the Tablets He revealed to the Baha'ís of the Orient, but their importance and necessity have been repeatedly emphasized by Him in His utterances and writings. The concentration of authority in the hands of the elected representatives of the believers; the necessity of the submission of every adherent of the Faith to the considered judgment of Bahi'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



Spiritual Assembly of the Baha'is of San Salvador, El Salvador

instilled by 'Abdu'l-Bahá, as evidenced by His authenticated and widely-scattered Tablets. To accept His broad and humanitarian Teachings on one hand, and to reject and dismiss with neglectful indifference His more challenging and distinguishing precepts, would be an act of manifest disloyalty to that which He has cherished most in His life.

That the Spiritual Assemblies of today will be replaced in time by the Houses of Justice, and are to all intents and purposes identical and not separate bodies, is abundantly confirmed by 'Abdu'l-Bahá Himself.

He has in fact in a Tablet addressed to the members of the first Chicago Spiritual Assembly, the first elected Bahá'í body instituted in the United States, referred to them as the members of the "House of Justice" for that city, and has thus with His own pen established beyond any doubt the identity of the present Bahá'í Spiritual Assemblies with the Houses of Justice referred to by Bahá'u'lláh. For reasons which are not difficult to discover, it has been found advisable to bestow upon the elected representatives of Bahá'í communities throughout the world the temporary appellation of Spiritual As-

semblies, a term which, as the position and aims of the Bahá'í Faith are better understood and more fully recognized, will gradually be superseded by the permanent and more appropriate designation of House of Justice. Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future 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 Bahá'í Faith by the mass of the peoples of the world, nor does it presuppose its acceptance by the majority of the inhabitants of any one country. In fact, 'Abdu'l-Bahá, Himself, in one of His earliest Tablets, contemplated the possibility of the formation of the Universal House of Justice in His own lifetime, and but for the unfavorable circumstances prevailing under the Turkish régime, would have, in all probability, taken the preliminary steps for its establishment. It will be evident, therefore, that given favorable circumstances, under which the Bahá'ís of 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 behoves 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.

Dearly-beloved friends! Great as is my

love and admiration for you, convinced as I am of the paramount share which you can, and will, undoubtedly have in both the continental and international spheres of future Bahí'í activity and service, I feel it nevertheless incumbent upon me to utter, at this juncture, a word of warning. The glowing tributes, so repeatedly and deservedly paid to the capacity, the spirit, the conduct, and the high rank, of the American believers, both individually and as an organic community, must, under no circumstances, be confounded with the characteristics and nature of the people from which God has raised them up. A sharp distinction between that community and that people must be made, and resolutely and fearlessly upheld, if we wish to give due recognition to the transmuting power of the Faith of Bahá'u'lláh, in its impact on the lives and standards of those who have chosen to enlist under His banner. Otherwise, the supreme and distinguishing function of His Revelation, which is none other than the calling into being of a new race of men, will remain wholly unrecognized and completely obscured.

THE SUPREME FUNCTION OF HIS REVELATION

How often have the Prophets of God, not excepting Bahá'u'lláh Himself, chosen to appear, and deliver their Message in countries and amidst peoples and races, at a time when they were either fast declining, or had already touched the lowest depths of moral and spiritual degradation. The appalling misery and wretchedness to which the Israelites had sunk, under the debasing and tyrannical rule of the Pharaohs, in the days preceding their exodus from Egypt under the leadership of Moses; the decline that had set in in the religious, the spiritual, the cultural, and the moral life of the Jewish people, at the time of the appearance of Jesus Christ; the barbarous cruelty, the gross idolatry and immorality, which had for so long been the most distressing features of the tribes of Arabia and brought such shame upon them when Muhammad arose to proclaim His Message in their midst; the indescribable state of decadence, with its attendant corruption, confusion, intolerance,

and oppression, in both the civil and religious life of Persia, so graphically portrayed by the pen of a considerable number of scholars, diplomats, and travelers, at the hour of the Revelation of Bahá'u'lláh—all demonstrate this basic and inescapable fact. To contend that the innate worthiness, the high moral standard, the political aptitude, and social attainments of any race or nation is the reason for the appearance in its midst of any of these Divine Luminaries would be an absolute perversion of historical facts, and would amount to a complete repudiation of the undoubted interpretation placed upon them, so clearly and emphatically, by both Bahá'u'lláh and 'Abdu'l-Bahá.

How great, then, must be the challenge to those who, belonging to such races and nations, and having responded to the call which these Prophets have raised, to unreservedly recognize and courageously testify to this indubitable truth, that not by reason of any racial superiority, political capacity, or spiritual virtue which a race or nation might possess, but rather as a direct consequence of its crying needs, its lamentable degeneracy, and irremediable perversity, has the Prophet of God chosen to appear in its midst, and with it as a lever has lifted the entire human race to a higher and nobler plane of life and conduct. For it is precisely under such circumstances, and by such means that the Prophets have, from time immemorial, chosen and were able to demonstrate their redemptive power to raise from the depths of abasement and of misery, the people of their own race and nation, empowering them to transmit in turn to other races and nations the saving grace and the energizing influence of their Revelation.

In the light of this fundamental principle it should always be borne in mind, nor can it be sufficiently emphasized, that the primary reason why the Bib and Bahá'u'lláh chose to appear in Persia, and to make it the first repository of their Revelation, was because, of all the peoples and nations of the civilized world, that race and nation had, as so often depicted by 'Abdu'l-Bahí, sunk to such ignominious depths, and manifested so great a perversity, as to find no parallel among its contemporaries. For no more convincing proof could be adduced demonstrat-

ing the regenerating spirit animating the Revelations proclaimed by the Bib and Bahá'u'lláh than their power to transform what can be truly regarded as one of the most backward, the most cowardly, and perverse of peoples into a race of heroes, fit to effect in turn a similar revolution in the life of mankind. To have appeared among a race or nation which by its intrinsic worth and high attainments seemed to warrant the inestimable privilege of being made the receptacle of such a Revelation would in the eyes of an unbelieving world greatly reduce the efficacy of that Message, and detract from the self-sufficiency of its omnipotent power. The contrast so strikingly presented in the pages of Nabí's Narrative between the heroism that immortalized the life and deeds of the Dawn-Breakers and the degeneracy and cowardice of their defamers and persecutors is in itself a most impressive testimony to the truth of the Message of Him Who had instilled such a spirit into the breasts of His disciples. For any believer of that race to maintain that the excellence of his country and the innate nobility of its people were the fundamental reasons for its being singled out as the primary receptacle of the Revelations of the Báb and Bahá'u'lláh would be untenable in the face of the overwhelming evidence afforded so convincingly by that Narrative.

To a lesser degree this principle must of necessity apply to the country which has vindicated its right to be regarded as the cradle of the World Order of Bahá'u'lláh. So great a function, so noble a rôle, can be regarded as no less inferior to the part played by those immortal souls who, through their sublime renunciation and unparalleled deeds, have been responsible for the birth of the Faith itself. Let not, therefore, those who are to participate so predominantly in the birth of that world civilization, which is the direct offspring of their Faith, imagine for a moment that for some mysterious purpose or by any reason of inherent excellence or special merit Bahá'u'lláh has chosen to confer upon their country and people so great and lasting a distinction. It is precisely by reason of the patent evils which, notwithstanding its other admittedly great characteristics and achievements, an excessive and

binding materialism has unfortunately engendered within it that the Author of their Faith and the Center of His Covenant have singled it out to become the standard-bearer of the New World Order envisaged in their writings. It is by such means as this that Bahá'u'lláh can best demonstrate to a heedless generation His almighty power to raise up from the very midst of a people, immersed in a sea of materialism, a prey **W** one of the most virulent and long-standing forms of racial prejudice, and notorious for its political corruption, lawlessness and laxity in moral standards, men and women who, as time goes by, will increasingly exemplify those essential virtues of self-renunciation, of moral rectitude, of chastity, of indiscriminating fellowship, of holy discipline, and of spiritual insight that will fit them for the preponderating share they will have in calling into being that World Order and that World Civilization of which their country, no less than the entire human race, stands in desperate need. Theirs will be the duty and privilege, in their capacity first as the establishers of one of the most powerful pillars sustaining the edifice of the Universal House of Justice, and then as the champion-builders of that New World Order of which that House is to be the nucleus and forerunner, to inculcate, demonstrate, and apply those twin and sorely-needed principles of Divine justice and order—principles to which the political corruption and the moral license, increasingly staining the society to which they belong, offer so sad and striking a contrast.

Observations such as these, however distasteful and depressing they may be, should not, in the least, blind us to those virtues and qualities of high intelligence, of youthfulness, of unbounded initiative, and enterprise which the nation as a whole so conspicuously displays, and which are being increasingly reflected by the community of the believers within it. Upon these virtues and qualities, no less than upon the elimination of the evils referred to, must depend, to a very great extent, the ability of that community to lay a firm foundation for the country's future rôle in ushering in the Golden Age of the Cause of Bahá'u'lláh.

HOW STAGGERING THE RESPONSIBILITY

How great, therefore, how staggering the responsibility that must weigh upon the present generation of the American believers, at this early stage in their spiritual and administrative evolution, to weed out, by every means in their power, those faults, habits, and tendencies which they have inherited from their own nation, and to cultivate, patiently and prayerfully, those distinctive qualities and characteristics that are so indispensable to their effective participation in the great redemptive work of their Faith. Incapable as yet, in view of the restricted size of their community and the limited influence it now wields, of producing any marked effect on the great mass of their countrymen, let them focus their attention, for the present, on their own selves, their own individual needs, their own personal deficiencies and weaknesses, ever mindful that every intensification of effort on their part will better equip them for the time when they will be called upon to eradicate in their turn such evil tendencies from the lives and the hearts of the entire body of their fellow-citizens. Nor must they overlook the fact that the World Order, whose basis they, as the advance guard of the future Bahá'í generations of their countrymen, are now laboring to establish, can never be reared unless and until the generality of the people to which they belong has been already purged from the divers ills, whether social or political, that now so severely afflict it.

Surveying as a whole the most pressing needs of this community, attempting to estimate the more serious deficiencies by which it is being handicapped in the discharge of its task, and ever bearing in mind the nature of that still greater task with which it will be forced to wrestle in the future, I feel it my duty to lay special stress upon, and draw the special and urgent attention of the entire body of the American believers, be they young or old, white or colored, teachers or administrators, veterans or new-comers, to what I firmly believe are the essential requirements for the success of the tasks which are now claiming their undivided attention. Great as is the importance of fashioning the outward instruments, and of perfecting the

administrative agencies, which they can utilize for the prosecution of their dual task under the Seven Year Plan; vital and urgent as are the campaigns which they are initiating, the schemes and projects which they are devising, and the funds which they are raising, for the efficient conduct of both the Teaching and Temple work, the imponderable, the spiritual, factors, which are bound up with their own individual and inner lives, and with which are associated their human and social relationships, are no less urgent and vital, and demand constant scrutiny, continual self-examination and heart-searching on their part, lest their value be impaired or their vital necessity be obscured or forgotten.

SPIRITUAL PREREQUISITES

Of these spiritual prerequisites of success, which constitute the bedrock on which the security of all teaching plans, Temple projects, and financial schemes, must ultimately rest, the following stand out as preeminent and vital, which the members of the American Bahá'í community will do well to ponder. Upon the extent to which these basic requirements are met, and the manner in which the American believers fulfill them in their individual lives, administrative activities, and social relationships, must depend the measure of the manifold blessings which the All-Bountiful Possessor can vouchsafe to them all. These requirements are none other than a high sense of moral rectitude in their social and administrative activities, absolute chastity in their individual lives, and complete freedom from prejudice in their dealings with peoples of a different race, class, creed, or color.

The first is specially, though not exclusively, directed to their elected representatives, whether local, regional, or national, who, in their capacity as the custodians and members of the nascent institutions of the Faith of Bahá'u'lláh, are shouldering the chief responsibility in laying an unassailable foundation for that Universal House of Justice which, as its title implies, is to be the exponent and guardian of that Divine Justice which can alone insure the security of, and establish the reign of law and order in, a strangely disordered world. The second

is mainly and directly concerned with the Bahá'í youth, who can contribute so decisively to the virility, the purity, and the driving force of the life of the Bahá'í community, and upon whom must depend the future orientation of its destiny, and the complete unfoldment of the potentialities with which God has endowed it. The third should be the immediate, the universal, and the chief concern of all and sundry members of the Bahá'í community, of whatever age, rank, experience, class, or color, as all, with no exception, must face its challenging implications, and none can claim, however much he may have progressed along this line, to have completely discharged the stern responsibilities which it inculcates.

A rectitude of conduct, an abiding sense of undeviating justice, unobscured by the demoralizing influences which a corruption-ridden political life so strikingly manifests; a chaste, pure, and holy life, un sullied and unclouded by the indecencies, the vices, the false standards, which an inherently deficient moral code tolerates, perpetuates, and fosters; a fraternity freed from that cancerous growth of racial prejudice, which is eating into the vitals of an already debilitated society—these are the ideals which the American believers must, from now on, individually and through concerted action, strive to promote, in both their private and public lives, ideals which are the chief propelling forces that can most effectively accelerate the march of their institutions, plans, and enterprises, that can guard the honor and integrity of their Faith, and subdue any obstacles that may confront it in the future.

This rectitude of conduct, with its implications of justice, equity, truthfulness, honesty, fair-mindedness, reliability, and trustworthiness, must distinguish every phase of the life of the Bahá'í community. "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 and character that all mankind may profit by their example." "I swear by Him Who is the Most Great Ocean!" He again affirms, "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 upon all created things." "He is the true servant of God." He in another passage has written, "who, in this day, were he to pass through cities of silver and gold, would not deign to look upon them, and whose heart would remain pure and undefiled from whatever things can be seen in this world, be they its goods or its treasures. I swear by the Sun of Truth! The breath of such a man is endowed with potency, and his words with attraction." "By Him Who shineth above the Day-Spring of sanctity!" He, still more emphatically, has revealed, "If the whole earth were to be converted into silver and gold, no man who can be said to have truly ascended into the heaven of faith and certitude would deign to regard it, much less to seize and keep it. . . . They who dwell within the Tabernacle of God, and are established upon the seats of everlasting glory, will refuse, though they be dying of hunger, to stretch their hands, and seize unlawfully the property of their neighbor, however vile and worthless he may be. The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds." "We have admonished all the loved ones of God." He insists, "to take heed lest the hem, of Our sacred vesture be smirched with the mire of unlawful deeds, or be stained with the dust of reprehensible conduct." "Cleave unto righteousness, O people of Bahá," He thus exhorts them, "This, verily, is the commandment which this wronged One hath given unto you, and the first choice of His unrestrained will fur every one of you." "A good character," He explains, "is, verily, the best mantle for men from God. With it He adorneth the temples of His loved ones. By My Life! The light of a good character surpasseth the light of the sun and the radiance thereof." "One righteous act," He, again, has writ-

ten, "is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished. . . . Be pure, O people of God, be pure; be righteous, be righteous. . . . Say: O people of God! That which can insure the victory of Him Who is the Eternal Truth, His hosts and helpers on earth, have been set down in the sacred Books and Scriptures, and are as clear and manifest as the sun. These hosts are such righteous deeds, such conduct and character, as are acceptable in His sight. Whoso ariseth, in this Day, to aid Our Cause, and summoneth to his assistance the hosts of a praiseworthy character and upright conduct, the influence from such an action will, most certainly, be diffused throughout the whole world." "The betterment of the world," is yet another statement, "can be accomplished through pure and goodly deeds, through commendable and seemly conduct." "Be fair to yourselves and to others." He thus counseleth them, "that the evidences of justice may be revealed through your deeds among Our faithful servants." "Equity," He also has written, "is the most fundamental among human virtues. The evaluation of all things must needs depend upon it." And again, "Observe equity in your judgment, ye men of understanding heart! He that is unjust in his judgment is destitute of the characteristics that distinguish man's station." "Beautify your tongues, O people," He further admonishes them, "with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people." "Let your eye be chaste," is yet another counsel, "your hand faithful, your tongue truthful, and your heart enlightened." "Be an ornament to the countenance of truth," is yet another admonition, "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." "Let truthfulness and courtesy be your adorning," is

still another admonition, "suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things. Say: Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth. Happy is the man that heedeth My counsel, and keepeth the precepts prescribed by Him Who is the All-Knowing, the All-Wise."

"O army of God!" writes 'Abdu'l-Bah, "Through the protection and help vouchsafed by the Blessed Beauty—may my life be a sacrifice to His loved ones—ye must conduct yourselves in such a manner that ye may stand out distinguished and brilliant as the sun among other souls. Should any one of you enter a city, he should become a center of attraction by reason of his sincerity, his faithfulness and love, his honesty and fidelity, his truthfulness and loving-kindness towards all the peoples of the world, so that the people of that city may cry out and say: 'This man is unquestionably a Bahá'í, for his manners, his behavior, his conduct, his morals, his nature, and disposition reflect the attributes of the Bahá'ís.' Not until ye attain this station can ye be said to have been faithful to the Covenant and Testament of God." "The most vital duty, in this day," He, moreover, has written, "is to purify your characters, to correct your manners, and improve your conduct. The beloved of the Merciful must show forth such character and conduct among His creatures, that the fragrance of their holiness may be shed upon the whole world, and may quicken the dead, inasmuch as the purpose of the Manifestation of God and the dawning of the limitless lights of the Invisible is to educate the souls of men, and refine the character of every living man. . . ." "Truthfulness," He asserts, "is the

foundation of all human virtues. Without truthfulness progress and success, in all the worlds of God, are impossible for any soul. When this holy attribute is established in man, all the divine qualities will also be acquired."

Such a rectitude of conduct must manifest itself, with ever-increasing potency, in every verdict which the elected representatives of the Bahá'í community, in whatever capacity they may find themselves, may be called upon to pronounce. It must be constantly reflected in the business dealings of all its members, in their domestic lives, in all manner of employment, and in any service they may, in the future, render their government or people. It must be exemplified in the conduct of all Bahá'í electors, when exercising their sacred rights and functions. It must characterize the attitude of every loyal believer towards nonacceptance of political posts, nonidentification with political parties, nonparticipation in political controversies, and non-membership in political organizations and ecclesiastical institutions. It must reveal itself in the uncompromising adherence of all, whether young or old, to the clearly enunciated and fundamental principles laid down by 'Abdu'l-Bahá in His addresses, and to the laws and ordinances revealed by Bahá'u'lláh in His Most Holy Book. It must be demonstrated in the impartiality of every defender of the Faith against its enemies, in his fair-mindedness in recognizing any merits that enemy may possess, and in his honesty in discharging any obligations he may have towards him. It must constitute the brightest ornament of the life, the pursuits, the exertions, and the utterances of every Bahá'í teacher, whether laboring at home or abroad, whether in the front ranks of the teaching force, or occupying a less active and responsible position. It must be made the hall-mark of that numerically small, yet intensely dynamic and highly responsible body of the elected national representatives of every Bahá'í community, which constitutes the sustaining pillar, and the sole instrument for the election, in every community, of that Universal House whose very name and title, as ordained by Bahá'u'lláh, symbolizes that rectitude of

conduct which is its highest mission to safeguard and enforce.

So great and transcendental is this principle of Divine justice, a principle that must be regarded as the crowning distinction of all Local and National Assemblies, in their capacity as forerunners of the Universal House of Justice, that Bahá'u'lláh Himself subordinates His personal inclination and wish to the all-compelling force of its demands and implications. "God is My witness!" He thus explains, "were it not contrary to the will of God, I would have kissed the hand of My would-be murderer, and would cause him to inherit My earthly sources of life to the world." "Justice and equity," is yet another assertion, "are two guardians for the protection of man. They have appeared arrayed in their mighty and sacred names to maintain the world in uprightness and protect the nations." "Bestir yourselves, O people," is His emphatic warning, "in anticipation of the days of Divine justice, for the promised hour is now come.

He again asserts, "He hath appeared with the advent of the Most Great Justice." "Say," befallen the world are oppressions that have afflicted, "these great oppressions that have am Myself bereft of all worldly possessions." "Know thou, of a truth," He significantly binding I now laid down in the Book, and goods. I am restrained, however, by the am Myself bereft of all worldly possessions." "I am restrained, however, by the and world cause him to inherit My earthly punishment. I have two pillars in the for it is upheld by two pillars, reward and "That which trampleth the world is Justice, upon it." "O people of God!" He exclaims, and the tranquillity of mankind depend of justice. The organization of the world Himself subordinates His personal inclination and wish to the all-compelling force of its demands and implications. "God is My witness!" He thus explains, "were it not contrary to the will of God, I would have kissed the hand of My would-be murderer, and would cause him to inherit My earthly sources of life to the world." "Justice and equity," is yet another assertion, "are two guardians for the protection of man. They have appeared arrayed in their mighty and sacred names to maintain the world in uprightness and protect the nations." "Bestir yourselves, O people," is His emphatic warning, "in anticipation of the days of Divine justice, for the promised hour is now come.

First Spiritual Assembly of the Bahá'ís of Port-au-Prince, Haiti, 1942-1943.





Bahá'ís of Nicaragua.
Mathew Kaszab, Bahá'í Pioneer, Standing at Left

Beware lest ye fail to apprehend its import, and be accounted among the erring." "The day is approaching," He similarly has written, "when the faithful will behold the day-stay of justice shining in its full splendor from the dayspring of glory." "The shame I was made to bear," He significantly remarks, "batb uncovered the glory with which the whole of creation had been invested, and through the cruelties I have endured, the day-star of justice batb manifested itself, and shed its splendor upon men." "The world," He again has written, "is in great turmoil, and the minds of its people are in a state of utter confusion. We entreat the Almighty that He may graciously illuminate them with the glory of His Justice, and enable them to discover that which will be profitable unto them at

all times and under all conditions." And again, "There can be no doubt whatever that if the day-star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed."

"God be praised!" 'Abdu'l-Bahá, in His turn, exclaims, "The sun of justice batb risen above the horizon of Bahá'u'lláh. For in His Tablets the foundations of such a justice have been laid on no mind batb, from the beginning of creation, cosceived." "The canopy of existence," He further explains, "resteth upon the pole of justice, and not of forgiveness, and the life of mankind dependeth on justice and not on forgiveness."

Small wonder, therefore, that the Author of the Bahá'í Revelation should have chosen to associate the name and title of that

House, which is to be the crowning glory of His administrative institutions, not with forgiveness but with justice, to have made justice the only basis and the permanent foundation of His Most Great Peace, and to have proclaimed it in His Hidden Words as "*the best beloved of all things*" in His sight. It is to the American believers, particularly, that I feel urged to direct this fervent plea to ponder in their hearts the implications of this moral rectitude, and to uphold, with heart and soul and uncompromisingly, both individually and collectively, this sublime standard—a standard of which justice is so essential and potent an element.

As to a chaste and holy life it should be regarded as no less essential a factor that must contribute its proper share to the strengthening and vitalization of the Bahá'í community, upon which must in turn depend the success of any Bahá'í plan or enterprise. In these days when the forces of irreligion are weakening the moral fibre, and undermining the foundations of individual morality, the obligation of chastity and holiness must claim an increasing share of the attention of the American believers, both in their individual capacities and as the responsible custodians of the interests of the Faith of Bahá'u'lláh. In the discharge of such an obligation, to which the special circumstances resulting from an excessive and enervating materialism now prevailing in their country lend particular significance, they must play a conspicuous and predominant role. All of them, be they men or women, must, at this threatening hour when the lights of religion are fading out, and its restraints are one by one being abolished, pause to examine themselves, scrutinize their conduct, and with characteristic resolution arise to purge the life of their community of every trace of moral laxity that might stain the name, or impair the integrity, of so holy and precious a Faith.

A chaste and holy life must be made the controlling principle in the behavior and conduct of all Bahá'ís, both in their social relations with the members of their own community, and in their contact with the world at large. It must adorn and reinforce the ceaseless labors and meritorious exer-

tions of those whose enviable position is to propagate the Message, and to administer the affairs, of the Faith of Bahá'u'lláh. It must be upheld, in all its integrity and implications, in every phase of the life of those who fill the ranks of that Faith, whether in their homes, their travels, their clubs, their societies, their entertainments, their schools, and their universities. It must be accorded special consideration in the conduct of the social activities of every Bahá'í summer school and any other occasions on which Bahá'í community life is organized and fostered. It must be closely and continually identified with the mission of the Bahá'í Youth, both as an element in the life of the Bahá'í community, and as a factor in the future progress and orientation of the youth of their own country.

Such a chaste and holy life, with its implications of modesty, purity, temperance, decency, and clean-mindedness, involves no less than the exercise of moderation in all that pertains to dress, language, amusements, and all artistic and literary avocations. It demands daily vigilance in the control of one's carnal desires and corrupt inclinations. It calls for the abandonment of a frivolous conduct, with its excessive attachment to trivial and often misdirected pleasures. It requires total abstinence from all alcoholic drinks, from opium, and from similar habit-forming drugs. It condemns the prostitution of art and of literature, the practices of nudism and of companionate marriage, infidelity in marital relationships, and all manner of promiscuity, of easy familiarity, and of sexual vices. It can tolerate no compromise with the theories, the standards, the habits, and the excess of a decadent age. Nay rather it seeks to demonstrate, through the dynamic force of its example, the pernicious character of such theories, the falsity of such standards, the hollowness of such claims, the perversity of such habits, and the sacrilegious character of such excesses.

"By the righteousness of God!" writes Bahá'u'lláh, "*The world, its vanities and its glory, and whatever delights it can offer, are all, in the sight of God, as worthless as, nay even more contemptible than, dust and ashes. Would that the hearts of men could*

comprehend it. Wash yourselves thoroughly O people of Bahá, from the defilement of the world, and of all that pertaineth unto it. God Himself beareth Me witness! The things of the earth ill beseeem you. Cast them away unto such as may desire them, and fasten your eyes upon this most holy and effulgent Vision." "O ye My loved ones!" He thus exhorts His followers, "Suffer not the hem of My sacred vesture to be smirched and mired with the things of this world, and follow not the promptings of your evil and corrupt desires." And again, "O ye the beloved of the one true God! Pass beyond the narrow retreats of your evil and corrupt desires, and advance into the vast immensity of the realm of God, and abide ye in the meads of sanctity and of detachment, that the fragrance of your deeds may lead the whole of mankind to the ocean of God's unfading glory." "Disencumber yourselves," He thus commands them, "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." "Eschew all manner of wickedness," is His commandment, "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." "A race of men," is His written promise, "incomparable in character, shall be raised up whrch, with the feet of detachment, will tread under all who are in heaven and on earth, and will cast the sleeve of holiness over all that hath been created from water and clay." "The civilization," is His grave warning, "so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. . . . If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation." "He hath chosen out of the whole world the hearts of His servants," He explains, "and made them each a seat for the revelation of His glory. Wherefore, sanctify them from every defilement, that the things for which they were created may

be engraven upon them. This indeed is a token of God's bountiful favor." "Say," He proclaims, "He is not to be numbered with the people of Bahá who followeth his mundane desires, or fixeth his heart on things of the earth. He is my true follower who, if he come to a volley of pure gold will pass straight through it aloof as a cloud, and will neither turn buck, nor pause. Such a man is assuredly of Me. From his garment the Concourse on high can inhale the fragrance of sanctity. . . . And if he met the fairest and most comely of women, he would not feel his heart seduced by the least shadow of desire for her beauty. Such an one indeed is the creation of spotless chastity. Thus instructeth you the Pen of the Ancient of Days, as bidden by your Lord, the Almighty, the All-Bountiful." "They that follow their lusts and corrupt inclinations," is yet another warning, "have erred and dissipated their efforts. They indeed are of the lost." "It behoveth the people of Bahá," He also has written, "to die to the world and all that is therein, to be so detached from all earthly things that the inmates of Paradise may inhale from their garment the sweet smelling savor of sanctity. . . . They that have tarnished the fair name of the Cause of God by following the things of the flesh—these are in palpable error!" "Purity and chastity," He particularly admonishes, "have been, and still are, the most great ornaments for the handmaidens of God. God is My Witness! The brightness of the light of chastity sheddeth its illumination upon the worlds of the spirit, and its fragrance is wafted even unto the Most Exalted Paradise." "God," He again affirms, "hath verily made chastity to be a crown for the heads of His handmaidens. Greet is the blessedness of that handmaiden that hath attained unto this great station." "We verily, have decreed in Our Book," is His assurance, "a goodly and bountiful reward to whosoever will turn away from wickedness, and lead a chaste and godly life. He, in truth, is the Great Giver, the All-Bountiful." "We have sustained the weight of all calamities," He testifies, "to sanctify you from all earthly corruption and ye are yet indifferent. . . . We, verily, behold your actions. If We

perceive from them the sweet smelling savor of purity and holiness. We will most certainly bless you. Then will the tongues of the inmates of Paradise utter your praise and magnify your names amidst them who have drawn nigh unto God."

"The drinking of wine," writes 'Abdu'l-Bahh, "is, according to the text of the Most Holy Book, forbidden; for it is the cause of chronic diseases, weakeneth the nerves, and consumeth the mizd." "Drink ye, O handmaidens of God," Bahá'u'lláh Himself has affirmed, "the Mystic Wine from the cup of My words. Cast away, then, from you that which your minds abhor, for it hath been forbidden unto you in His Tablets and His Scriptures. Beware lest ye barter away the River that is life indeed for that which the souls of the pure-hearted detest. Become ye intoxicated with the wine of the love of God, and not with that which deadeneth your minds, O ye that adore Him! Verily, it hath been forbidden unto every believer, whether man or woman. Thus hath the sun of My commandment shone forth above the horizon of My utterance, that the handmaidens who believe in Me may be illumined."

It must be remembered, however, that the maintenance of such a high standard of moral conduct is not to be associated or confused with any form of asceticism, or of excessive and bigoted puritanism. The standard inculcated by Bahí'u'lláh, seeks, under no circumstances, to deny any one the legitimate right and privilege to derive the fullest advantage and benefit from the manifold joys, beauties, and pleasures with which the world has been so plentifully enriched by an All-Loving Creator. "Should a man," Bahá'u'lláh Himself reassures us, "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."

THE MOST CHALLENGING ISSUE

As to racial prejudice, the corrosion of which, for well nigh a century, has bitten into the fibre, and attacked the whole social structure of American society, it should be regarded as constituting the most vital and challenging issue confronting the Bahá'í community at the present stage of its evolution. The ceaseless exertions which this issue of paramount importance calls for, the sacrifices it must impose, the care and vigilance it demands, the moral courage and fortitude it requires, the tact and sympathy it necessitates, invest this problem, which the American believers are still far from having satisfactorily resolved, with an urgency and importance that can not be overestimated. White and negro, high and low, young and old, whether newly converted to the Faith or not, all who stand identified with it must participate in, and lend their assistance, each according to his or her capacity, experience, and opportunities, to the common task of fulfilling the instructions, realizing the hopes, and following the example of 'Abdu'l-Bahá. Whether colored or noncolored, neither race has the right, or can conscientiously claim, to be regarded as absolved from such an obligation, as having realized such hopes, or having faithfully followed such an example. A long and thorny road, beset with pitfalls, still remains untraveled, both by the white and the negro exponents of the redeeming Faith of Bahá'u'lláh. On the distance they cover, and the manner in which they travel that road, must depend, to an extent which few among them can imagine, the operation of those intangible influences which are indispensable to the spiritual triumph of the American believers and the material success of their newly-launched enterprise.

Let them call to mind, fearlessly and determinedly, the example and conduct of 'Abdu'l-Bahá while in their midst. Let them remember His courage, His genuine love, His informal and indiscriminating fellowship, His contempt for and impatience of criticism, tempered by His tact and wisdom. Let them revive and perpetuate the memory

of those unforgettable and historic episodes and occasions on which He so strikingly demonstrated His keen sense of justice, His spontaneous sympathy, for the down-trodden, His ever-abiding sense of the oneness of the human race, His overflowing love for its members, and His displeasure with those who dared to flout His wishes, to deride His methods, to challenge His principles, or to nullify His acts.

To discriminate against any race, on the ground of its being socially backward, politically immature, and numerically in a minority, is a flagrant violation of the spirit that animates the Faith of Bah'u'llih. The consciousness of any division or cleavage in its ranks is alien to its very purpose, principles, and ideals. Once its members have fully recognized the claim of its Author, and, by identifying themselves with its Administrative Order, accepted unreservedly the principles and laws embodied in its teachings, every differentiation of class, creed, or color must automatically be obliterated, and never be allowed, under any pretext, and however great the pressure of events or of public opinion, to reassert itself. If any discrimination is at all to be tolerated, it should be a discrimination not against, but rather in favor of the minority, be it racial or otherwise. Unlike the nations and peoples of the earth, be they of the East or of the West, democratic or authoritarian, communist or capitalist, whether belonging to the Old World or the New, who either ignore, trample upon, or extirpate, the racial, religious, or political minorities within the sphere of their jurisdiction, every organized community, enlisted under the banner of Bahá'u'lláh should feel it to be its first and inescapable obligation to nurture, encourage, and safeguard every minority belonging to any faith, race, class, or nation within it. So great and vital is this principle that in such circumstances, as when an equal number of ballots have been cast in an election, or where the qualifications for any office are balanced as between the various races, faiths or nationalities within the community, priority should unhesitatingly be accorded the party representing the minority, and this for no other reason except to stimulate and encourage it, and afford

it an opportunity to further the interests of the community. In the light of this principle, and bearing in mind the extreme desirability of having the minority elements participate and share responsibility in the conduct of Bahá'í activity, it should be the duty of every Bahá'í community so to arrange its affairs that in cases where individuals belonging to the divers minority elements within it are already qualified and fulfill the necessary requirements, Bahá'í representative institutions, be they Assemblies, conventions, conferences, or committees, may have represented on them as many of these divers elements, racial or otherwise, as possible. The adoption of such a course, and faithful adherence to it, would not only be a source of inspiration and encouragement to those elements that are numerically small and inadequately represented, but would demonstrate to the world at large the universality and representative character of the Faith of Bahá'u'lláh, and the freedom of His followers from the taint of those prejudices which have already wrought such havoc in the domestic affairs, as well as the foreign relationships, of the nations.

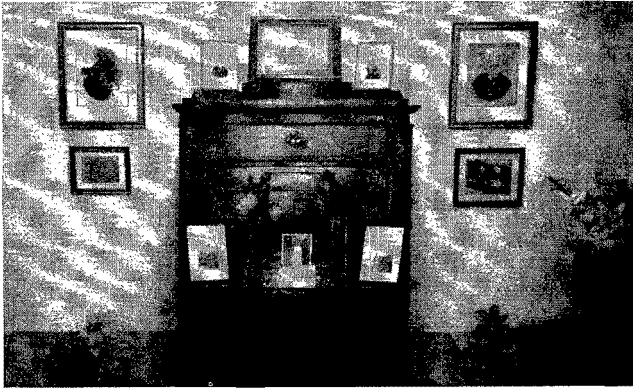
Freedom from racial prejudice, in any of its forms, should, at such a time as this when an increasingly large section of the human race is falling a victim to its devastating ferocity, be adopted as the watchword of the entire body of the American believers, in whichever state they reside, in whatever circles they move, whatever their age, traditions, tastes, and habits. It should be consistently demonstrated in every phase of their activity and life, whether in the Bahá'í community or outside it, in public or in private, formally as well as informally, individually as well as in their official capacity as organized groups, committees and Assemblies. It should be deliberately cultivated through the various and everyday opportunities, no matter how insignificant, that present themselves, whether in their homes, their business offices, their schools and colleges, their social parties and recreation grounds, their Bahá'í meetings, conferences, conventions, summer schools and Assemblies. It should, above all else, become the keynote of the policy of that august body which, in its capacity as the national rep-

representative, and the director and coördinator of the affairs of the community, must set the example, and facilitate the application of such a vital principle to the lives and activities of those whose interests it safeguards and represents.

"O ye discerning ones!" Bahá'u'lláh has written, "Verily, the words which have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences, and welcome all with the light of oneness." "We desire hut the good of the world and the happiness of the nations," He proclaims, ". . . 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." "Bahá'u'lláh hath said," writes 'Abdu'l-Bahá, "that the various races of human kind find a composite harmony and beauty of color to the whole. Let all associate, therefore, in this great human garden even as flowers grow and blend together side by side without discord or disagreement between them." "Bahá'u'lláh," 'Abdu'l-Bahá moreover has said, "once compared the colored people to the black pupil of the eye surrounded by the white. In this black pupil is seen the reflection of that which is before it, and through it the light of the spirit shineth forth."

"God," 'Abdu'l-Bahá Himself declares, "maketh no distinction between the white and the black. If the hearts are pure both are acceptable unto Him. God is no respecter of persons on account of either color or race. All colors are acceptable unto Him, be they white, black, or yellow. Inasmuch as all were created in the image of God, we must bring ourselves to realize that all embody divine possibilities." "In the estimation of God," He states, "all men are equal. There is no distinction or preference for any soul, in the realm of His justice and equity." "God did not make these divisions," He affirms, "these divisions have had their origin in man himself. Therefore, as they are against the plan and purpose of God they are false and imaginary." "In the estimation of God," He again affirms, "there

is no distinction of color; all are one in the color and beauty of servitude to Him. Color is not important; the heart is all-important. It mattereth not what the exterior may be if the heart is pure and white within. God doth not behold differences of hue and complexion. He looketh at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the Kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance." "Throughout the animal kingdom," He explains, "we do not find the creatures separated because of color. They recognize unity of species and oneness of kind. If we do not find color distinction drawn in a kingdom of lower intelligence and reason, how can it be justified among human beings, especially when we know that all have come from the same source and belong to the same household? In origin and intention of creation mankind is one. Distinctions of race and color have arisen afterward." "Man is endowed with superior reasoning power and the faculty of perception"; He further explains, "he is the manifestation of divine bestowals. Shall racial ideas prevail and obscure the creative purpose of unity in his kingdom?" "One of the important questions," He significantly remarks, "which affect the unity and the solidarity of mankind is the fellowship and equality of the white and colored races. Between these two races certain points of agreement and points of distinction exist which warrant just and mutual consideration. The points of contact are many. . . . In this country, the United States of America, patriotism is common to both races; all have equal rights to citizenship, speak one language, receive the blessings of the same civilization, and follow the precepts of the same religion. In fact numerous points of partnership and agreement exist between the two races; whereas the one point of distinction is that of color. Shall this, the least of all distinctions, be allowed to separate you as races and individuals?" "This variety in forms and coloring," He stresses, "which is manifest in all the kingdoms is according to creative Wisdom and hath a divine purpose." "The diversity in the human family," He



A view of the National Archives of the Bahá'ís of 'Iráq in their Házíratu'l-Quds in Baghdád.

claims, "should be the cause of love and harmony, as it is in music where many different notes blend together in the making of a perfect chord." "If you meet," is His admonition, "those of a different race and color from yourself, do not mistrust them, and withdraw yourself into your shell of conventionality, but rather be glad and show them kindness." "In the world of being," He testifies, "the meeting is blessed when the white and colored races meet together with infinite spiritual love and heavenly harmony. When such meetings are established, and the participants associate with each other with perfect love, unity and Kindness, the angels of the Kingdom praise them, and the Beauty of Bahá'u'lláh addresseth them, 'Blessed are ye! Blessed are ye!'" "When a gathering of these two races is brought about," He likewise asserts, "that assemblage will become the magnet of the Concourse on high, and the confirmation of the Blessed Beauty will surround it." "Strive earnestly," He again exhorts both races, "and put forth your greatest endeavor toward the accomplishment of this fellowship and the cementing of this bond of brotherhood between you. Such an attainment is not possible without will and effort on the part of each; from one, expressions

of gratitude and appreciation; from the other, kindness and recognition of equality. Each one should endeavor to develop and assist the other toward mutual advancement. . . . Love and unity will be fostered between you, thereby bringing about the oneness of mankind. For the accomplishment of unity between the colored and white will be an assurance of the world's peace." "I hope," He thus addresses members of the white race, "that ye may cause that downtrodden race to become glorious, and to be joined with the white race, to serve the world of man with the utmost sincerity, faithfulness, love, and purity. This opposition, enmity, and prejudice among the white race and the colored cannot be effaced except through faith, assurance, and the teachings of the Blessed Beauty." "This question of the union of the white and the black is very important," He warns, "for if it is not realized, ere long great difficulties will arise, and harmful results will follow." "If this matter remaineth without change," is yet another warning, "enmity will be increased day by day, and the final result will be hardship and may end in bloodshed."

A tremendous effort is required by both races if their outlook, their manners, and



Bahá'ís of Buenos Aires, Argentina, celebrating a Nineteen Day Feast in their Center, November, 1942.

conduct are to reflect, in this darkened age, the spirit and teachings of the Faith of Bahá'u'lláh. Casting away once and for all the fallacious doctrine of racial superiority, with all its attendant evils, confusion, and miseries, and welcoming and encouraging the intermixture of races, and tearing down the barriers that now divide them, they should each endeavor, day and night, to fulfill their particular responsibilities in the common task which so urgently faces them. Let them, while each is attempting to contribute its share to the solution of this perplexing problem, call to mind the warnings of 'Abdu'l-Bahá, and visualize, while there is yet time, the dire consequences that must follow if this challenging and unhappy situation that faces the entire American nation is not definitely remedied.

Let the white make a supreme effort in their resolve to contribute their share to the solution of this problem, to abandon once for all their usually inherent and at times subconscious sense of superiority, to correct their tendency towards revealing a patronizing attitude towards the members of the other race, to persuade them through

their intimate, spontaneous and informal association with them of the genuineness of their friendship and the sincerity of their intentions, and to master their impatience of any lack of responsiveness on the part of a people who have received, for so long a period, such grievous and slow-healing wounds. Let the negroes, through a corresponding effort on their part, show by every means in their power the warmth of their response, their readiness to forget the past, and their ability to wipe out every trace of suspicion that may still linger in their hearts and minds. Let neither think that the solution of so vast a problem is a matter that exclusively concerns the other. Let neither think that such a problem can either easily or immediately be resolved. Let neither think that they can wait confidently for the solution of this problem until the initiative has been taken, and the favorable circumstances created, by agencies that stand outside the orbit of their Faith. Let neither think that *anything* short of genuine love, extreme patience, true humility, consummate tact, sound initiative, mature wisdom, and deliberate, persistent, and prayer-

ful effort, can succeed in blotting out the stain which this patent evil has left on the fair name of their common country. Let them rather believe, and be firmly convinced, that on their mutual understanding, their amity, and sustained cooperation, must depend, more than on any other force or organization operating outside the circle of their Faith, the deflection of that dangerous course so greatly feared by 'Abdu'l-Bahá, and the materialization of the hopes He cherished for their joint contribution to the fulfillment of that country's glorious destiny. . . .

AN INSCRUTABLE WISDOM, AN
ALL-COMPELLING WILL

Such: dearly-beloved friends, is the vista that stretches before the eyes, and challenges the resources, of the American Bahá'í community in these, the concluding years of the First Century of the Bahá'í Era. Such are the qualities and qualifications demanded of them for the proper discharge of their responsibilities and duties. Such are the requirements, the possibilities, and the objectives of the Plan that claims every ounce of their energy. Who knows but that these few remaining, fast-fleeting years, may not be pregnant with events of unimaginable magnitude, with ordeals more severe than any that humanity has as yet experienced, with conflicts more devastating than any which have preceded them. Dangers, however sinister, must, at no time, dim the radiance of their new-born faith. Strife and confusion, however bewildering, must never befog their vision. Tribulations, however afflictive, must never shatter their resolve. Denunciations, however clamorous, must never sap their loyalty. Upheavals, however cataclysmic, must never deflect their course. The present Plan, embodying the budding hopes of a departed Master, must be pursued, relentlessly pursued, whatever may befall them in the future, however distracting the crises that may agitate their country or the world. Far from yielding in their resolve, far from growing oblivious of their task, they should, at no time however much buffeted by circumstances, forget that the synchronization of such world-shaking crises with the progressive

unfoldment 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, a Will that directs and controls, in its own mysterious way, both the fortunes of the Faith and the destinies of men. Such simultaneous processes of rise and of fall, of integration and of disintegration, of order and chaos, with their continuous and reciprocal reactions on each other, are but aspects of a greater Plan, one and indivisible whose Source is God, whose author is Bahá'u'lláh, the theatre of whose operations is the entire planet, and whose ultimate objectives are the unity of the human race and the peace of all mankind.

Reflections such as these should steel the resolve of the entire Bahí'í community, should dissipate their forebodings, 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. The Seven Year Plan, as already stated, is but the initial stage, a stepping-stone to the unfoldment of the implications of this Charter. The impulse, originally generated through the movement of that pen, and which is now driving forward, with increasing momentum, the machinery of the Seven Year Plan, must, in the opening years of the next century, be further accelerated, and impel the American Bahá'í community to launch further stages in the unfoldment of the Divine Plan, stages that will carry it far beyond the shores of the Northern Hemisphere, into lands and among peoples where that community's noblest acts of heroism are to be performed.

THE, ADVENT OF THE KINGDOM

Let any one inclined to doubt the course which this enviable community is destined to follow, turn to and meditate upon these words of 'Abdu'l-Bahá, enshrined, for all time, in the Tablets of the Divine Plan, and addressed to the entire community of the believers of the United States and Canada: "*The full measure of your success, He informs them, 'is as yet unrevealed, its significance still unapprehended. Erelong, ye will,*

with your own eyes, witness bow brilliantly every one of you, *even* as a shining star, will radiate, *in* the firmament of *your* country, the light of Divine Guidance, and will bestow upon its people the glory of an everlasting life. . . . The range of your future achievements still remains *undisclosed*. I fervently hope *that* in the near future the whole earth *may* be stirred and shaken by the *results* of your achievements. The hope, therefore, 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." "The moment," He most significantly adds, "*this* Divine Message is carried forward by the American believers from the shores of America, and is *propagated* throughout the continents of Europe, of Asia, of Africa, and of Australasia, and as far as the islands of the Pacific, this *community* will find itself securely established upon the throne of an everlasting dominion. Then will all the peoples of the world witness that this *community* is spiritually *illuminated* and divinely guided. Then will the whole earth resound *with* the praises of its majesty and greatness."

No reader of these words, so vibrant with promises that not even the triumphant consummation of the Seven Year Plan can fulfill, can expect a community that has been raised so high, and endowed so richly, to remain content with any laurels it may win in the immediate future. To rest upon such laurels would indeed be tantamount to a betrayal of the trust placed in that community by 'Abdu'l-Bahá. To cut short the chain of victories that must lead it on to that supreme triumph when, "*the whole earth may be stirred and shaken*" by the results of its achievements would shatter His hopes. To vacillate, and fail to "*propagate through* the continents of Europe, of Asia, of Africa, and of Australasia, and as far as the islands of the Pacific" a Message so magnificently proclaimed by it in the American continent would deprive it of the

privilege of being "*securely established upon the throne of an everlasting dominion*." To forfeit the honor of proclaiming "*the advent of the Kingdom of the Lord of Hosts*" in "*all the five continents of the globe*" would silence those "*praises of its majesty and greatness*" that otherwise would echo throughout "*the whole earth*."

Such vacillation, failure, or neglect, the American believers, the ambassadors of the Faith of Bahá'u'lláh, will, I am firmly convinced, never permit. Such a trust will never be betrayed, such hopes can never be shattered, such a privilege will never be forfeited, nor will such praises remain unuttered. Nay rather the present generation of this blessed, this repeatedly blessed, community will go on from strength to strength, and will hand on, as the first century draws to a close, to the generations that must succeed it in the second the torch of Divine Guidance, undimmed by the tempestuous winds that must blow upon it, that they in turn, faithful to the wish and mandate of 'Abdu'l-Bahá, may carry that torch, with that self-same vigor, fidelity, and enthusiasm, to the darkest and remotest corners of the earth. . . .

One more word in conclusion. Among some of the most momentous and thought-provoking pronouncements ever made by 'Abdu'l-Bahá, in the course of His epoch-making travels in the North American continent, are the following: "*May this American Democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. May it be the first to unfurl the Standard of the Most Great Peace*." And again: "*The American people are indeed worthy of being the first to build the Tabernacle of the Great Peace, and proclaim the oneness of mankind. . . . For America hath developed powers and capacities greater and more wonderful than other nations. . . . The American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blest in both the East and the West for the triumph of its people. . . . The American continent gives signs and evidences of very great advancement. Its future is even more*

promising, for its influence and *illumination* are far-reaching. *It* will lead *all* nations spiritually."

THE DESTINY OF AMERICA

The creative energies mysteriously generated by the first stirrings of the embryonic World Order of Bahá'u'lláh, have, as soon as released within a nation destined to become its cradle and champion, endowed that nation with the worthiness, and invested it with the powers and capacities, and equipped it spiritually, to play the part foreshadowed in these prophetic words. The potencies which this God-given mission has infused into its people are, on the one hand, *beginning* to be manifested through the conscious efforts and the nation-wide accomplishments, in both the teaching and administrative spheres of Bahá'í activity, of the organized community of the followers of Bahá'u'lláh in the North American continent. These same potencies, apart from, yet collateral with these efforts and accomplishments, are, on the other hand, insensibly shaping, under the impact of world political and economic forces, the destiny of that nation, and are influencing the lives and actions of both its government and its people.

To the efforts and accomplishments of those who, aware of the Revelation of Bahá'u'lláh, are now laboring in that continent, to their present and future course of activity, I have, in the foregoing pages sufficiently referred. A word, if the destiny of the American people, in its entirety, is to be correctly apprehended, should now be said regarding the orientation of that nation as a whole, and the trend of the affairs of its people. For no matter how ignorant of the Source from which those directing energies proceed, and however slow and laborious the process, it is becoming increasingly evident that the nation as a whole, whether through the agency of its government or otherwise, is gravitating, under the influence of forces that it can neither comprehend nor control, towards such associations and policies, wherem, as indicated by 'Abdu'l-Bahá, her true destiny must lie. Both the community of the American believers, who are aware of that Source, and the great mass of

their countrymen, who have not as yet recognized the Hand that directs their destiny, are contributing, each in its own way, to the realization of the hopes, and the fulfillment of the promises, voiced in the above-quoted words of 'Abdu'l-Bahá.

The world is moving on. Its events are unfolding ominously and with bewildering rapidity. The whirlwind of its passions is swift and alarmingly violent. The New World is being insensibly drawn into its vortex. The potential storm centers of the earth are already casting their shadows upon its shores. Dangers, undreamt of and unpredictable, threaten it both from within and from without. Its governments and peoples are being gradually enmeshed in the coils of the world's recurrent crises and fierce controversies. The Atlantic and Pacific Oceans are, with every acceleration in the march of science, steadily shrinking into mere channels. The Great Republic of the West finds itself particularly and increasingly involved. Distant rumblings echo menacingly in the ebullitions of its people. On its flanks are ranged the potential storm centers of the European continent and of the Far East. On its southern horizon there looms what might conceivably develop into another center of agitation and danger. The world is contracting into a neighborhood. America, willingly or unwillingly, must face and grapple with this new situation. For purposes of national security, let alone any humanitarian motive, she must assume the obligations imposed by this newly created neighborhood. Paradoxical as it may seem, her only hope of extricating herself from the perils gathering around her is to become entangled in that very web of international association which the Hand of an inscrutable Providence is weaving. 'Abdu'l-Bahá's counsel to a highly placed official in its government comes to mind, with peculiar appropriateness and force. "You can best serve your *country* if *you* strive, in your capacity as a citizen of the world, to assist in the *eventual* application of the principle of federalism, underlying the government of *your* own country, to the relationships now *existing* between the peoples and nations of *the* world." The ideals that fired the imagination of America's tragically unappre-

ciated 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.

That the world is beset with perils, that dangers are now accumulating and are actually threatening the American nation, no clear-eyed observer can possibly deny. The earth is now transformed into an armed camp. As much as fifty million men are either under arms or in reserve. No less than the sum of three billion pounds is being spent, in one year, on its armaments. The light of religion is dimmed and moral authority disintegrating. The nations of the world have, for the most part, fallen a prey to battling ideologies that threaten to disrupt the very foundations of their dearly-won political unity. Agitated multitudes in these countries see them with discontent, are armed to the teeth, are stampeded with fear, and groan beneath the yoke of tribulations engendered by political strife, racial fanaticism, national hatreds, and religious animosities. "The winds of despair," Bahá'u'lláh has unmistakably affirmed, "are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned. . . ." "The ills," 'Abdu'l-Bahí, writing as far back as two decades ago, has prophesied, "from which the world now suffers will multiply; the gloom which envelops it will deepen. The Balkans will remain discontented. Its restlessness will increase. The vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and world-wide in their range, will exert their utmost for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread." As to the American nation itself, the voice of its own President, emphatic and clear, warns his people that a possible attack upon their country has been brought infinitely closer by the development of aircraft and by other factors. Its Secretary of State, addressing at a recent Con-

ference the assembled representatives of all the American Republics, utters no less ominous a warning. "These resurgent forces loom threateningly throughout the world—their ominous shadow falls athwart our own Hemisphere." As to its Press, the same note of warning and of alarm at an approaching danger is struck. "We must be prepared to defend ourselves both from within and without. . . . Our defensive frontier is long. It reaches from Alaska's Point Barrow to Cape Horn, and ranges the Atlantic and the Pacific. When or where Europe's and Asia's aggressors may strike at us no one can say. It could be anywhere, any time. . . . We have no option save to go armed ourselves. . . . We must mount vigilant guard over the Western Hemisphere."

The distance that the American nation has traveled since its formal and categorical repudiation of the Wilsonian ideal, the changes that have unexpectedly overtaken it in recent years, the direction in which world events are moving, with their inevitable impact on the policies and the economy of that nation, are to every Bahá'í observer, viewing the developments in the international situation, in the light of the prophecies of both Bahá'u'lláh and 'Abdu'l-Bahá, most significant, and highly instructive and encouraging. To trace the exact course which, in these troubled times and pregnant years, this nation will follow would be impossible. We can only, judging from the direction its affairs are now taking, anticipate the course she will most likely choose to pursue in her relationships with both the Republics of America and the countries of the remaining continents.

A closer association with these Republics, on the one hand, and an increased participation, in varying degrees, on the other, in the affairs of the whole world, as a result of recurrent international crises, appear as the most likely developments which the future has in store for that country. Delays must inevitably arise, setbacks must be suffered, in the course of that country's evolution towards its ultimate destiny. Nothing, however, can alter eventually that course, ordained for it by the unerring pen of 'Abdu'l-Bahá. Its federal unity having al-

ready been achieved and its internal institutions consolidated—a stage that marked its coming of age as a political entity—its further evolution, as a member of the family of nations, must, under circumstances that cannot at present be visualized, steadily continue. Such an evolution must persist until such time as that nation will, through the active and decisive part it will have played in the organization and the peaceful settlement of the affairs of mankind, have attained the plenitude of its powers and functions as an outstanding member, and component part, of a federated world.

The immediate future must, as a result of this steady, this gradual, and inevitable absorption in the manifold perplexities and problems afflicting humanity, be dark and oppressive for that nation. The world shaking ordeal which Bahá'u'lláh, as quoted in the foregoing pages, has so graphically prophesied, may find it swept, to an unprecedented degree, into its vortex. Out of it it will probably emerge, unlike its reactions to the last world conflict, consciously determined to seize its opportunity, to bring the full weight of its influence to bear upon the gigantic problems that such an ordeal must

leave in its wake, and to exorcise forever, in conjunction with its sister nations of both the East and the West, the greatest curse which, from time immemorial, has afflicted and degraded the human race.

Then, and only then, will the American nation, molded and purified in the crucible of a common war, inured to its rigors, and disciplined by its lessons, be in a position to raise its voice in the councils of the nations, itself lay the cornerstone of a universal and enduring peace, proclaim the solidarity, the unity, and maturity of mankind, and assist in the establishment of the promised reign of righteousness on earth. Then, and only then, will the American nation, while the community of the American believers within its heart is consummating its divinely-appointed mission, be able to fulfill the unspeakably glorious destiny ordained for it by the Almighty, and immortally enshrined in the writings of 'Abdu'l-Bahá. Then, and only then, will the American nation accomplish "that *which will* adorn the *pages of history*," "become *the envy of the world and he blest in both the East and the West*." SHOGHI.

December 25, 1938.

STATEMENT ON WORLD ORDER BY SHOGHI EFFENDI

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

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 Econ-

omy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. . . .

Unlike the Dispensation of Christ, unlike the Dispensation of Muḥammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, 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. . . .

How pathetic indeed are the efforts of those leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish. At so critical an hour in the history of civilization it behoves the leaders of all the nations of the world, great and small, whether in the East or in the West, whether victors or vanquished, to give heed to the clarion call of Bahá'u'lláh and, thoroughly imbued with a sense of world solidarity, the *sine qua non* of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of 'Abdu'l-Bahh, the authorized expounder of His teachings. You *can best serve your country*, was 'Abdu'l-Bahá's rejoinder to a high official in the service of the federal government of the United States of America, who had questioned Him as to the best manner in which he could promote the interests of his government and people, *if you strive, in your capacity as a citizen of the world, to assist in the eventual appli-*

cation of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world. . . .

Some form of a world super-state must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age. . . .

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. . . . For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the

integrity of any particular law or doctrine. . . . The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. . . . Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. . . .

It represents the consummation of human evolution. . . .

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

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

Who, contemplating the helplessness, the fears and miseries of humanity in this day, can any longer question the necessity for a fresh revelation of the quickening power of God's redemptive love and guidance? Who . . . can be so blind as to doubt that the hour has at last struck for the advent of a new Revelation, for a restatement of the Divine Purpose, and for the consequent revival of those spiritual forces that have, at fixed intervals, rehabilitated the fortunes of human society? Does not the very operation of the world-unifying forces that are at work in this age necessitate that He Who is the Bearer of the Message of God in this day should not only reaffirm that self-same exalted standard of individual conduct inculcated by the Prophets gone before Him, but embody in His appeal, to all governments and peoples, the essentials of that social code, that Divine Economy, which must guide humanity's concerted efforts in establishing that all-embracing federation which is to signalize the advent of the Kingdom of God on this earth? . . .

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 We of which mortal eyes have never witnessed.*" . . .

The Bahá'í Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical

or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imamate or the Caliphate in Islám—none of these can be identified or said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned. . . .

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

The contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting.

Both within and outside the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. . . .

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

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

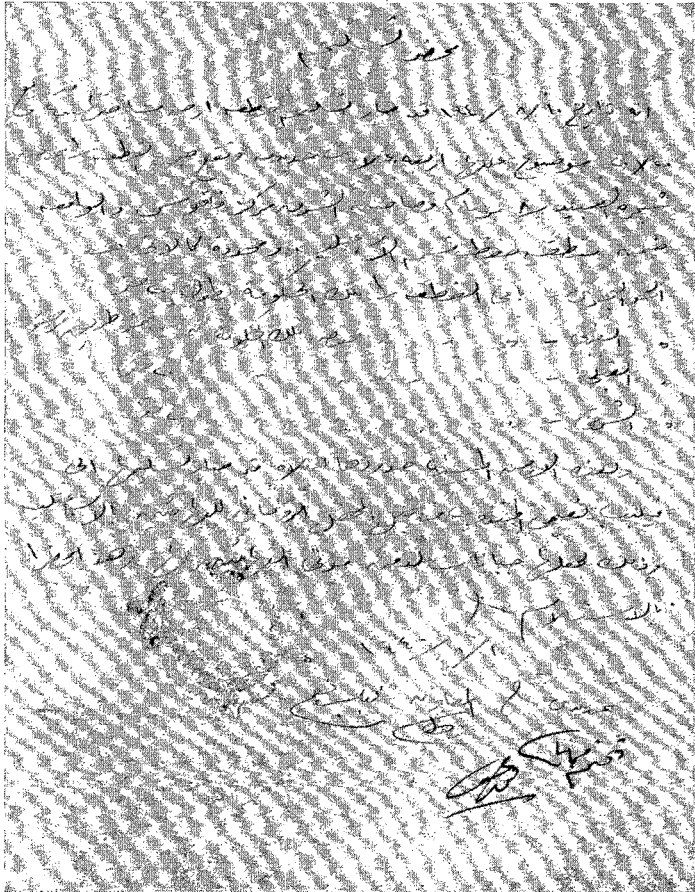
MESSAGES FROM THE GUARDIAN

1940-1944

THE fourth year of the Seven Year Plan enters upon its course in circumstances that are at once critical, challenging, and unprecedented in their significance. The year that has passed has in so far as the rise and establishment of the Faith of Bahá'u'lláh in the western hemisphere is concerned, been one of the most eventful since the Plan began to operate and exercise its potent and beneficent influence. Both within and without the Community of the Most Great Name, the events which the last twelve months has unfolded have in some mysterious way, whether directly or indirectly, communicated their force to the Plan's progressive unfuldment, contributed to the orienta-

tion of its policy and assisted in the consolidation of the diversified undertakings, both primary and subsidiary, that fall within its orbit. Even the losses which the ranks of its stout-hearted upholders have sustained will, when viewed in their proper perspective, be regarded as gains of incalculable value, affecting both its immediate fortunes as well as its ultimate destiny.

The successive international crises which agitated the opening months of the year that has elapsed, culminating in the outbreak of the war in Europe, far from drowning the enthusiasm or daunting the spirit of the prosecutors of God's Plan, served by deflecting their gaze from a storm-tossed continent,



Procés Verbal by which the burial ground at Ismailia was transferred to the property of the Spiritual Assembly of the Bahá'ís of Ismailia on August 10th, 1940.

to focus their minds and resources on ministering to the urgent needs of that hemisphere in which the first honors and the initial successes of the heroes of that Formative Age of the Faith of Bahá'u'lláh are to be scored and won.

The sudden extinction of the earthly life of that star-servant of the Cause of Bahá'u'lláh, Martha Root, who, while on the last lap of her fourth journey round the world—journeys that carried her to the humblest homes as well as the palaces of royalty—was hurrying homeward to lend her promised aid to her fellow-countrymen in their divinely-appointed task—such a death, though it frustrated this cherished resolution of her indomitable spirit, steeled the hearts of her bereaved lovers and admirers to carry on, more energetically than ever, the work which she herself had initiated, as far back as the year 1919 in every important city in the South American continent.

The subtle and contemptible machinations by which the puny adversaries of the Faith, jealous of its consolidating power and perturbed by the compelling evidences of its conspicuous victories, have sought to challenge the validity and misrepresent the character of the Administrative Order embedded in its teachings have galvanized the swelling army of its defenders to arise and arraign the usurpers of their sacred rights and to defend the long-standing strongholds of the institutions of their Faith in their home country.

And now as this year, so memorable in the annals of the Faith, was drawing to a close, there befell the American Bahá'í community, through the dramatic and sudden death of May Maxwell, yet another loss, which viewed in retrospect will come to be regarded as a potent blessing conferred upon the campaign now being so diligently conducted by its members. Laden with the fruits garnered through well-nigh half a century of toilsome service to the Cause she so greatly loved, heedless of the warnings of age and ill-health, and afire with the longing to worthily demonstrate her gratitude in her overwhelming awareness of the bounties of her Lord and Master, she set her face towards the southern outpost of the Faith in the New World, and laid down her life in such

a spirit of consecration and self-sacrifice as has truly merited the crown of martyrdom.

To Keith Ransom-Kehler, whose dust sleeps in far-off Isfáhán; to Martha Root, fallen in her tracks on an island in the midmost heart of the ocean; to May Maxwell, lying in solitary glory in the southern outpost of the Western Hemisphere—to these three heroines of the Formative Age of the Faith of Bahá'u'lláh, they who now labor so assiduously for its expansion and establishment, owe a debt of gratitude which future generations will not fail to adequately recognize.

April 15, 1940.

As the administrative processes expand, as their operation steadily improves, as their necessity is more fully and strikingly demonstrated, and their beneficent influence correspondingly grows more apparent and evident, so will the blessings, the strength and guidance bestowed by Him Who animates and directs these processes be more abundantly vouchsafed to those who have been called upon to utilize them, in this age, for the execution of God's Purpose and for the ultimate redemption of a sore-stricken traveling humanity. Many will be the setbacks, the shocks and the disturbances, which the commotions of a convulsive age must produce, yet no force, however violent and world-wide in its range and catastrophic in its immediate consequences, can either halt these processes or deflect their appointed course. How great, then, the privilege, and how staggering the responsibility, of those who are destined to guard over them and to bring them eventually to full fruition. Nothing short of utter, of continuous consecration to His Will and Purpose can enable them to fulfill their high destiny.

May 17, 1940.

(The) stupendous struggle now convulsing (the) major part (of the) European continent (is) progressively revealing (the) ominous features, (and) increasingly assuming (the) proportions, (of the) titanic upheaval foreshadowed seventy years ago (by the) prophetic pen (of) Bahá'u'lláh. (The) disruptive forces associated (with) humanity's world-shaking

ordeal (are) closely interrelated (with the) constructive potentialities inherent (in the) American believers' Divinely-ordained Plan. Both (are) directly hastening (the) emergence (of the) spiritual World Order stirring (in the) womb (of a) travailing age. (I) entreat (the) American Bahí'i Community, whatever (the) immediate or distant repercussions (of the) present turmoil on their own continent, however violent its impact (upon the) World Center (of) their Faith, (to) pledge themselves anew, before (the) Throne (of) Bahá'u'lláh, (to) discharge, with unswerving aim, unfailing courage, invincible vigor, exemplary fidelity (and) ever-deepening consecration, (the) dual responsibility solemnly undertaken under (the) Seven Year Plan. (I) implore them (to) accelerate (their) efforts, increase (their) vigilance, deepen (their) unity, multiply (their) heroic feats, maintain (their) distant outposts (in the) teaching field (of) Latin America, (and) expedite (the) termination (of the) last stage (in the) ornamentation (of the) Temple. (I am) praying continually (with) redoubled fervor. *June 13, 1940.*

Present world chaos, exhibiting (the) impetuosity, follies, rebelliousness characteristic (of) humanity's adolescent stage (of) development, and harbinger (of the) long-promised Golden Age (of the) maturity (of the) human race, (is) relentlessly spreading (and) distressingly intensified. (The) alternating victories (and) reverses, heralding parallel transition (of) proscribed Cause (of) Bahá'u'lláh struggling towards emancipation, world recognition (and) spiritual universal dominion, (are) simultaneously multiplying. (The) recrudescence (of the) chronic persecution afflicting (the) cradle (of the) Faith, (the) grave danger threatening (the) appropriated Temple (and) disbanded centers (in) TurkistIn (and) Caucasus, (the) repressive measures successively choking (the) life (and) paralyzing (the) action (of both the) long-standing (and the) newly-fledged communities (of) Central, Western (and) South-Eastern Europe, (the) intermittent outbursts (of) religious fanaticism directed (against the) North African Assemblies,

(and the) aggravation (of the) situation (at the) world Spiritual (and) Administrative Center, contrast with, (and are) outweighed by, (the) surging spirit, (the) startling expansion, (the) sweeping conquests, (the) superb consolidation (of the) swiftly-accumulating resources (of the) one remaining community singled out (for the) proclamation (of the) Administrative Order throughout (the) length (and) breadth (of the) Western Hemisphere. (I) appeal (to the) New World champions (of the) New World Order (of) Bahá'u'lláh (to) stand fast (at) this tragic hour (in the) fortunes (of) mankind (and the) challenging state (of the) evolution (of the) Faith. (I) beg them (to) close their ranks jointly, severally (and) vow themselves (to) incomparably sublime task whose operation must hasten (the) ascendancy (of the) beloved Cause (and the) spiritual redemption (of a) reconstructed mankind. *October 29, 1940.*

My heart is thrilled with delight as I witness, in so many fields, and in such distant outposts, and despite such formidable difficulties, restrictions, obstacles and dangers, so many evidences of the solidarity, the valor, and the achievements of the American Bahá'í community. As the end of the First Century of the Bahí'i Era approaches, as the shadows descending upon and enveloping mankind steadily and remorselessly deepen, this community, which can almost be regarded as the solitary champion of the Faith in the Western World, is increasingly evincing and demonstrating its capacity, its worth, and ability as the torchbearer of the New, the World Civilization which is destined to supplant in the fulness of time the present one. And more particularly in the virgin and far-flung territories of Latin America, it has in recent months, abundantly given visible evidence of its merits and competence to shoulder the immense responsibilities which the carrying of the sacred Fire to all the Republics of the Western Hemisphere must necessarily entail.

Through these initial steps, which, in pursuance of the Plan conceived by 'Abdu'l-Bahá, this community has taken, through



Laying Foundation Stone of Haziratul-Quds at Cairo, Egypt, October, 1941.

the settlement in each of these sovereign states of the New World of American Bahá'í pioneers, through the formation of Bahá'í groups and the establishment of two Assemblies in Buenos Aires and Bahía, the American National Assembly, as well as its Inter-America Committee, and all subsidiary agencies, no less than the individual members of the North American Bahá'í community who have sacrificed and are still sacrificing so much in their support of this Divine and momentous Plan, have earned the unqualified admiration and the undying gratitude of sister Assemblies and fellow-workers throughout the Bahá'í World.

Their work, however, is only beginning. The dispatch of pioneers, the provision of adequate means for their support, their settlement and initiation of Bahá'í activities in these far-off lands, however strenuous and meritorious, are insufficient if the Plan is to evolve harmoniously and yield promptly its destined fruit. The extension by the Parent Assembly—the immediate source from which this vast system with all its ramifications is now proceeding—of the necessary support, guidance, recognition and material assistance to enable these newly-fledged groups and Assemblies to function in strict accordance with both the spiritual and administrative principles of the Faith of Bahá'u'lláh, would seem as essential and urgent as the preliminary task already achieved. To nurse these tender plants of the Vineyard of God, to foster their growth, to direct their development, to accord them the necessary recognition, to help resolve their problems, to familiarize them with gentleness, patience and fidelity with the processes of the Administrative Order and thus enable them to assume independently the conduct of future local and national Bahá'í activities, would bring the Plan to swift and full fruition and would add fresh laurels to the crown of immortal glory already won by a community that holds in these days of dark and dire calamities, valiantly and almost alone, the Fort of the Faith of Bahá'u'lláh. Fortified by these reflections, let them gird up their loins for still mightier exertions and more brilliant victories.

December 3, 1940.

The internecine struggle, now engulfing the generality of mankind, is increasingly assuming, in its range and ferocity, the proportions of the titanic upheaval foreshadowed as far back as seventy years ago by Bahá'u'lláh. It can be viewed in no other light except as a direct interposition by Him Who is the Ordaioer of the Universe, the Judge of all men and the Deliverer of the nations. It is the rod of both the anger of God and of His correction. The fierceness of its devastating power chastens the children of men for their refusal to acclaim the century-old Message of their promised, their I-leaven-sent Redeemer. The fury of its flames, on the other hand, purges away the dross, and welds the limbs of humanity into one single organism, indivisible, purified, God-conscious and divinely directed.

Its immediate cause can be traced to the forces engendered by the last war of which it may be truly regarded as the direct continuation. Its first sparks were kindled on the eastern shores of the Asiatic continent, enveloping two sister races of the world in a conflagration which no force seems able to either quench or circumscribe. This cataclysmic process was accelerated by the outbreak of a fierce conflict in the heart of Europe, fanning into flame age-long animosities and unchaining a series of calamities as swift as they were appalling. As the turmoil gathered momentum it swept remorselessly into its vortex the most powerful nations of the European continent—the chief protagonists of that highly-vaunted yet lamentably defective civilization. The mounting tide of its havoc and devastation soon overspread the northernmost regions of that afflicted continent, subsequently ravaged the shores of the Mediterranean, and invaded the African continent as far as Ethiopia and the surrounding territories. The Balkan countries, as predicted by 'Abdu'l-Bahá, were soon to sustain the impact of this tragic ordeal, communicating in their turn the commotions to which they had been subjected to both the Near and Middle East, wherein are enshrined the heart of the Faith itself, its Cradle, its chief center of Pilgrimage, and its most sacred and historic sites.

Its menace is overleaping the limits of the Old World and is plunging into consterna-

tion the Great Republic of the West, as well as the peoples of Central and South America. The New World as well as the Old is experiencing the terrific impact of this disruptive force. Even the peoples of the Antipodes are trembling before the approaching tempest that threatens to burst on their heads.

The races of the world, Nordic, Slavonic, Mongolian, Arab and African, are alike subjected to its consuming violence. The world's religious systems are no less affected by the universal paralysis which is creeping over the minds and souls of men. The persecution of world Jewry, the rapid deterioration of Christian institutions, the intestine division and disorders of Islám, ate but manifestations of the fear and trembling that has seized humanity in its hour of unprecedented turmoil and peril. On the high seas, in the air, on land, in the forefront of battle, in the palaces of kings and the cottages of peasants, in the most hallowed sanctuaries, whether secular or religious, the evidences of God's retributive act and mysterious discipline are manifest. Its heavy toll is steadily mounting—a holocaust sparing neither prince nor peasant, neither man nor woman, neither young nor old.

The Faith of Bahá'u'lláh—that priceless gem of Divine Revelation enshrining the Spirit of God and incarnating His Purpose for mankind in this age—can neither aspire nor expect to escape unhurt amid the hurricane of human disasters that blows around it. By most men unnoticed, scorned and ridiculed by some, feared and challenged by others, this world redemptive Faith, for whose precious sake the world is undergoing such agonies, finds its virgin strength assailed, and its infant institutions hemmed in, by the dark forces which a godless civilization has unloosed over the face of the planet. In the Old World, whether in Europe, Asia or Africa, it is being buffeted about, ostracized, arraigned and repressed. In certain countries its community life is being extinguished, in others a ban is severely imposed on its propagation, in still others its members are denied all intercourse with its World Center. Dangers, grave and unsuspected, confront its cradle and surround its very heart.

Not so, however, with the countries of the Western Hemisphere. The call of Bahá'

u'lláh summons, at this challenging hour, the peoples of the New World, and its leaders to redress the balance of the old. "O Rulers of America: He thus addresses the Chief Magistrates of that continent, "and the Presidents of the Republics therein. . . ; Adorn the temple of your dominion with the ornament of Justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Maker of the heavens." The Great Republic of the West, an object of special solicitude throughout the ministry of the Center of the Covenant, whose soil has been hallowed by His footsteps, and the foundation of whose edifice—the Mother Temple of the West—has been consecrated by His hand, has been singled out through the operation of His Will, and been invested by His Pen with a unique, an inescapable, a weighty and most sacred responsibility. The Mission entrusted to the community of the North American believers in the darkest days of the last war, is, after a period of incubation of well nigh twenty years, and through the instrumentality of the administrative agencies erected after 'Abdu'l-Bahá's passing, efflorescing under our very eyes. Already, since the inception of the Seven Year Plan, this community can well claim to have attained, through its deeds, a stature that dwarfs its sister communities, and can glory in a parentage that embraces every Republic of Latin America. The first Mashriqu'l-Adhkár of the West, its beauteous and noble handiwork, is virtually completed. A nucleus for a future flourishing local community is already formed in every state and province in North America. The administrative structure, following the pattern of its prototype in the U.S.A. is, through the agency of that same Plan, raising its triumphant head in the Central and South American Republics. The Plan itself, propelled by the agencies released by those immortal Tablets which constitute its charter, bids fair, in the fifth year of its operation, to exceed the highest expectations of those who have so courageously launched it. Its consummation, coinciding with the termination of the first century of the Bahá'í Era, will mark the opening of yet another phase in a series of crusades which must carry, in the course of the succeeding cen-

tury, the privileged recipients of those epoch-making Tablets beyond the Western Hemisphere to the uttermost ends of the earth, to implant the banner, and lay an unassailable basis for the administrative structure of the Faith of Bahá'u'lláh.

The quality and magnitude of the work already achieved by these stalwart champions of God's New World Order are inexpressibly exhilarating and infinitely meritorious. The immeasurability of the task still to be performed staggers our fancy and inflames our imagination. The potentialities with which these tasks are endowed elude our shrewdest calculations. The promise they enshrine is too dazzling to contemplate. What else can we do but bow our heads in thanksgiving and reverence, steel our hearts in preparation for the strenuous days ahead, and intensify a hundredfold our resolution to carry on the task to which our hands are set at present? *May 25, 1941.*

The virtual completion of a thirty year old enterprise,* which was initiated in His days and blessed by His Hand, is the first and foremost accomplishment that must shed imperishable luster not only on the administrative annals of the Formative Age of the Faith, but on the entire record of the signal achievements performed in the course of the First Century of the Bahá'í Era. The steady expansion and consolidation of the world mission, entrusted by that same Master, to their hands and set in operation after His passing, constitutes the second object of my undying gratitude to a community that has abundantly demonstrated its worthiness to shoulder the superhuman tasks with which it has been entrusted. The spirit with which that same community has faced and resisted the onslaught of the enemies of the Faith who, for various reasons and with ever-increasing subtlety and malice, have persistently striven to disrupt the administrative machinery of an Order, foreshadowed by the Bib, enunciated by Bahá'u'lláh, and established by 'Abdu'l-Bahá, is yet another testimony to the unrivalled merits and the eminent position attained by its privileged members since the ascension of the Center of the Covenant.

* i.e., completion of the Temple.

The extinction of the influence precariously exerted by some of these enemies, the decline that has set in in the fortunes of others, the sincere repentance expressed by still others, and their subsequent reinstatement and effectual participation in the teaching and administrative activities of the Faith, constitute in themselves sufficient evidence of the unconquerable power and invincible spirit which animates those who stand identified with and loyally carry out the provisions and injunctions of the Will and Testament of 'Abdu'l-Bahá.

And now more particularly concerning the prime mover of this latest agitation, which, whatever its immediate consequences, will sooner or later come to be regarded as merely one more of those ugly and abortive attempts designed to undermine the foundation, and obscure the purpose, of the Administrative Order of the Faith of Bahá'u'lláh. Obscure in his origin, ambitious of leadership, untaught by the lesson of such as have erred before him, odious in the hopes he nurses, contemptible in the methods he pursues, shameless in his deliberate distortions of truths he has long since ceased to believe in, ludicrous in his present isolation and helplessness, wounded and exasperated by the downfall which his own folly has precipitated, he, the latest protagonist of a spurious cause, cannot but in the end be subjected, as remorselessly as his infamous predecessors, to the fate which they invariably have suffered.

Generated by the propelling and purifying forces of a mysterious Faith, born of delusion or malice, winning a fleeting notoriety derived from the precarious advantages of wealth, fame or fortune, these movements sponsored by deluded, self-seeking adventurers find themselves, sooner or later, enmeshed in the machinations of their authors, are buried in shame, and sink eventually into complete oblivion.

The schism which their foolish leaders had contrived so sedulously to produce within the Faith, will soon, to their utter amazement, come to be regarded as a process of purification, a cleansing agency, which, far from decimating the ranks of its followers, reinforces its indestructible unity, and proclaims anew to a world, skep-

tical or indifferent, the cohesive strength of the institutions of that Faith, the incorruptibility of its purposes and principles, and the recuperative powers inherent in its community life.

Were anyone to imagine or expect that a Cause, comprising within its orbit so vast a portion of the globe, so turbulent in its history, so challenging in its claims, so diversified in the elements it has assimilated into its administrative structure, should, at all times, be immune to any divergence of opinion, or any defection on the part of its multitudinous followers, it would be sheer delusion, wholly unreasonable and unwarranted, even in the face of the unprecedented evidence of the miraculous power which its rise and progress have so powerfully exhibited. That such a secession, however, whether effected by those who apostatize their faith or preach heretical doctrines, should have failed, after the lapse of a century, to split in twain the entire body of the adherents of the Faith, or to create a grave, a permanent and irremediable breach in its organic structure, is a fact too eloquent for even a casual observer of the internal processes of its administrative order to either deny or ignore.

Therein, every loyal and intelligent upholder of Bahá'u'lláh's incomparable Covenant—a Covenant designed by Him as the sole refuge against schism, disruption and anarchy—will readily recognize the hallmark of I-lis Faith, and will acclaim it as the supreme gift conferred by Him Who is the Lord of Revelation upon the present and future generations who are destined, in this greatest of all Dispensations, to flock, from every creed and religion, to the banner, and espouse the Cause, of His Most Great Name.

Dear friends! Manifold, various, and at times extremely perilous, have been the tragic crises which the blind hatred, the unfounded presumption, the incredible folly, the abject perfidy, the vaulting ambition, of the enemy have intermittently engendered within the pale of the Faith. From some of its most powerful and renowned votaries, at the hands of its once trusted and ablest propagators, champions, and administrators, from the ranks of its most revered and highly-placed trustees whether as com-

panions, amanuenses or appointed lieutenants of the Herald of the Faith, of its Author, and of the Center of His Covenant, from even those who were numbered among the kindred of the Manifestation, not excluding the brother, the sons and daughters of Bahá'u'lláh, and the nominee of the Báb Himself, a Faith, of such tender age, and enshrining so priceless a promise, has sustained blows as dire and treacherous as any recorded in the world's religious history.

From the record of its tumultuous history, almost every page of which portrays a fresh crisis, is laden with the description of a new calamity, recounts the tale of a base betrayal, and is stained with the account of unspeakable atrocities, there emerges, clear and incontrovertible, the supreme truth that with every fresh outbreak of hostility to the Faith, whether from within or from without, a corresponding measure of outpouring grace, sustaining its defenders and confounding its adversaries, has been providentially released, communicating a fresh impulse to the onward march of the Faith, while this impetus, in its turn, would through its manifestations, provoke fresh hostility in quarters heretofore unaware of its challenging implications—this increased hostility being accompanied by a still more arresting revelation of Divine Power and a more abundant effusion of celestial grace, which, by enabling the upholders of that Faith to register still more brilliant victories, would thereby generate issues of still more vital import and raise up still more formidable enemies against a Cause that cannot but, in the end, resolve those issues and crush the resistance of those enemies, through a still more glorious unfolding of its inherent power.

The resistless march of the Faith of Bahá'u'lláh, viewed in this light, and propelled by the stimulating influences which the unwisdom of its enemies and the force latent within itself, both engender, resolves itself into a series of rhythmic pulsations, precipitated, on the one hand, through the explosive outbursts of its foes, and the vibrations of Divine Power, on the other, which speed it, with ever-increasing momentum, along that predestined course traced for it by the Hand of the Almighty.

As opposition to the Faith, from whatever source it may spring, whatever form it may assume, however violent its outbursts, is admittedly the motive-power that galvanizes on the one hand, the souls of its valiant defenders, and taps for them, on the other, fresh springs of that Divine and inexhaustible Energy-, we who are called upon to represent, defend, and promote its interests, should, far from regarding any manifestation of hostility as an evidence of the weakening of the pillars of the Faith, acclaim it as both a God-sent gift and a God-sent opportunity which, if we remain undaunted, we can utilize for the furtherance of His Faith and the routing and complete elimination of its adversaries.

The Heroic Age of the Faith, born in anguish, nursed in adversity, and terminating in trials as woeful as those that greeted its birth, has been succeeded by that Formative Period which is to witness the gradual crystallization of those creative energies which the Faith has released, and the consequent emergence of that World Order for which those forces were made to operate.

Fierce and relentless will be the opposition which this crystallization and emergence must provoke. The alarm it must and will awaken, the envy it will certainly arouse, the misrepresentations to which it will remorselessly be subjected, the setbacks it must, sooner or later, sustain, the commotions to which it must eventually give rise, the fruits it must in the end garner, the blessings it must inevitably bestow and the glorious, the Golden Age, it must irresistibly usher in, are just beginning to be faintly perceived, and will, as the old order crumbles beneath the weight of so stupendous a Revelation, become increasingly apparent and arresting.

Not ours, dear friends, to attempt to survey the distant scene; ours rather the duty to face the trials of the present hour, to ponder the meaning, to discharge the obligations, to meet its challenge and utilize the opportunity it offers to the fullest extent of our ability and power.

August 12, 1941.

Heart thrilled (with) pride (at) message

announcing (the) approaching completion (of the) ornamentation (of) seven faces (of) Mashriqu'l-Adhkár, proclaiming (an) intensification (of) North American teaching campaign, (and) revealing (the) adamant resolution (of the) Temple builders (and) stalwart crusaders, in face (of the) perfidy, ingratitude (and) opposition (of the) enemies both within (and) without (the) Holy Faith. As (the) fury (and) destructiveness (of the) tremendous world ordeal attains (its) most intensive pitch, so (the) Mission conferred twenty years ago by 'Abdu'l-Bahá's sacred Will on (the) worldwide, indivisible (and) incorruptible body (of) His followers unfolds its fullest potentialities. Securely abiding (and) confidently battling within (the) impregnable structure (which) that Will has divinely established, (the) dwellers (in the) ark (of the) divine Covenant (the) world over watch with awe, pride and delight (the) evidences (of the) mounting momentum (of the) eternal process (of) integration (and) disintegration hurrying (the) Faith along (its) predestined course. (The) cornerstone (of the) National Administrative Headquarters (of the) Egyptian Baha'i community (has been) ceremoniously laid. (The) first officially recognized Bahá'í cemetery (is) ready (to) receive (the) precious remains (of the) illustrious Abu'l-Fadl (and the) immortal Lua. (The) Háziratu'l-Quds (in) Baghdád (has been) extended (and is) nearing completion. (The) property dedicated (as) first Administrative Center (of the) Syrian Bahá'ís (has been) purchased. (A) group (of) families (of) Persian believers, Muslim, Jewish, Zoroastrian (in) origin, afire (with the) example set (by) American pioneers, (are) settling (the) adjoining territories (of) Hejaz, Yemen, Afghanistan, Baluchistan (and) Bahrein Island. (The) spiritual competition galvanizing (the) organized followers (of) Bahá'u'lláh (in) East (and) West waxes keener as first Bahá'í century speeds to (its) close. With bowed head, exultant 'spirit (and) thankful heart I acclaim these recurrent, increasingly compelling manifestations (of the) solidarity, loyalty (and) unquenchable spirit animating, throughout five continents, (the) com-

munity (of the) followers (of the) Most Great name.
November 22, 1941.

The entry of the United States of America into the war invests it with the character of a truly world-embracing crisis, designed to release world-shaking, world-shaping forces, which, as they operate, and mount in intensity, will throw down the barriers that hinder the emergence of that world community which the World Religion of Bahá'u'lláh has anticipated and can alone permanently establish. It marks a milestone on the road which must lead the peoples of the North American continent to the glorious destiny that awaits them. It confronts the American Baha'i community, already so well advanced in the prosecution of their Seven Year Plan, with a challenge at once severe and inescapable. The exterior ornamentation of their consecrated Edifice has been providentially expedited to a point where its completion is now assured. The intercontinental and national teaching campaigns, that constitute the second and even more vital aspect of that plan, though progressing magnificently in the States, in Canada and throughout Latin America, are still far from having attained their consummation. The obstacles which the extension of the war to the Western Hemisphere has raised are, I am well aware, manifold and formidable. The heroic self-sacrifice exhibited by the North American Baha'i community will, I am confident, surmount them. The Hand of Omnipotence, which has led so mighty a member of the human race to plunge into the turmoil of world disaster, that has provided thereby the means for the effective and decisive participation of so promising a nation in the immediate trials and the future reconstruction of human society, will not and cannot allow those who are directly, consciously and worthily promoting the highest interests of their nation and of the world, to fall short of the accomplishment of their God-given task. He will, more than ever before in their history, pour out His blessings upon them, if they refuse to allow the present circumstances, grievous though they are, to interfere with the full and uninterrupted execution of this

initial undertaking in pursuance of their world mission. The coming two years must witness, fraught as they may well be with the greatest ordeal afflicting their countrymen, a manifestation of spiritual vitality and an output of heroic action, commensurate with the gravity and afflictions of the present hour, and worthy of the concluding years of the first Bahá'í century.
January 15, 1942

I (am) prompted (to) direct special attention (to the) Báb's clarion call addressed (to the) people (of the) West (to) issue forth (from their) cities (and) aid (the) Cause; (to) Bahá'u'lláh's subsequent, specific (and) unique summons (to) all (the) Presidents (of the) Republics (in the) New World, (and to) 'Abdu'l-Bahá's still more specific formulation (of the) Plan entrusted (to the) North American continent. (I am) impelled (to) urge all believers (to) give henceforth (their) urgent, sustained, primary consideration (at) all Assembly meetings, Summer School sessions, Convention deliberations, Nineteen Day Feasts, Regional Conferences (and) Teaching gatherings (to the) speedy accomplishment (of the) specific teaching tasks (in the) North American States (and) Provinces (and in the) Central (and) Southern (American) Republics. (The) seventh year (of the) first Bahl'i Century witnessed (the) termination (of the) last of three successive upheavals involving (the) sacrifice (of the) lives (of the) majority (of the) dawn-breakers (of the) Heroic Age. Can sacrifice (of) home, possessions, comfort (and) security by their descendants, (the) champion builders (of the) Formative Age, be deemed too great for (the) sake (of the) Plan associated (with the) last seven years (of the) same Century, and whose unqualified success can alone befittingly crown it?
February 9, 1942.

(My) overburdened mind relieved, (my) saddened heart comforted, (by) American Bahá'í Community's high resolve (and by) National Assembly's dual decision (to) consummate exterior ornamentation (and) authorize construction (of) steps (of) Mashriqu'l-Adhkar. Undismayed (by) vast-

ness (of) unfinished tasks, undaunted (by) physical obstacles raised (by) world-encircling conflict, fortified (by) consciousness (of) past victories, spurred on (by) urgency (and) solemnity (of) the hour, undeflected (by) machinations (and) faithlessness (of) the breakers (of) Bahá'u'lláh's (and) 'Abdu'l-Bahá's Covenants, American believers must unanimously pledge themselves (to) subordinate every activity, canalize every resource, exert every ounce (of) effort (to) insure befitting discharge (of) their supreme one responsibility (to) carry (the) light (of) the Faith (and) cast (the) anchor (of) the administrative order (in) every Canadian province, every North American state, every republic (of) Latin America, (The) Concourse on high applaud, bless (and) envy (the) mission fallen (to) the lot (of) such stalwart champions laboring so ably, (so) valiantly, for so mighty (a) Cause, under such tragic circumstances, in so promising (a) field, at so significant (a) period (in) Bahá'í history.

March 14, 1942.

Last phase (of) Seven Year Plan so auspiciously begun, so vigorously prosecuted, (is) opening. (The) first Bahh'í Century (is) fast running out. (The) agonies (of) a travailing age (are) culminating. (The) Báb's stirring, unique injunction, directing (the) peoples (of) the West (to) leave their cities (to) insure (the) triumph (of) the Divine Cause (was) recorded (a) century ago (in) the Qayyúmu'l-Asmá', Bahá'u'lláh's significant summons calling upon all (the) Presidents (of) the Republics (of) the western hemisphere (to) champion (the) Cause (of) Justice (was) issued seventy years ago (in) His Most Holy Book. (The) broad outlines (of) 'Abdu'l-Bahá's matchless design, conceived twenty-five years ago (for) the benefit (of) the North American believers, (was) transmitted (to) posterity (in) the Tablets (of) the Divine Plan. (The) Seven Year Enterprise, regarded (as) the initial stage (in) the execution (of) a World Mission, (has) been already launched. (The) gigantic Temple undertaking, constituting (the) major obligation (of) this enterprise, (has) been virtually

consummated. (The) vast Intercontinental Teaching Campaign (is) visibly yielding first fruits (in) every Republic (of) Latin America. Upon (the) crucial year ahead hinge (the) fortunes (of) this historic crusade. From Alaska to Chile, (the) Americas (are) astir (with) the leavening influences (of) the rising Order (of) the newborn Revelation. (The) great Republic (of) the West (is) inescapably swept (into) the swelling tide (of) the world tribulations, presaging (the) assumption (of) a preponderating share (in) the establishment (of) the anticipated Lesser Peace. Invisible hosts (are) marshalled, eager (to) rush forth (and) crown every effort, however humble, however belated, exerted (to) speed (the) unfinished tasks. Again (I) renew plea (for) closer communion (with) the Spirit (of) Bahá'u'lláh, (for) more passionate resolve, (for) more abundant flow (of) material resources, (and) for) wider dispersion, intenser concentration, by (a) still greater number (of) pioneers, settlers (and) itinerant teachers (to) insure for (the) Plan (a) termination commensurate (with) and wondrous as (the) exploits marking (the) opening decade (of) first Bahh'í Century. Myself deprived (of) personal participation (in) the task allotted (to) the prosecutors (of) the epoch-making Plan, (I) am impelled (to) deputize five members (of) the American Bahá'í community (to) help fulfill (in) my behalf whatsoever pioneer field (is) most vital (to) its urgent requirements. Pledging five thousand dollars (for) accomplishment (of) this purpose.

April 26, 1942.

Viewed in the perspective of Bahh'í history, the Seven Year Plan, associated with the closing years of the First Bahá'í Century, will come to be regarded as the mightiest instrument yet forged, designed to enable the trustees of a firmly established, steadily evolving Administrative Order to complete the initial stage in the prosecution of the world mission confidently entrusted by the Center of the Covenant to His chosen disciples. The Divine Plan, thus set in operation, may be said to have derived its inspiration from, and been dimly foreshadowed in, the injunction so significantly addressed by

Bahá'u'lláh to the Chief Magistrates of the American continent. It was prompted by the contact established by 'Abdu'l-Bahá Himself, in the course of His historic journey, with the entire body of His followers throughout the United States and Canada. It was conceived, soon after that contact was established, in the midst of what was then held to be one of the most devastating crises in human history. It underwent a period of incubation, after His ascension, while the machinery of a divinely appointed Administrative Order was being laboriously devised and its processes set in motion. Its initial operations were providentially made to synchronize with the final years of a century that witnessed the birth and rise of a Faith of which it is the direct consequence. The opening stage in its execution has been faced by, and will survive, the severe challenge of a crisis of still greater magnitude than that which baptized its birth. The conclusion of the first phase of its tremendous and irresistible unfoldment is now approaching. The hopes and aspirations of a multitude of believers, in both the East and West, young and old, whether free or suppressed, hang on its triumphant consummation. The temple itself, that fair incarnation of the soul of an unconquerable Faith, and the first fruit of the Plan now set in motion, stands in its silent beauty, ready to reinforce the strenuous endeavors of its prosecutors. Towering in grandeur and resplendent in its majesty it calls aloud incessantly for a greater, a far greater number of pioneers who, both at home and in foreign fields, will scatter to sow the Divine seeds and gather the harvest into its gates. The Author of the Plan Himself, looking down from His retreats above, and surveying the prodigious labors of His defeatless disciples, voices, with even greater insistence, the same call. The time in which to respond to it is relentlessly shortening. Let men of action seize their chance ere the swiftly passing days place it irretrievably beyond their reach.

May 26, 1942.

(My) heart (is) aglow (with) pride (and) gratitude (for the) formation (of) ten Assemblies (in) Latin-America (and) establishment (of) fourteen additional As-

semblies (in the) United States (and) Canada. Howevermuch elated (I) refuse (to) believe (that the) stout-hearted, far-sighted, sternly-resolved American Bahá'í community will be willing (to) rest, at so critical (a) juncture, (on the) laurels toilsomely, deservedly won. Spurred (by) newly achieved victories, roused (by) sight (of) progressive restriction (in) teaching field (in) Eastern Hemisphere, galvanized (by) ceaseless assaults (of) deluded adversaries, (the) dauntless defenders (of) Bahá'u'lláh's (and) 'Abdu'l-Bahá's indestructible Covenants (in the) New World must, will arise (to) insure further deployment (of) forces (on the) pioneer front extending (the) length (and) breadth (of the) Americas. Immediate unprecedented multiplication (of) pioneers (is) imperative. Extension (of) facilities (for) further encouragement by all administrative agencies (is) urgently required. Nothing short (of) prompt, wide, systematic, sustained dispersion can properly safeguard (the) fruits (of) past labors (and) sacrifices, can compensate (for the) disabilities afflicting (the) incapacitated communities (of) other Continents, can adequately fulfill (the) purpose for which entire administrative machinery (was) painstakingly fashioned, can conclusively confound machinations (of) contemptible enemies, can substantially reinforce impetus already imparted (to) pioneer activities (of) Oriental believers, can sufficiently empower (the) American Bahá'ís (to) discharge (their) paramount obligation (to) contribute (to) fulfillment (of) America's spiritual destiny, or can precipitate (the) flow (of) spiritual energies enabling (the) soul (of) the community and individuals comprising it (to) draw nigh (to), imbibe (the) Spirit (of) Bahá'u'lláh, prove worthy (of) the untold blessings (of) 'Abdu'l-Bahá, (and) hand down unimpaired (to) future generations (the) torch transmitted (to) them (by their) heroic spiritual predecessors (of) Persia. (I am) eagerly, prayerfully awaiting still more compelling manifestations (of the) invincible valor (of) the executors (of) the Divine Mandate now approaching (a) fateful milestone (in) Bahá'í history.

July 14, 1942.

THE BAHÁ'Í WORLD

I am thrilled with admiration as I contemplate, at this advanced stage in the unfoldment of the Seven Year Plan, the vastness of the field already covered by the pioneer activities of its stalwart and valiant prosecutors. The heights of heroic self-sacrifice to which they have attained, the depths of faith and devotion they have plumbed in the course of their ceaseless exertions are no less noteworthy than the immensity of the task they have already performed. An effort so prodigious, a mission so sublime, a solidarity so truly remarkable, an achievement, which in its scope and quality, stands unparalleled in American Bahá'í history, provide a befitting climax to the century old record of magnificent accomplishments associated with the rise and progress of the Faith of Bahá'u'lláh. Such a glorious century, so unique in the annals of mankind's spiritual history, is, however, not yet completed. The gigantic enterprises which the American believers are pledged to consummate are as yet but partially concluded. The remaining two years must witness an intensification of Bahá'í activity throughout the entire Western Hemisphere on such a scale as to eclipse the splendor of all past achievements, and worthily crown this initial phase in the progressive evolution of the Divine Plan. An unprecedented multiplication in the number of pioneer teachers and settlers; an unexampled flow of material resources for their maintenance and the extension of their labors; a still wider dissemination of Bahá'í literature, to aid and support them in their presentation of the Faith to Latin American peoples; an immediate increase in the number of groups and Assemblies in the States and Provinces of North America; an increased awareness on the part of all believers, whether in the North or in the South, whether newly enrolled or of old standing in the Faith, that every one of them shares, vitally and directly and without any exception, in the responsibility for the successful prosecution of the Plan; a still firmer resolution not to allow a world-convulsing conflict, with its attendant miseries, perils, dislocations, and anxieties, to deflect them from their course or distract their attention; these are the crying needs of this critical, this challeng-

ing, this swiftly passing hour; to exploit its possibilities, to meet its challenge, to grasp its implications, is the manifest, the inescapable, and urgent duty of every member of the Bahá'í communities now laboring so assiduously in the Western Hemisphere. May the cumulative effect of their concentrated and sustained labors shed further lustre on the concluding years of this, the first century of the Bahá'í Era.
August 15, 1942.

Fate (of) Seven Year Plan (is) perilously hanging (in the) balance. (This) pivotal year, horn amidst high hopes (of) unprecedented upsurge (of the) unbreakable spirit (of the) American Bahá'í community, (is) already half spent. Obstacles, engendered by steadily-deepening, world-convulsing conflict, (are) hourly increasing. (I am) moved (to) plead afresh (for) immediate multiplication (of) pioneers in teaching field, North, South, (on a) scale far surpassing anything hitherto contemplated. (The) present tempo (of) teaching activities (is) clearly insufficient (to) insure definite, all-embracing victory. (I am) impelled by extreme gravity (of this) swiftly-passing hour (to) address (an) appeal (to) individuals, groups (and) Assemblies, (to) embrace (an) irrevocable resolution, gird themselves (for) superhuman effort, and deputize pioneers (at) whatever cost, however inadequate (their) qualifications, for immediate settlement (of) areas needing assistance. Strictest economy (in) all administrative departments henceforth imperative. Still more abundant flow (of) resources (to the) National Fund, involving still nobler self-sacrifice, (is) demanded. Definite removal (of) every restriction, (the) extension (of) every facility, (for) encouragement (of) prospective settlers, (is) urged. (The) adversaries (of the) Faith (are) jealously vigilant. (The) sister communities (are) watching (in) anxious suspense (to) behold befitting consummation (of) America's epoch-making achievements. Swift action, boldly conceived, unanimously supported, systematically conducted, can alone retrieve present situation. (The) time (is) too short, conditions too critical, need too great, opportunity too

precious, issues at stake too momentous, to justify slightest complacency, allow least relaxation (in the) stupendous exertions required (to) seal (the) triumph (of the) greatest collective enterprise launched during (the) fifty years (of) American Bahá'í history. Prayerfully, longingly awaiting decisive answer, at this late hour, (to my) supremely urgent call.
October 3, 1942.

Acclaim with grateful heart, on twenty-first Anniversary of 'Abdu'l-Bahá's Ascension, the glorious emergence of the firmly-welded, incorruptible American Bahá'í community from severest crisis since His passing with the blindness of the breakers of Bahá'u'lláh's and 'Abdu'l-Bahá's Covenants has, amidst His kindred, and in the City of the Covenant, recently tragically precipitated. Posterity will unhesitatingly recognize so spontaneous, shining, stirring demonstration of fidelity rendered alike to the Lord of the Covenant and to its Center as a victory more enduring, more momentous, than any triumphs, however notable, which the standard-bearers of the Administrative Order, the champion builders of the Temple, the stalwart executors of the Divine Plan have achieved or may yet achieve in the closing years of the expiring First Bahá'í Century. Nursed since birth in the lap of the unfailing solicitude of the Center of the Covenant, torch-bearer of the Divine Order recognized as child of that Covenant, vanguard of that host destined to diffuse the Light of that same Covenant over the face of the entire globe, American Bahá'í Community is now assuming rightful place at the forefront of the worldwide, loyal, unbreachable spiritual army of Bahá'u'lláh preparing, both in the East and West, to launch still greater campaigns, scale loftier heights, at the dawning of the Second Bahá'í Century.
November 30, 1942.

Heart aglow with pride, love, gratitude for superb achievement of completion of exterior of the House of Worship, Mother Temple of the West. Bahá'u'lláh's high best, enshrined in His Most Holy Book, has been brilliantly executed. The thirty-five

year old enterprise, initiated on same day that the Báb's sacred remains were transferred to Mount Carmel, has been triumphantly consummated. The unique Edifice, singled out for consecration by the hands of 'Abdu'l-Bahá, has been nobly reared. The Greatest Holy Leaf's last ardent wish has been befittingly fulfilled. The Concourse on high is jubilant. Myself bow head in joyous, reverent recognition of prodigious accomplishment which deserves to rank among the outstanding enterprises launched in the Heroic Age and the most signal victory won since the inception of the Formative Period of the Bahá'í Dispensation.

January 18, 1943.

The recent response of the American friends to my appeal for pioneers to go forth and settle in virgin territories and places where the need is greatest has raised a load from my heart, and mightily reinforced the hopes and expectations which their past achievements have aroused within me. We stand at the threshold of the last year of the first Bahá'í century. The unfinished tasks, however much they have been reduced, are still formidable. The Temple is as yet unfinished. The initiation of a nationwide publicity campaign, intelligently directed and energetically pursued, utilizing to the full the advantages gained in recent years in so many fields of Bahá'í activity still remains to be undertaken. Measures for a befitting celebration of the centennial anniversary of the Faith must be carefully considered and duly executed. The aims and purposes of our beloved Cause, the achievements of its heroes, martyrs, teachers, pioneers and administrators, the unity of its followers, the character of the institutions they have reared, should, one and all, be ably presented, widely broadcast, carefully explained in publications, through the radio and the press. There is no time to lose. A great responsibility rests on the elected representatives of the most envied community in the Bahá'í world, whose advantages are unique, whose capacities are incomparable, whose vision, courage, tenacity, resolution and loyalty are exemplary; which has amply demonstrated its worthiness to be the recipi-

ents of the countless favors showered upon it by 'Abdu'l-Bahí, and of the specific bounty conferred upon the rulers and presidents of the continent of which it is a part by no one less than Bahí'u'lláh Himself, in His Most Holy Book. To His "Apostles," as testified by the Center of His Covenant, I direct my fervent plea that they establish, beyond the shadow of a doubt, in these con- cluding months of the first Bahá'í century, their indisputable right to be designated by so exalted a title, and vindicate their ability to execute the mission with which that title has invested them.

January 8, 1943.

Overjoyed at the multiplying evidences of the extraordinary progress of the manifold activities of the consecrated American Bahá'í Community. Please, afresh, on eve of the last remaining year of the first Bahá'í Century strain every nerve and concentrate all resources to insure further immediate increase in the number of pioneer settlers in the virgin areas. Call is urgent, hour crucial, golden opportunities slipping away. No sacrifice too great to achieve the consummation of the hopes embodied in the Seven Year Plan. I direct my special appeal to the large, flourishing communities promptly and effectually to cast their weight in the scales to stimulate the dispersion vitally required to achieve the final victory. I am praying the watchful Master to speed the valiant stewards of the Covenant along the path leading to the shining goal.

March 15, 1943.

The completion of the exterior ornamentation of the Mashriqu'l-Adhkár in Wilmette, the most hallowed Temple ever to be erected by the followers of Bahá'u'lláh, and the crowning glory of the first Bahá'í century, is an event of unique and transcendental significance. Neither the first Mashriqu'l-Adhkár of the Bahá'í world, reared in the city of 'Ishqábád, nor any House of Worship to be raised in succeeding centuries, can claim to possess the vast, the immeasurable potentialities with which this Mother Temple of the West, established in the very heart of so enviable a continent, and whose foundationstone has been laid by the hand of the Center of the Covenant Himself, has been

endowed. Conceived forty years ago by that little band of far-sighted and resolute disciples of 'Abdu'l-Bahí, members of the first Bahá'í community established in the Western Hemisphere: blessed and fostered by a vigilant Master Who directed its course from the hour of its inception to the last days of His life; supported by the spontaneous contributions of Bahí'is poured in from the five continents of the globe, this noble, this mighty, this magnificent enterprise deserves to rank among the immortal epics, that have adorned the annals of the Apostolic Age of the Faith of Bahá'u'lláh.

The debt of gratitude owed by the entire Bahá'í world to its champion-builders is indeed immeasurable. The admiration which this brilliant exploit has evoked in the breasts of countless followers of the Faith in East and West knows no bounds. The creative energies its completion must unleash are incalculable. The role it is destined to play in hastening the emergence of the world order of Bahí'u'lláh, now stirring in the womb of this travailing age, cannot as yet be fathomed. We stand too close to so majestic, so lofty, so radiant, so symbolic a monument raised so heroically to the glory of the Most Great Name, at so critical a stage in human history, and at so significant a spot in a continent so richly endowed, to be able to visualize the future glories which the consummation of this institution, this harbinger of an as yet unborn civilization, must in the fulness of time disclose to the eyes of all mankind.

That so laborious, so meritorious an undertaking has been completed a year before its appointed time is a further cause for rejoicing and gratitude, and an added testimony to the vision, the resourcefulness, and enterprising spirit of the American believers.

No need, however, to dwell at length on their past achievements, remarkable and exemplary though they have been, nor is this the time to expatiate on the superb spirit that has characterized their stewardship in the service of the Faith of Bahá'u'lláh. Tasks of extreme urgency, of great magnitude, of the utmost significance await them in this concluding year of the first Bahá'í century, and at this hour of great peril, of stress and trial for all mankind. The sacred—the pressing, the inescapable teaching responsibilities

assumed under the Seven Year Plan must be resolutely faced as befits those whose record has shed so brilliant a light on the annals of the first Bahhí century. The consolidation of each and every nucleus formed so painstakingly in every Republic of Central and South America, the formation of a Bahhí Assembly in every virgin State and Province in the North American Continent, call for undivided attention, for further heroism, for a concerted, a persistent, a herculean effort on the part of the stalwart builders of that bounteous Edifice which posterity will recognize as the greatest shrine in the Western world.

Nor must the elaborate preparations in connection with the forthcoming celebration of the centenary of our glorious Faith be overlooked or neglected, if we would befittingly consummate this first, this most fecund, century of the Bahhí era. An unprecedented, a carefully conceived, efficiently co-ordinated, nation-wide campaign, aiming at the proclamation of the Message of Bahá'u'lláh, through speeches, articles in the press, and radio broadcasts, should be promptly initiated and vigorously prosecuted. The universality of the Faith, its aims and purposes, episodes in its dramatic history, testimonials to its transforming power, and the character and distinguishing features of its World Order should be emphasized and explained to the general public, and particularly to eminent friends and leaders sympathetic to its cause, who should be approached and invited to participate in the celebrations. Lectures, conferences, banquets, special publications should, to whatever extent is practicable and according to the resources at the disposal of the believers, proclaim the character of this joyous Festival. An All-America Convention, at which representatives of Bahá'í centers in every Republic in Central and South America will be invited to participate, and to which, for the first time, all isolated believers, all groups, and all communities already possessing local Spiritual Assemblies will have the right to appoint delegates and to share in the election of the National Spiritual Assembly, will, moreover, have to be held to commemorate this epoch-making event. A dedication ceremony, in consonance with the solemnity of the occa-

sion, and held beneath the dome of the Mashriqu'l-Adhkar, on the very day and at the very hour of the Báb's historic Declaration, followed by a public session, consecrated to the memory of both the Báb and 'Abdu'l-Bahá, should constitute the leading features of this historic Convention.

For it should be borne in mind that in the year 1944 we celebrate not only the termination of the first century of the Bahá'í Era, but also the centenary of the birth of the Bahhí Dispensation, of the inception of the Bahá'í cycle, and of the birth of 'Abdu'l-Bahá, and commemorate as well the fiftieth anniversary of the establishment of the Bahhí Faith in the Western world.

No effort, nor any sacrifice can be deemed too great to insure the decisive, the brilliant success of the celebrations which this historic year, of such manifold significance, must witness. He Who in the past, has in diverse ways and on so many occasions, graciously and unfailingly guided, blessed and sustained the members of this privileged community will, no doubt, continue to aid and inspire them to carry to a victorious conclusion the unfinished tasks which still confront them, and will enable them to crown their labors in a manner that will befit their high destiny. *March 28, 1943.*

I desire to announce to the elected representatives of the valiant, blessed, triumphant American Bahá'í Community assembled beneath the dome of the recently completed Mother Temp of the West on the occasion of the Convention inaugurating the hundredth year of the first Bahá'í Century, the momentous decision to convene, in May, 1944, an All-America Centennial Convention comprising delegates to be separately elected by each State and Province in the North American continent, and to which every Republic of Latin America may send one representative. All groups, all isolated believers, as well as all local communities already possessing Assemblies, will henceforth share in the election of Convention delegates. The multiplication of Bahá'í Centers and the remarkable increase in the number of groups and isolated believers, prompt my decision. The historic occasion of next year's festivities, commem-

orating alike the Hundredth Anniversary of the birth of the Faith of Bahá'u'lláh and the Fiftieth Anniversary of its establishment in the Western Hemisphere, and celebrating the completion of the exterior ornamentation of the first House of Worship in the Western World, imperatively demand it. Details of the project have already been mailed. I congratulate the best-beloved American believers, I share their joy and wish them God-speed, confident of still greater victories as they forge ahead in the course of the second Bahá'í Century along the path leading them to their high destiny. I hope to forward, in time for the solemn thanksgiving service to be held in the auditorium of the Temple on the evening of May twenty-second, at the hour of His epoch-making Declaration, a sacred portrait of the Báb, the only copy ever sent out from the Holy Land, to be unveiled at the dedication ceremony and to repose for all time, together with Bahá'u'lláh's blessed hair, beneath the dome of the Holy Edifice within the heart of the North American continent.

April 14, 1943.

Successive reports, proclaiming the American believers' brilliant feat, the completion of the exterior ornamentation of the Temple, their historic exploits in the spiritual conquest of every Republic of Latin America, as well as their impending victory to be won through the establishment of the structural basis of the Bahá'í administrative order in the virgin States and Provinces of North America, are thrilling the Eastern communities of the Baha'í world with delight, with admiration and with wonder.

Ninety-five Persian families, emulating the example of the American trail-blazers of the Faith of Bahá'u'lláh, have recently forsaken their homes and followed in the footsteps of pioneers already departed from Persia yesterday evening to hoist its banner in the adjoining territories of Afghanistan, Balúchistán, Sulamaniyyih, Híjáz and Bahrayn Island.

Local Assemblies have been founded in Kashmir Valley in the extreme north and in Madras Presidency in the extreme south, as well as in Haydarabad, the leading stronghold of Muslim orthodoxy in India.

The National Bahi'í Administrative Headquarters of the Egyptian believers are nearing completion. A similar institution is in process of establishment in India's capital city, Delhi. A Guest House, adjunct to the newly built Administrative Headquarters of the Bahá'ís of 'Iráq, has been constructed.

Bahá'í communities of East and West are arising in the fourth year of the devastating conflict in the full strength of their undisruptible solidarity, resolved to write, through immortal deeds, further glorious pages in the last Chapter of the first Bahá'í Century.

I appeal to the standard-bearers of Bahá'u'lláh's ever-advancing army to safeguard the spiritual prizes already won and maintain every outpost of the Faith established in the southern hemisphere. I entreat them to exert still more magnificent efforts to discharge befittingly the one remaining responsibility in the North American continent.

I am praying for the achievement of a resounding total victory in all the Americas, thereby sealing the triumph of the first stage in the Divine Plan for whose execution the entire machinery of the Administrative Order was for no less than sixteen years patiently and laboriously erected.

May 27, 1943.

The latest evidences of the magnificent success that has marked the activities of the members of the American Baha'í community have been such as to excite the brightest hopes for the victorious consummation of the collective undertaking they have so courageously launched and have so vigorously prosecuted in recent years. As the first Bahá'í Century approaches its end, the magnitude and quality of their achievements acquire added significance and shed increasing luster on its annals. The proceedings of the recently held annual Convention; the formation of twenty-eight Assemblies in the course of the year that has just elapsed; the splendid progress achieved in the Latin-American field of Bahá'í activity; the superb spirit evinced by the pioneers holding their lonely posts in widely scattered areas throughout the Americas;

the exemplary attitude shown by the entire body of the faithful towards the machinations of those who have so sedulously striven to disrupt the Faith and pervert its purpose—these have, to a marked degree, intensified the admiration of the Bahá'í communities for those who are contributing so outstanding a share to the enlargement of the limits, and the enhancement of the prestige, of the Faith of Bahá'u'lláh. The preparations which the American believers are undertaking for the celebration of the Centenary of the Faith must be such as to crown with immortal glory the fifty-year long record of their stewardship in the service of that Faith. Such a celebration most, in its scope and magnificence, fully compensate for the disabilities which hinder so many Bahá'í communities in Europe and elsewhere, and even in Bahá'u'lláh's native land, from paying a befitting tribute to their beloved Faith at so glorious an hour in its history. The few remaining months of this century must witness a concentration of effort, a scale of achievement, a spirit of heroism that will outshine even the most daring exploits that have already immortalized the Seven Year Plan and covered with glory its valiant prosecutors. The plea I addressed to them, at this late hour, will, I am sure, meet with a response no less remarkable than their past reactions to the appeals I have felt impelled to make to them ever since the inception of the Plan. He Who, at every stage of their collective enterprise, has so abundantly blessed them, will, no doubt, continue to vouchsafe the blessings until the seal of unqualified victory is set upon their epoch-making task.

August 8, 1943.

My heart is overflowing with joyous gratitude at the magnificent advance made in numerous spheres of Bahá'í activity. The formation of an Assembly in the few remaining areas of the North American continent, the consolidation of the foundations of the newly-established Assemblies, and the preservation of the status of the Bahí'í centers in all Republics of Latin America, imperatively demand vigilant care, concentrated attention and further self-sacrifice from the vanguard of the valiant army of

Bahá'u'lláh. The beloved Faith is surging forward on all fronts. Its undefeatable, stalwart supporters, both teachers and administrators, are steeling themselves for noble tasks, braving acute dangers, sweeping away formidable obstacles, capturing new heights, founding mighty institutions, winning fresh recruits and confounding the schemes of insidious enemies. The American Bahí'í community must, and will at whatever cost, despite the pressure of events and the desolating war, maintain among its sister communities the exalted standard of stewardship incontestably set during the concluding years of the first Bahá'í Century. The confident spirit, unfaltering resolution animating its members, their tenacious valor, elevated loyalty, nobleness of spirit and mighty prowess, will, ere the expiry of the century, crown with complete victory the monumental enterprises undertaken during the course of the fifty years of its existence.

October 5, 1943.

The vigorous action promptly taken by your Assembly to insure the success of the forthcoming Centenary Celebration is highly commendable, and provides a fresh demonstration of the magnificent response made by the American believers to every call demanding renewed exertion on their part in the service of the Cause of Bahá'u'lláh. The progress recently achieved in building up Spiritual Assemblies in the virgin areas of the North American continent has been truly remarkable. To consummate so vast an enterprise, however, a still more compelling display of the vitality of the spirit animating the American Bahá'í community is required, a still greater concentration of effort is needed, an even more stirring evidence of the daring boldness of its members is imperative. Whoever will arise, in these concluding, fast-fleeting months of the last year of the first Bahá'í Century, to fill the remaining posts, and thereby set the seal of total victory on a Plan so pregnant with promise, will earn the lasting gratitude of the present generation of believers in both the East and the West, will merit the acclaim of posterity, will be vouchsafed the special benediction of the Concourse on High, and be made the

recipient of the imperishable bounties of **H í** Who is the Divine Author of the Plan itself. Whoever will rush forth, at this eleventh hour, and cast his weight into the scales, and contribute his decisive share to so gigantic, so sacred and historic an undertaking, will have not only helped seal the triumph of the Plan itself but will also have notably participated in the fulfilment of what may be regarded as the crowning act of an entire century. The opportunity that presents itself at this crucial hour is precious beyond expression. The blessings destined to flow from a victory so near at hand are rich beyond example. One final surge of that indomitable spirit that has carried the American Bahí'í community to such heights is all that is required, as the first Bahí'í Century speeds to a close, to release the flow of those blessings that must signalize the termination of the first, and usher in the dawn of the second, Bahí'í Century.

November 16, 1943.

The auspicious year destined to witness the Centenary of the Birth of the Faith of Bahá'u'lláh is brilliantly opening. The last year of the first Bahá'í Century is more than half spent. The tempo of organized, concerted activities of the members of the worldwide Bahí'í community is correspondingly accelerating. Teaching campaigns, enterprises of institutional significance, publicity measures, publication projects, and celebration plans are rapidly multiplying. Inter-community competition is steadily mounting. The world-desolating conflict, now in its fifth year, is powerless to cloud the splendid prospect of the triumphant termination of the first, most shining century of the Bahí'í Era. **Tíhrán** reports thirty-four Assemblies constituted, fifty-four groups reinforced, fifty-eight new centers established. Messages from Delhi indicate that Bahá'ís have established residence in over sixty localities in India and eighteen Assemblies are already functioning. To the National Bahí'í Headquarters previously founded in **Tíhrn**, **Wilmette** and **Baghdád**, are now added similar centers in **Cairo**, **Delhi** and **Sydney**, officially registered in the names of their respective

National Assemblies, and representing an addition to Bahí'í national endowments amounting to approximately eighteen thousand pounds. The Bahí'í international endowments have been further enriched by a recent acquisition on Mount Carmel in the vicinity of the **Báb's Shrine** transferred to the name of the Palestine Branch of the American National Assembly. Twenty-five acres of land situated in the Jordan valley have just been dedicated to the Tomb of Bahá'u'lláh. The recent acquisition of land adjacent to the site of the projected **Tíhrn Temple** raises the holding to over three and a half million square meters. The **Seven Year Plan**, providing the chief impulse to the extraordinary expansion of these magnificent activities, must, during the remaining five months, as befitting thanksgiving act for continued outpouring of God's unfailing grace, surge ahead to dazzling victory surpassing our highest expectations. The prosecution of the **Wan**, whose scope transcends every other enterprise launched by Bahá'í communities throughout the whole century, must, ere the hundred years run out, culminate in one last, supreme effort whose repercussions will resound throughout the Bahí'í world.

January 4, 1944.

The one remaining and indeed the most challenging task confronting the American Bahí'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 intercontinental sphere of Bahá'í 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 Bahá'í 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 Bahá'í 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 Bahá'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, three-fold 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 coordinated 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 Bahá'í 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-America Bahá'í Convention—a Convention at which every state and province in the North American continent is represented, in which & representatives of every Republic of Latin America have been invited to participate, whose delegates have been elected, for the first time in American Bahá'í 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 forever associated with the celebration of the Centenary of the Faith of Bahh'u'llih, of the hundredth anniversary of the birth of 'Abdu'l-Bahá, of the fiftieth anniversary of the founding of the Bahi'i Faith in the Western Hemisphere, and of the completion of the exterior ornamentation of the first Mashriqu'l-Adhkár 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

Bahi'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 Bahh'u'llih, as well as one of the most momentous enterprises undertaken during the entire course of the first Century of the Bahi'i Era.

April 15, 1944.

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 *fountain-head* from which all future blessings will flow, the broad *foundation upon which* the security of the Divine *Edifice* must ultimately rest."—
SHOGHI EFFENDI.

FOREWORD

THE 1926-27 National Spiritual Assembly of the Bahá'ís of the United States and Canada completed a task which, while pertaining to the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creating 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 Baha'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 Bahá'í collective association. The provision both in the Declaration and in the By-Laws for amendments in the future will permit the National Spiritual Assembly to adapt this document to such new administrative elements or principles as the Guardian may at any time give forth. The Declaration, in fact, is nothing more or less than a legal parallel of those moral and spiritual laws of unity inherent in the fullness of the Bahá'í Revelation and making it the fulfillment of the ideal of Religion in the social as well as spiritual realm. Because, in the Bahá'í Faith this perfect correspondence exists between spiritual and social laws, the Bahá'ís believe that administrative success is identical with moral success; and that nothing less than the true Bahá'í spirit of devotion and sacrifice can inspire with effective power the world-wide body of unity, revealed by Bahá'u'lláh. Therefore it has seemed fitting and proper to accompany the Declaration of Trust with excerpts from the letters of Shoghi 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.



Certification 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'is** of the
United **States** and Canada

We, Allen B. McDaniel of Washington, D. C., Horace Holley of New York City, N. Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, N. J., Florence Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., Ali-Kuli Khan of New York City, N. Y., Mountfort Mills of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the **Bahá'is** of the United States and Canada at the Annual Meeting held at **San** Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the **Bahá'is** of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the **Bahá'is** of the United States and Canada by **Bahá'u'lláh**, Founder of the **Bahá'í** Faith, by 'Abdu'l-Bahb, its Interpreter and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

The National Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees of the **Bahá'is** of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over eighteen years. In consequence of these activities the National Spiritual Assembly is called upon to administer such an ever-increasing diversity and volume of affairs and properties for the **Bahá'is** of the United States and Canada, that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by **Bahá'u'lláh** for **Bahá'í** administrative bodies in the

utterance: "*Be ye Trustees of the Merciful One among men*": and seek the help of God and His guidance in order to fulfil that exhortation.

Article I

The name of said Trust shall be the *National Spiritual Assembly of the Bahá'ís of the United States and Canada*.

Article II

Sharing the ideals and assisting the efforts of our fellow Bahá'ís to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets and Messengers of God, Founders of the world's revealed religions—and given renewed creative energy and universal application to the conditions of this age in the life and utterances of Bahá'u'lláh—we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Bahá'u'lláh for the benefit of the Bahá'ís of the United States and Canada according to the principles of Baha'i affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provision of the Will and Testament of 'Abdu'l-Bahá.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by the publication of books, magazines and newspapers; by the construction of temples of universal worship and of other institutions and edifices for humanitarian service; by supervising, unifying, promoting and generally administering the activities of the Bahá'ís of the United States and Canada in the fulfilment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

- a. The right to enter into, make, perform **and** carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, **firm**, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in **all** transactions under the terms of this

- Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.
- b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary **instrument** in connection with any gift, devise, or bequest in which a trust or trusts is or are established in any part of the world as well as in the United States and Canada; to receive gifts, devises or bequests of money or other property.
 - c. All and whatsoever the several purposes and objects set forth in the written utterances of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, under which certain **jurisdiction**, powers and rights are granted to National Spiritual Assemblies.
 - d. Generally to do all things and acts which in the judgment of said Trustees, **i.e.**, the National Spiritual Assembly of the Bahá'is of the United States and Canada, are necessary, proper and advantageous to promote the complete and successful administration of **this** Trust.

Article III

Section 1. All persons, firms, corporations and associations **extending credit** to, contracting with or having any claim against the Trustees, **i.e.**, the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising **out** of contract or tort, shall look solely to the **funds** of the Trust and to the property of the Trust estate for payment or indemnity, or for the payment of any **debt**, damage, judgment or decree or any money that may otherwise become **due** or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

Section 2. Every note, bond, proposal, obligation or contract in writing or other agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly, as Trustees by their **duly** authorized officers or agents.

Article IV

The Trustees, **i.e.**, the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of

Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its **owr**, administrative functions and those of the **several** local and other elements composing the body of the Bahi'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 Shoghi 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 City of New York, State of New York, United States of America.

Article VI

The seal of this Trust shall be circular in form, bearing the following description:

National Spiritual Assembly of the 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 Bahá'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.

Art. V amended to read "... located in the Village of Wilmette, Illinois, the rite of the Bahá'í House of Worship."

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 Baha'i Cause throughout the United States and Canada, including paramount authority in the administration of this Trust. It shall endeavor to stimulate, unify and coordinate the manifold activities of the local Spiritual Assemblies (hereinafter defined) and of individual Bahá'ís in the United States and Canada and by all possible means assist them to promote the oneness of mankind. It shall be charged with the recognition of such local Assemblies, the scrutiny of local membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various local Bahá'í communities. It shall appoint all national Bahá'í committees and shall supervise the publication and distribution of Bahá'í literature, the reviewing of all writings pertaining to the Bahá'í Cause, the construction and administration of the Mashriqu'l-Adhkár and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the Baha'i body is in question. It shall furthermore represent the Bahá'ís of the United States and Canada in all their cooperative and spiritual activities with the Bahá'ís of other lands, and shall constitute the sole electoral body of the United States and Canada in the formation of the Universal House of Justice provided for in the Sacred Writings of the Baha'i 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

For amendments made to April 20, 1940, see notes at foot of pages 347, 350, 351, 352

the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahá'u'lláh:—

"It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwelt on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."

Article II

The Bahá'ís of the United States and Canada, for whose benefit this Trust has been established, shall consist of all persons resident in the United States and Canada who are recognized by the National Spiritual Assembly as having fulfilled the requirements of voting membership in a local Bahí'i community. To become a voting member of a Bahá'í community a person shall

- a. Be a resident of the locality defined by the area of jurisdiction of the local Spiritual Assembly, as provided by Article VII, Section 12, of this instrument.
- b. Have attained the age of 21 years.
- c. Have established to the satisfaction of the local Spiritual Assembly, subject to the approval of the National Assembly, that he possesses the qualifications of Bahá'í faith and practice required under the following standard: Full recognition of the station of the Forerunner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá the True Exemplar of the Bahá'í Cause: unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will; and close association with the spirit as well as the form of present-day Bahá'í administration throughout the world.

Article III

The National Assembly shall consist of nine members chosen from among the Bahá'ís of the United States and Canada, who shall be elected by the said Bahá'ís in manner hereinafter provided, and who shall continue in office for the period of one year, or until their successors shall be elected.

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Article IV

The **officers** of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, **Secretary and** Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership **of** the Assembly taken by secret ballot.

Article V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of **votes** or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

Article VI

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the **minutes** in the official records of the Assembly.

Article VII

Whenever in any locality of the United States and Canada, be it city, town or village, the number of Bahá'is resident therein **recognized** by the National Spiritual Assembly exceeds nine, these may on April **21st** of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual As-

Article IV, amended to read "... by a majority vote of the Assembly taken by secret ballot."

sembly of the **Bahá'is** 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'is** in any community is exactly nine, these may on April **21st** of any year, or **in successive** years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

Section 1. Each newly-elected local Spiritual Assembly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfillment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

Section 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of **Bahá'u'lláh**, **'Abdu'l-Bahá** and Shoghi Effendi.

Section 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all **Bahá'í** activities and affairs within the local community, subject, however, to the exclusive and **paramount** authority of the National Spiritual Assembly as defined herein.

Section 4. Vacancies in the membership of a local Spiritual Assembly shall be filled by election at a special meeting of the local **Bahá'í** community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the local Assembly impossible, the election shall be held under the supervision of the National Spiritual Assembly.

Section 5. The business of the local Assembly shall be conducted in like manner as provided for the deliberations of the National Assembly in Article VI above.

Section 6. The local Assembly shall pass upon and approve the qualifications of each member of the **Bahá'í** community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual Assembly

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upon his Bahá'í qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

Section 7. On or before the 1st day of February of each year the Secretary of each local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Bahá'í community for the information and approval of the National Assembly.

Section 8. All matters arising within a local Bahá'í community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Bahá'í body shall rest with the National Spiritual Assembly.

Section 9. Any member of a local Bahá'í community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its finding shall be final.

Section 10. Where any dissension exists within a local Bahá'í community of such a character that it cannot be remedied by the efforts of the local Spiritual Assembly, this condition shall be referred by the Spiritual Assembly for consideration to the National Spiritual Assembly, whose action in the matter shall be final.

Section 11. All questions arising between two or more local Spiritual Assemblies, or between members of different Bahá'í communities, shall be submitted in the first instance to the National Assembly which shall have original and final jurisdiction in all such matters.

Section 12. The sphere of jurisdiction of a local Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in any Bahá'í community, shall be the locality included within the civil limits of the city, town or village, but Bahá'ís who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Bahá'í community, may be enrolled on the membership list of the adjacent Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or concerning the affiliation of any Bahá'í

or group of Bahá'ís in the United States and Canada shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

Article VIII

The Annual Meeting of the National Spiritual Assembly at which its members shall be elected shall be known as the National Convention of the Bahá'ís of the United States and Canada, and shall be held at a time and place to be fixed by the National Assembly, which shall give sixty days' notice of the meeting to each local Bahí'í community through its Spiritual Assembly. The National Assembly shall at the same time inform each Spiritual Assembly of the number of delegates to the Convention it has assigned to the local Bahá'í community in accordance with the principle of proportionate representation in such manner that the entire number of delegates composing the National Convention shall be ninety-five. Upon receipt of this notice each local Spiritual Assembly shall, within a convenient period and after giving due and sufficient notice thereof, call a meeting of the voting members on its rolls for the purpose of electing their delegate or delegates to the National Convention; and, not later than thirty days before the date of the Convention, the Secretary of each local Spiritual Assembly shall certify to the Secretary of the National Spiritual Assembly the names and addresses of the delegates so elected.

Section 1. All delegates to the Convention shall be elected by plurality vote of those present at their election.

Section 2. All delegates to be seated at the Convention must be enrolled as voting members of the Bahá'í community represented by them.

Section 3. The rights and privileges of a delegate may not be exercised nor may they be exercised by proxy.

Section 4. The recognition and seating of delegates to the National Convention shall be vested in the National Spiritual Assembly.

Section 5. Delegates unable to be present in person at the Convention shall have the right to vote for members of the National Spiritual Assembly by mail or telegram under such conditions as may be indicated by the National Assembly.

Section 6. If in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to assemble together the delegates to the National Convention, the National Spiritual Assembly shall provide ways and means by which the business of the Convention may be conducted by correspondence or telegram. Any action taken

Article VIII, amended to read "... number of delegates composing the National Convention shall be one hundred seventy-one."

Article VIII, Section 1, amended to read "... by plurality vote. Members who for illness or other unavoidable reasons are unable to be present at the election in person shall have the right to transmit their ballots by mail or telegram under conditions acceptable to the local Spiritual Assembly."

Article VIII, Section 6, amended to end with words "... by correspondence or telegram."

under such circumstances shall be by a majority vote of all the delegates.

Section 7. The presiding officer of the National Spiritual Assembly present at the National Convention shall call to order the delegates, who shall then proceed to the permanent organization of the **meeting**, electing a presiding officer, a Secretary and such other officers as are necessary for the proper conduct of the business of the Convention.

Section 8. The principal business of the National Convention shall be the election of the nine members of the incoming National Spiritual Assembly, the **consideration** of the reports of the financial and other activities of the outgoing National Assembly and its various committees, and deliberation upon the affairs of the Bahá'í Cause in general, it being understood, however, in accordance with the principles of Bahá'í administration defined by the Guardian that all deliberation and action of the delegates at the National Convention, other than the election of the members of the **incoming** National Spiritual Assembly, shall constitute merely advice and recommendation for consideration by the said Assembly, final decision on **all** matters concerning the affairs of the Bahá'í Cause in the United States and Canada being vested solely in that body.

Section 9. The general order of business to be taken up at the National Convention shall be prepared by the National Spiritual Assembly, but any and all matters pertaining to the Cause introduced by any of the delegates may upon motion and vote be taken up as part of the deliberations of the Convention.

Section 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, **i.e.**, the members elected shall be the nine persons receiving the greatest number of votes on the first ballot cast by delegates present at the **Convention** and delegates whose ballot has been transmitted to the Secretary of the National Spiritual **Assembly** by mail or telegram. In case by reason of a tie vote or votes the full membership is not determined on the first ballot, then one **or** more additional ballots shall be taken until all nine members are elected.

Section 11. All official business transacted at the National Convention shall be recorded **and** preserved in the records of the National Assembly.

Section 12. After the termination of the National Convention and until the next such **Annual** Meeting has been called in session, the delegates shall continue as a consultative body capable of rendering a **dis-**

Article VIII, Section 7, amended to read ". . . electing by ballot a presiding officer," etc.
Article VIII, Section 12, deleted.

tinctive service to the work of the Cause, and they shall make every effort to contribute to the unified spirit, **information** and useful action of the National Spiritual Assembly throughout the year.

Section 13. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

Article IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Bahá'í Cause in the United States and Canada, it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Guardian of the Cause or the Universal House of Justice.

Article X

Whatever functions and powers are not specifically attributed to local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the local Spiritual Assemblies within its jurisdiction.

Article XI

In order to preserve the spiritual character and purpose of Bahá'í elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those **whom** prayer and reflection have inspired him to uphold.

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause as members of local or national Spiritual Assemblies are:—

To win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct

Article VIII, Section 13, amended to be Section 12.

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of their affairs of self-contained aloofness, the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness and of every word and deed that may savor of partiality, self-centeredness and prejudice; and while retaining the sacred right of final decision in their hands, to invite discussion, ventilate grievances, welcome advice, and foster the sense of inter-dependence and co-partnership, of understanding and mutual confidence between themselves and all other Bahá'is.

Article XII

These By-Laws may be amended by majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

Certified a true copy
Korace Halley
Secretary

Subscribed and certified to
before me this 12th day
of April 1928

W. S. Halligan
NOTARY PUBLIC, New York Co.
Co. Clk's No. 29, Register's No. 1H174
Commission expires March 30, 1931.

بایالات بخت

قانون اساسی جامعہ مجتبیان ایران

بیان نامہ حیثیت مشاخر محفل روحانی ملی مجتبیان ایران

میں مجتبیان اولیٰ تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد علی خانیہ از محمد محمدزادہ
 کو غرض خاندان مجتبیان ایران درگین شہر روحانی قیاس لیا نصد درجران دایام رمضان ۱۱۱۱ مطابق ۱۳۱۳ میلادی ۳۱۳۳ شمسی
 برپا ہوا۔ حضرت محفل روحانی ملی مجتبیان ایران ہر تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ
 دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین
 شرقی و مغربی ملی مجتبیان ایران محفل روحانی ملی ایران مقدر فرمودہ از زمین آفرین جہدہ محفل روحانی ملی کرڈن دروفی و خاندان سلامت داران کرڈن مقدرات
 و اولیٰ مجتبیان ہر تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین
 ایران کل از اجناس و اشیاء و چکار و رفتاری ہر تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ
 شہرہ و ہنوز از ہر مجتبیان ایران گردیدہ و ماہنامہ محفل روحانی ملی ایران ہر تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن
 جہم این عمل با تفاق آراء و حکم کمال بہ نسبت ہر تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ
 ہر تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین
 قرد لسانی کو تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین

مادہ اول - اسم روحانی ملی مجتبیان ایران - خواهد بود

مادہ دوم - ہرکس درانی درآل و عمارت و رسمی و مجبوبات برادران ہائی خود در ترویج و تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ
 خدای عالمی ملی مجتبیان ایران ہر تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین
 ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ
 اعلام ہر تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین
 اعلام و نام حضرت جلالہ، جنین و تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین
 ہر تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ

اجتماعات مجتبیان - مجلس مجتبیان - کمالیہ کتب و ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ
 و معادہ دینہ و مکتبہ ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ
 بلوچکرمجات و خاندان و تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ دادارہ و تہذیب و تمدن عالمی ہرناہرناہرین ہنوز زندانی پارس فرزند شمع اولیٰ علی کرڈن محمد محمدزادہ

فعلی که از دنیا دیگرشان خواهد آمد، و از او بهایان ایران را توحید و توحش داد و عقوبت دشواری نماید. بیخ مساوی میگرداند آنرا بلکه آنکه که بر مدت علم دانی
 عزت نمایند. محفل پروردگار، در اشک منین کاغذی و ماهان نظر دورست اعضا و شکر آن کاغذ در وقت باصفا و بیح سالیان و با حاجت حضور چنین قدر
 نماید که آن نویسم آن بر شمای ابریز است. این محفل باید تمام بخندای بجائی را تعیین در این محفل انواع داد و آن امریه و نظیر در تمام نشیمنت راجه با
 بهائی دینا داد و در شرفی الا کلام و امر در بیست و نسیان این آردی و حرف میگرداند و چه برای انجام مقامه دگر در این «بیان نامه» نظقات نماید
 محفل قلی یا بنفیس چه که در کسب گنجی بواجب محفل در دو سه ساعت خود یا با غیر آن است در او در کلام نام در صورت شکر یا بیخیلی برای او از حق دای و حضرت است
 بجائی نمود و بحث باشد حق معهود برای خانی خواهد داشت علاوه در در این شکر که در عاقبت و عادی بین بهایان ایران و بهایان کمال است بگرم است تا اینکه
 داشته در او در این مجاز نیست نگاه کند. برای تکلیف است مدالی که در بیانات مبارکه تصور است خواهد بود و اقرب حق این مسائل محفل و دانی
 حق خواهد سامی خواهد بود که در انکالی نسبت با حضرت میباشد. آنچه بجائی از اوصاف و چگونگی تا در کبر و بیاید است که بجائی از حق نبوت
 در سبیل نسیب میسر و منظر گردد در تمام مقامات و تبادول اظهار و عقیدت خود دانایان بین حضرت میباشد که در سراسر آفات و ریحانی است خود
 در قرآن امر و شوقی قسم این محفل و دانی ان که فراتر است از قرن بین انکالان و کلام و ارشاد علی ان که در کتب کتب دروا در این معادله ای که در کتب
 فی امر و هم و بنامه او ای که در کتب حکم بگم المیزه انکار»

ما وَهُ دَوْم - بهایان ایران که این «بیان نامه» برای اداره مباحث و اصلاح آینه تنظیم شد و مجری آن خورشید مکنی هارادان است که محفل روحانی
 است و از امر و خدای او در عقوبت و رحمت حق بجائی نشاندند باشد برای دشمن حق مای در مرکزی از در کتب بجائی شخص باید و در شرایط ذیل باشد
 الف - ساکن محفل باشد که بر حسب سورت بند و از جسم از آده قسمت این نظام در اول جزه در صحت محفل آن محفل باشد

ب - سبب نیست یک مرسیده باشد
 ج - محفل روحانی محفل را فتح کرده باشد و بجز در حسب محفل روحانی حق که معانی است مناسب و بیانت بجائی محفل منابر بین جوانان
 از طرف تمام تمام حضرت علی که برتر و مقام حضرت میباشد اگر که شای و مقام حضرت عید اللهما که سببین نقل صحای این امر بوده اند و سبب دافعت حضرت
 نسبت بجائی از رساله او تمام تمام مبارک ایشان و بقا و شخص تمام نسبت تمام عمل مندرجه در چینه آن مقدم حضرت اولیا و از آنکال این بچ و کلام اولی که سبب
 از محفل تی و بیج عالم

ما وَهُ دَوْم - محفل روحانی حق کرب از نزهت حضرت که بهایان ایران از این خود بطریق دیگر زاید ذکر مینماید و انتخاب برای آن است که سال تا پنج
 تا عفتا آن انتخاب گردد مشور و اینها و خلف حضرت خود خواهند بود

ما وَهُ دَوْم چهارم - هیئت در حسب محفل روحانی که در کسب است از رئیس انبیا بر شوقی و خاندان در تمام مجرای تبر و انتخاب است که در
 هر طرف و بطریق نظام بهم دهند هیئت در کسب برای شخصی را که در کسب است تمام اعضا محفل انتخاب خواهد کرد

ما وَهُ دَوْم پنجم - جلسه اول محفل روحانی حق بیدر با از طرف حضور که بیشتر از سایرین دارای ای باشد و در صورت تعدد بهیچ حضور سبب گنجی است
 که بجز در رئیس میگرداند و چون تکلیف میبود و حضور بر آن تعیین رئیس برای سمت ریاست را و او خواهد بود و جلسات باید در آنجا در کسب است
 رئیس در عیاق او و یا در ترکیه معذور باشد بنفای ای رئیس و یا بجز همسر یا نوازده هفتا محفل تعیین تکلیف شود. بشرط اینکه بجز سایر اعضا محفل

منت خواهد بود، دل آنجا در تقسیم و تفکیک مسائل مربوط به اعمال حق و صلاح عمومی با منتهایائی از دخالتهای فعلی روحانی قیامت است .
 بنده پنجم - هر یک از او را در میانهای بیرونه از تقسیم فعلی، روحانی قیامت خود بخلقی قیامت است، بعد از فعلی قیامت از نشانه و آن مسلمانان و بعد از گذشت
 حکم کنائی صاف نماید و برای عقبه نظر بخلقی قیامت است .

بنده ششم - هرگز از تقسیم این بر این میانهای ضمنی از تقسیم امری حادث نشود و بسببی فعلی روحانی قیامت در پیشگاه خود عقیده ای از طرف آن بخلقی فعلی
 برای معاند و از سببیک بر او برسد و تقسیم فعلی قیامت تابع خواهد بود .

بنده هفتم - هرگاه در مسوالاتی میان این دو باعث فعلی از آنجا میگذرد و اینها بین میانهای نسبتی میگذرد امری بختهاست حاصل شود، پدید می آید
 بخلقی قیامت در آنجا و آنچه از حکم ناپه فعلی بختهاست .

بنده هشتم - هرگز حاکمیت بر بخلقی قیامت نیست و میانهای کن برقی اثرشود - عقیده قریب از میانهای نسبتی است و برای دسترسک در آنجاهاست
 فعلی نخواهد داشت و هرگاه در میانهای از روی تقسیم فعلی از تقسیم فعلی که در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 شکل نشود، نسبتی نسبتی بخلقی قیامت است و در آنجاهاست که در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 یکت و در او عده از میانهای یکی از تقسیم ای امری در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست .

ما و هفتم - اجتماع از بخلقی قیامت قیامت است و در آنجاهاست که در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 که معاند از آنجاهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 امری است و در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 اعلان در مورد یاد دادن و در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
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بنده نهم - آنجاهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
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 بنده دهم - هرگاه در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 بنده یازدهم - ناپه در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 بنده چهارم - مشاهده سانی در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 بنده پنجم - ناپه در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 بنده ششم - هرگاه در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 روحانی در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 بنده هفتم - در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست
 منشی در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست در میانهاست

بند هشتم - کاهید بن سوره دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 دینیات امروز با جمعی بیست و ولی مسلم است که چنین هر بل داری بصری که عزت و ولی امر استیج فرموده از پیشانی نقاب اینها منجلیت دعائی فی آینه
 عقیقات و صفات نایدگان در سوره دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 بند نهم - دستوری اموری را که بن سوره دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 صلح و برین صلح آن تصویر بیاید چه دستور بن سوره دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای

بند دهم - نقاب اینها منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 منجلیت آن نوری خود بود که در این نقاب از نور نایدگان حاضر در بن سوره دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 ارسال برشته آن در کربت آید که در هرگاه اینست تباری آید نام همه صفات و نقاب آن در بن سوره دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 بند یازدهم - نام امر که در بن سوره دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 بند دوازدهم - هرگاه یک یک باشد نوزده صفا منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 خود اند صفاتی که در آینه ای جسد نقاب یا پهلوی دیگری منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای

ماده نهم - در هر یک در این صفات منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 در حکمت ایران منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 نظر در صفت آئی حضرت ولی امر است بیت العدل عمومی قرار گیرد

ماده دهم - هر که در عقیقات و اقدامات و وظائف و سایر خصوصیات در این صفات منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 ماده یازدهم - برای یک سوره در کربت روحانی نقاب منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 آرام و منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 السلام گردد از هر دو طرف مقدس در حق توفیق نام و صفات عالی منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 بل جسدی نام در جسد منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 همه ادب و صفات آنها منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 و انجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 انجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
 ماده دوازدهم - این صفات منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
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ماده دوازدهم - این صفات منجلیت دعائی فی نقاب من فضل روحانی فی آینه درسیک در وجه پاره های عالی و سایر صفات منجلیت سابقین درین متفکران و علمای
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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 (Tbhirih) *Schwarz-Solivo*, Stuttgart, erklären hiermit als der durch die Abgeordneten der Bahí'í in Deutschland und ~sterreich anlässlich der Jahrestagung in Stuttgart am 22. April 1934 ordnungsmässig gewählte und mit allen Vollmachten zur Errichtung der nachfolgenden Treuhandenschaft ausgesetzte *Nationale Geistige Rat* der Bahá'í in Deutschland und *Österreich*, dass vom heutigen Tage an die diesem Rate durch Bahá'u'lláh, den Begründer des Bahá'í-Glaubens, 'Abdu'l-Bahá, den Ausleger und das Vorbild, und Shoghi Effendi, den Hüter desselben, uhertragenen Befugnisse, Verantwortlichkeiten, Rechte, Vorrechte und Pflichten von dem vorgenannten Nationalen Geistigen Rat und seinen ordnungsmässig bestellten Nachfolgern gemäss dieser Treuhandschaftserklärung ausgeübt, verwaltet und fortgeführt werden sollen.

Die Annahme dieser Form des Zusammenschlusses, der Vereinigung und Gemeinschaft, und die Zulegung der Bezeichnung als Treuhänder der Bahí'í in Deutschland und ~sterreich erfolgt durch den Nationalen Geistigen Rat als dem seit mehr als dreißig 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 Bahí'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 mir dieser Ermahnung folgen können.

ARTIKEL I

Die genannte Treuhandgemeinschaft führt die Bezeichnung, „der Nationale Geistige Rat der Bahí'í in Deutschland und ~sterreich“.

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 Bahí'í in Deutschland und ~sterreich 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-Baha's ordnungsmässig eingesetzten Nachfolger und Nachfolgern erweiterten und angewandten Grundsätzen für die Bahá'í-Zugehörigkeit und -Verwaltung.

Der Erfüllung dieses Zweckes sollen Andachtszusammenkünfte, öffentliche Versammlungen und Zusammenkünfte 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 Österreich in Erfüllung ihrer religiösen Dienste, Pflichten und Ideale, sowie jedes sonstige diesen Zielen oder einem von ihnen förderliche Mittel dienen.

Weiterer Zweck und Gegenstand dieser Treuhandgemeinschaft ist:

- a. das Recht, mit irgendwelchen Personen, Unternehmungen, Vereinigungen, privaten, öffentlichen oder gemeindlichen Körperschaften, dem Staat oder irgendwelchen seiner Länder, Gebiete oder Kolonien oder mit irgendwelchen fremden Regierungen in jeder Art und Weise Verträge abzuschliessen, zu vollziehen und zu erfüllen, die zur Förderung der Ziele dieser Treuhandschaft dienen, und im Zusammenhang damit und bei allen Verrichtungen, die im Rahmen dieser Treuhandschaft erfolgen, alles und jedes zu tun, was eine Gesellschaft oder natürliche Person zu tun oder auszuüben vermag und was gegenwärtig oder künftig vom Gesetz zugelassen ist,
- b. bei allen durch Gesetz oder anderswie errichteten Verbänden oder Nachlässen und sonstigen letztwilligen Verfügungen in Verbindung mit Schenkungen, Vermächtnissen oder Auflassungen jeder Art, in welchen ein oder mehrere Treuhänder in irgend einem Teil der Welt sowohl als auch in Deutschland und Österreich bestellt werden, aufzutreten und als emp-

fangsberechtigt zu gelten und Schenkungen, Vermächtnisse oder Auflassungen in Geld oder sonstigen Vermögenswerten anzunehmen,

- c. alles und was immer in den schriftlichen Äusserungen Bahá'u'lláh's, 'Abdu'l-Bahá's, Shoghi Effendi's und seiner ordnungsmässigen Nachfolger, durch die den Nationalen Geistigen Räten gewisse Spruchrechte, Befugnisse und Gerechsamte gewährt sind, an verschiedenen Zwecken und Zielen niedergelegt ist,
- d. gemeinbin alles zu tun und zu bewirken, was nach Ansicht der benannten Treuhänder d. h. des Nationalen Geistigen Rates der Bahá'í in Deutschland und Österreich zur Förderung der vollständigen und erfolgreichen Verwaltung dieser Treuhandgemeinschaft erforderlich, geeignet und von Vorteil ist.

ARTIKEL III

1. *Abschnitt.* Allen Personen, Unternehmungen, Körperschaften und Vereinigungen gegenüber, die den Treuhändern d. h. dem Nationalen Geistigen Rat und den Mitgliedern desselben in ihrer Eigenschaft als solche Kredit gewähren, Verträge mit ihnen schliessen oder irgendwelche Ansprüche gegen sie, gleichviel welcher Art, ob rechtlich oder billig, zu Recht oder zu Unrecht, haben, gilt lediglich das Treuhandvermögen und der Treuhandbesitz als Masse für Zahlung oder Sicherstellung bzw. für die Begleichung irgendwelcher Schulden, Ersatzansprüche, Auflagen und Bescheide oder irgendwelcher Beträge, die in sonstiger Weise seitens der Treuhänder geschuldet oder zahlbar werden könnten, sodass weder die Treuhänder, noch irgendeiner von ihnen, noch irgendeiner ihrer kraft dieses ernannten Beamten oder Beauftragten, noch irgendwelche hierin genannte Berechtigte, sei es einzeln oder gemeinsam, persönlich dafür haften.

2. *Abschnitt.* Alle Bescheinigungen, Schuldanerkenntnisse, Anträge, schriftlichen Verpflichtungen und Verträge oder sonstigen Vereinbarungen und Urkunden, die im Rahmen dieser Treuhandschaft getroffen oder gegeben werden, werden ausdrücklich

vom Nationalen Geistigen Rat als Treuhänder durch dessen ordnungsmässig ermächtigte Beamte und Beauftragte vollzogen.

ARTIKEL IV

Die Treuhänder, d. h. der Nationale Geistige Rat, nehmen für die Durchführung der ihm in dieser Treuhanderschaftserklärung anvertrauten Obliegenheiten die zur Festlegung und Erledigung der eigenen Verwaltungsaufgaben wie auch derjenigen der verschiedenen örtlichen und sonstigen Gliederungen, die die Bahá'í in Deutschland und Österreich verkörpern, erforderlichen Satzungen, Bestimmungen und Dienstvorschriften gemäss den Zwecken dieser Einrichtung und in Übereinstimmung mit den seitherigen ausdrücklichen, den Bahá'í in Deutschland und Österreich bereits bekannten und von ihnen in der Führung und Handhabung ihrer religiösen Angelegenheiten übernommenen Weisungen Shoghi Effendi's, des Hüters des Bahá'í-Glaubens, an.

ARTIKEL V

Die Hauptgeschäftsstelle dieser Treu-

handgemeinschaft 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. Treuhanderschaftserklärung 1935.

ARTIKEL VII

Diese Treuhanderschaftserklärung kann durch absoluten Mehrheitsbeschluss des Nationalen Geistigen Rats der Bahá'í in Deutschland und Österreich in jeder besonderen Versammlung, die zu diesem Zwecke ordnungsmässig einberufen worden ist, ergänzt werden, vorausgesetzt, dass mindestens dreissig Tage vor dem für die Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied durch den Sekretär mittels eingeschriebenen Briefes versandt wird.

SATZUNG DES NATIONALEN GEISTIGEN RATS

ARTIKEL I

Der Nationale Geistige Rat besitzt in Erfüllung seiner geheiligten Pflichten im Rahmen dieses Treuhandverhältnisses ausschliessliches Spruch- und Hoheitsrecht über alle Veranstaltungen und Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich unter Einschluss der Oberhoheit in bezug auf die Verwaltung dieser Treuhanderschaft. Er soll darnach streben, die (nachstehend erläuterte) Arbeit der örtlichen Geistigen Räte sowie diejenige der einzelnen Bahá'í in Deutschland und Österreich anzuspornen, zusammenzufassen und gleichzurichten, und sie in jeder nur möglichen Weise in der Förderung der Einheit der Menschheit unterstützen. Ihm obliegt die Anerkennung derartiger örtlicher Räte, die Prüfung der örtlichen Mitgliederrollen, die Einberufung der Jahrestagung oder besonderer Versammlungen und die Einsetzung der Abgewählten zur Jahrestagung und

ihre ziffermässige Verteilung auf die verschiedenen Bahá'í-Gemeinden. Er ernannt sämtliche nationalen 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-Adhkár's und seiner Nebeneinrichtungen und die Erhebung und Verwendung aller Gelder zur Fortführung dieser Treuhanderschaft. Er entscheidet, ob irgendwelche Angelegenheiten dem Bereiche seines eigenen Spruchrechtes oder demjenigen eines örtlichen Geistigen Rates angehören. Er nimmt in Fällen, die ihm geeignet und notwendig erscheinen, Berufungen aus Entscheidungen örtlicher Geistiger Räte an und besitzt das Recht zur endgültigen Entscheidung in allen Fällen, in denen die Befähigung eines Einzelnen oder einer Gruppe, ständig das Wahlrecht auszuüben oder Mitglied der Bahá'í-Gemeinschaft zu

sein, in Frage steht. Er vertritt die Baha'i in Deutschland und Österreich überall, wo es sich um die Zusammenarbeit und geistige Betätigung mit den Baha'i anderer Länder handelt, und bildet das alleinige Wahlorgan der Baha'i 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 Baha'i in Deutschland und Österreich, zu deren Gunsten diese Treuhandschaft errichtet ist, umfassen alle in Deutschland und -sterreich wohnhaften Personen, die vom Nationalen Geistigen Rat als den Erfordernissen zum stimmberechtigten Mitglied einer Baha'i-Gemeinde genügend anerkannt sind. Wer stimmberechtigtes Mitglied einer Bahá'i-Gemeinde werden will, muss

- a. in dem Ortsgebiet wohnen, das durch den Rechtsbereich des örtlichen Geistigen Rates gemäss dem zweiten Abschnitt des Artikels VII dieser Satzung bestimmt ist,
- b. das einundzwanzigste Lebensjahr vollendet haben,
- c. zur Zufriedenheit des örtlichen Geistigen Rates, die von der Zustimmung durch den Nationalen Geistigen Rat abhängt, dargetan haben, dass er den

folgenden Bahá'i-Glaubensforderungen und -bräuchen genügt:

volle Anerkennung der Stufe des Vorlaufers (des Bib), des Begründers (Bahá'u'lláh's) und 'Abdu'l-Bahá's, des Erklärers und wahren Vorbildes des Bahá'i-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'i-Verwaltung in der Welt.

ARTIKEL III

Der Nationale Geistige Rat besteht aus neun aus dem Kreise der Bahá'i in Deutschland und Österreich gewählten Mitgliedern, die von den genannten Baha'i 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, Sekretir 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 einherufen, das bei der Wahl die höchste Stimmenzahl erhalten hat, oder, soweit zwei oder mehrere Mitglieder die gleiche Stimmenzahl aufweisen, durch das unter diesen ausgeloste Mitglied. Dieses Mitglied führt den Vorsitz bis zur Wahl des ständigen Vorsitzers. Alle folgenden Sitzungen werden durch den Sekretär des Rates auf Ersuchen des Vorsitzers oder, bei dessen Abwesenheit oder Verhinderung des stellvertretenden Vorsitzers, oder dreier beliebiger Ratsmitglieder einberufen, wobei

jedoch die Jahrestagung, wie weiterhin festgelegt, in bezug auf Zeitpunkt und Ort von der Versammlung durch absoluten Mehrheitsbeschluss festgelegt wird.

ARTIKEL VI

Der Nationale Geistige Rat ist beschlussfähig, sobald fünf Mitglieder desselben in einer Sitzung anwesend sind, und die durch diese gefassten, absoluten Mehrheitsbeschlüsse gelten, soweit nicht diese Satzung ein Anderes bestimmt, in gebührendem Hinblick auf den in der Einrichtung der geistigen Räte enthaltenen Grundsatz der Einheit und aufrichtigen Gemeinschaft als ausreichend zur Fiihrung der Geschäfte. Die Verhandlungen und Entscheidungen des Nationalen Geistigen Rates sind bei jeder Sitzung durch den Sekretir 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 Bahd'i neuen übersteigt, können diese am 21. April eines Jahres zusammenkommen und mit relativer Stimmenmehrheit eine örtliche Verwaltungskorperschaft 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 ۱۱ zur Wahl und Benennung ihrer Nachfolger im Amte.

Soweit dagegen die Zahl der Bahá'í in einer Gemeinde genau neun beträgt, können sich diese am 21. April eines Jahres und in den nachfolgenden Jahren durch gemeinsame Erklärung zum örtlichen Geistigen Rat ernennen. Durch Beurkundung einer solchen Erklärung seitens des Sekretärs des Nationalen Geistigen Rats gilt der besagte Neunerrat als mit allen Rechten, Vorrechten und Pflichten eines örtlichen Geistigen Rates, wie sie in dieser Satzung festgelegt sind, eingesetzt.

1. *Abschnitt.* Jeder neugewählte ört-

liche Geistige Rat verfährt sofort gemäß den in den Artikeln IV und V dieser Satzung enthaltenen Anweisungen über die Wahl seiner geschäftsführenden Mitglieder, die aus einem Vorsitz, stellvertretenden Vorsitz, Sekretir und Rechner und was der Rat sonst für die Führung seiner Geschäfte und die Erfüllung seiner Geistigen Pflichten an Ämtern für nötig erachten mag, bestehen. Unmittelbar darnach übermittelt der gewählte Sekretir dem Sekretär des Nationalen Geistigen Rates die Namen der Mitglieder des neugewählten Rates und eine Liste seiner geschäftsführenden Mitglieder.

2. *Abschnitt.* Die allgemeinen Befugnisse und Pflichten eines örtlichen Geistigen Rates ergeben sich aus den Schriften Bahá'u'lláh's, 'Abdu'l-Bahá's und Shoghi Effendi's.

3. *Abschnitt.* Unter die besonderen Pflichten eines örtlichen Geistigen Rates fällt das volle Spruchrecht über alle Bahd'i-Veranstaltungen und -Angelegenheiten innerhalb der Gemeinde, unbeschadet der hierin erklärten ausschliesslichen Oberhoheit des Nationalen Geistigen Rates.

4. *Abschnitt.* Ausscheidende Mitglieder eines örtlichen Geistigen Rates werden auf einer zu diesem Zwecke durch den Rat ordnungsmässig einberufenen, besonderen Gemeindeversammlung durch Wahl ergänzt. Falls die Zahl der ausscheidenden Mitglieder höher als vier ist, sodass die Beschlussfähigkeit des örtlichen Rates entfällt, wird die Wahl unter der Oheraufsicht 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'í-Gemeinde vor dessen Zulassung als wahlberechtigtes Mitglied, doch steht es jedem, der mit dem Befund des örtlichen Geistigen Rates über seine Eignung als Bahd'i unzufrieden ist, frei, gegen den Befund beim Nationalen Geistigen Rat Berufung einzulegen, der den Fall aufgreift und endgültig darüber entscheidet.

7. *Abschnitt.* Am oder vor dem ersten Tag im Februar jedes Jahres sendet der Sekretär jedes örtlichen Rates dem Sekretir

des Nationalen Geistigen Rates eine ordnungsmässig beglaubigte Liste der stimmberechtigten Mitglieder der Bahá'í-Gemeinde zur Unterrichtung und Gutheissung durch den Nationalen Geistigen Rat.

8. *Abschnitt.* Alle sich innerhalb einer Bahá'í-Gemeinde ergebenden Angelegenheiten von rein irtlichen Interessen, die nicht die nationalen Belange der Sache berühren, unterstehen in erster Instanz dem Spruchrecht des betreffenden örtlichen Geistigen Rates, doch liegt die Entscheidung darüber, ob in einem Fall durch die Angelegenheit die Belange und die Wohlfahrt der nationalen Bahá'í-Gemeinschaft berührt werden, beim Nationalen Geistigen Rat.

9. *Abschnitt.* Jedem Mitglied einer Bahá'í-Gemeinde steht es frei, gegen eine Entscheidung seines Geistigen Rates beim Nationalen Geistigen Rat Berufung einzulegen, der darüber befindet, ob er die Sache zur Entscheidung angreifen oder sie beim örtlichen Geistigen Rat zur nochmaligen Erwägung belassen will. Greift der Nationale Geistige Rat die Sache zur Entscheidung an, so ist seine Findung endgültig.

10. *Abschnitt.* Bestehen innerhalb einer Bahá'í-Gemeinde Meinungsverschiedenheiten, die nicht durch die Bemühungen des örtlichen Geistigen Rates beigelegt werden können, so ist die Angelegenheit durch den Geistigen Rat dem Nationalen Geistigen Rate zur Erwägung zu überweisen, dessen Vorgehen in der Sache dann endgültig ist.

11. *Abschnitt.* Alle Streitfragen zwischen zwei oder mehreren örtlichen Geistigen Räten oder zwischen Mitgliedern verschiedener Bahá'í-Gemeinden sollen in erster Instanz dem Nationalen Geistigen Rate unterbreitet werden, dem bei allen derartigen Angelegenheiten das erste und letzte Spruchrecht eigen ist.

12. *Abschnitt.* Der Rechtsbereich der einzelnen örtlichen Geistigen Räte in bezug auf die örtliche Befindung zur Mitgliedschaft und Wahlberechtigung eines Gläubigen in einer Bahá'í-Gemeinde entspricht der durch die verwaltungsrechtlichen Grenzen einer Stadt oder einer ländlichen Gemeinde bezeichneten Gemarkung, doch können Bahá'í, 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 Bahá'í oder einer Gruppe in Deutschland und Oesterreich 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 Oesterreich. Zeitpunkt und Ort für die Abhaltung bestimmt der Nationale Geistige Rat, der alle Bahá'í-Gemeinden durch ihre Geistigen Räte sechzig Tage zuvor von der Versammlung in Kenntnis setzt. Der Nationale Geistige Rat teilt jedem Geistigen Rat gleichzeitig die von ihm der Bahá'í-Gemeinde gemäss dem Grundsatz der Verhältnisvertretung zugeteilte Anzahl von Abgeordneten zur Nationaltagung mit, wobei die Gesamtzahl der Abgeordneten, die die Nationaltagung darstellen, neunzehn betragen soll. Nach Empfang dieser Benachrichtigung beruft jeder örtliche Geistige Rat innerhalb eines angemessenen Zeitraumes und unter Beachtung ordnungsmässiger und ausreichender Ankündigung eine Versammlung der in seiner Rolle verzeichneten stimmberechtigten Mitglieder zwecks Wahl ihres oder ihrer Abgeordneten zur Nationaltagung ein, worauf die Sekretäre der einzelnen örtlichen Geistigen Räte dem Sekretär des Nationalen Geistigen Rates spätestens dreissig Tage vor dem Zeitpunkt der Tagung die Namen und Anschriften der so gewählten Abgeordneten beschreiben.

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

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telegrafisch in einer Weise abzugeben, die dem örtlichen Geistigen Rat genügt.

2. Abschnitt. Alle für die Tagung einzusetzenden Abgeordneten müssen als stimmberechtigte Mitglieder der von ihnen vertretenen Bahá'í-Gemeinden eingetragen sein.

3. Abschnitt. Die Rechte und Vorrechte der Abgeordneten können weder übertragen noch abgetreten werden.

4. Abschnitt. Die Anerkennung und Einsetzung der Abgeordneten zur Nationaltagung erfolgt im Nationalen Geistigen Rate.

5. Abschnitt. Soweit Abgeordnete nicht persönlich an der Tagung teilnehmen können, haben sie das Recht, Mitglieder des Nationalen Geistigen Rates schriftlich oder telegrafisch zu den vom Nationalen Geistigen Rat festzusetzenden Bedingungen zu wählen.

6. Abschnitt. Hält der Nationale Geistige Rat in irgend einem Jahre die Zusammenrufung der Abgeordneten zur Nationaltagung für undurchführbar oder nicht geraten, so setzt der Nationale Geistige Rat die Mittel und Wege für die briefliche oder telegrafische Durchführung der Geschäfte der Nationaltagung fest.

7. Abschnitt. Das auf der Nationaltagung anwesende vorsitzende, geschäftsführende Mitglied des Nationalen Geistigen Rates ruft die Abgeordneten auf, die darauf zur endgültigen Ordnung der Versammlung schreiten, einen Vorsitzenden, Schriftführer und was weiter an Ämtern für die geeignete Führung der Geschäfte der Tagung erforderlich ist, wählen.

8. Abschnitt. Die Hauptaufgabe der Nationaltagung ist die Wahl der neun Mitglieder zum kommenden Nationalen Geistigen Rate, die Entgegennahme der Berichte über die finanzielle und sonstige Tätigkeit des ausscheidenden Nationalen Geistigen Rates und seiner verschiedenen Ausschüsse und Beratung über die Angelegenheiten der Bahá'í-Sache im allgemeinen, selbstverständlich in Übereinstimmung mit den von Shoghi Effendi ausgedrückten Grundsätzen der Bahá'í-Verwaltung, wonach alle Beratungen und Handlungen der Abgeordneten zur Nationaltagung ausser der Wahl der Mitglieder zum kommenden Nationalen

Geistigen Rate nur Ratschläge und Empfehlungen zur Beachtung durch den genannten Rat darstellen, während die Entscheidung in alien 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 Tagungsheratungen 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 Sekretar des Nationalen Geistigen Rates schriftlich oder telegrafisch übermittelt worden ist, die grösste Anzahl Stimmen erhalten haben. Falls infolge Stimmengleichheit die volle Mitgliedszahl nicht im ersten Wahlgang erreicht wird, finden ein oder mehrere weitere Wahlgänge statt, bis sämtliche neun Mitglieder gewählt sind.

11. Abschnitt. Alle bei der Nationaltagung offiziell behandelten Angelegenheiten sind unter die Protokolle des Nationalen Geistigen Rates aufzunehmen und mit diesen zu bewahren.

12. Abschnitt. Nach Schluss der Nationaltagung und bis zur Einberufung der nächsten Jahrestagung wirken die Abgeordneten als zu besonderem Dienste in der Arbeit für die Sache befähigte beratende Körperschaft fort, in jeder Weise bemüht, zum einheitlichen Geiste und zu fruchtbringender Tätigkeit des Nationalen Geistigen Rates während des Jahres beizutragen.

13. Abschnitt. Freigewordene Mitgliedsitze des Nationalen Geistigen Rates werden mit relativer Stimmenmehrheit seitens der Abgeordneten der Nationaltagung, die den Rat seinerzeit gewählt haben, neu besetzt, wobei die Wahl in brieflicher oder irgend

sonstiger durch den Nationalen Geistigen Rat bestimmter Form erfolgt.

ARTIKEL IX

Soweit dem Nationalen Geistigen Rat durch diese Satzung in irgendwelchen, die Tätigkeit und die Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich betreffenden Fragen ausschliessliches und höchstgerichtliches Spruchrecht sowie vollziehende Oberhoheit übertragen ist, gilt dies mit der Weisung, dass alle bezüglich solcher Fragen getroffenen Entscheidungen oder erfolgten Massnahmen in jedem Falle dem Hüter der Sache oder dem Universalen Hause der Gerechtigkeit zur endgültigen Prüfung und Billigung zu unterbreiten sind.

ARTIKEL X

Soweit Aufgaben und Befugnisse durch diese Satzung nicht ausdrücklich den örtlichen Geistigen Räten übertragen sind, gelten sie als dem Nationalen Geistigen Räte verliehen, wobei dieser Körperschaft das Recht zur Übertragung solcher beliebiger Verrichtungen und Befugnisse zusteht, die innerhalb ihres Spruchrechtes als für örtliche Geistige Räte erforderlich und ratsam erachtet.

ARTIKEL XI

Zur Wahrung des geistigen Charakters und Zweckes der Bahá'í-Wahlen soll weder der Branch 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 Gehet 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 erstickenen 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 begründen und das Gefühl der gegenseitigen Abhängigkeit und Mitbeteiligung, des Verständnisses und wechselseitigen Vertrauens unter sich und allen übrigen Bahá'í zu pflegen.

ARTIKEL XII

Diese Satzung kann vom Nationalen Geistigen Rat in jeder regelmässigen oder besonderen Sitzung mit absoluter Stimmenmehrheit ergänzt werden, vorausgesetzt, dass mindestens vierzehn Tage vor dem für die betreffende Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied durch den Sekretär mittels Einschreibebriefes versandt wird.

In allen Fällen, in denen über den durch den Wortlaut ausgedruckten 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 بالقصر العزايم قانون التفاهات للحفل الروحاني المركزي للبهائيين في العراق

نحن الحاج محمود قصابي الدكتور والناطق منير وكل عبايرضا اديبضي بغدادى عبدالرزاق عباير (بعداً) خليل النهر جليل شيرين (العواشق) حضورى الياسو (موصل) المنتخين من يمثل البهائيين في العراق والجماعة السنوية الحاصل في بغداد في ٢٢/٢١ نيسان سنة ١٩٣١ لتكون المحفل الروحاني المركزي للبهائيين في العراق تحت السيادة التامة في انشاء نقابة حسب ما يتوخى فيما بعد - نقر ونعترف بموجب هذا بان جميع الحقوق والواجبات والامتيازات والمسئوليات التي اوتىها حضر بها الله مؤسس الدين البهائي وحضره عبدالبهائي البهين الاحكامه وحضره شوقى اندى ولى امره الى المحفل الروحاني المركزي للبهائيين في العراق المذكور تكون بموجب قانون النقابة هذا ومن ابتداء هذا التاريخ من خصائص وارشاف وما مورثه هبة المحفل الروحاني المركزي الذي سيقدم كرم وخلفاؤه الشريين ويتأسس محفل الروحاني المركزي لهذا النوع من الجمعية والاتحاد والرابطة وتحدد ما مورثه البهائيين في العراق انما يجعل صفة هبة ادارية لجمعية وبنية اصح لها وجود مستمر ومسئولية منذ ازلت وسبعين سنة وبالنظر الى هذا الوجهود والمحفل الروحاني المركزي لا داره وتنظم مثل هذه الشؤون النوعية والتزاد يوماً يوماً وكذلك املاك البهائيين في العراق والتي تستمر الان نحن لاعضاءه من الضروري ومن المعروف ان بعض رضا ايضا الاجتماعات شكرًا ما نوتسًا واحيا فلذلك جرى هذا العمل بالاجماع والاعتراف التام بالعلاقة المقدسة التي تحت منه ونحن نعترف بالاصالة عن انفسنا وبالنيابة عن خلفائنا في هذا التوقيع النقابي بوفعة وممنو المبدء الذي الذي اسسه حضره بها الله للهيئات الادارية للبهائيين بقوله (كونوا امناء الرحمن ولا تخافوا) وطلب من الله التوفيق والهداية لاتباع هذا النصيح .

المادة الاولى - تسمى هذه النقابة بالمحفل الروحاني المركزي للبهائيين في العراق

المادة الثانية - اشتركاً والمثل العليا ومساعدة للجهودات اخواننا البهائيين في تأسيس وتعضيد وانهاض العالم التهديمية التي هم المحض حرك الانسانية والاخوة البشرية والايمان بالناهر والاخلال والتسا والمحة الحالية لمن حجة الذات التي تحلت في قوال واعمال جميع الانبياء ورسله الذين استسوا ازمان العالم اللوحى بهار التي من اثر قوال واعمال حضره بها الله تحددت بقوة خلقه وتطبيقات جديدة عمومية حسب ما يقتضيه شؤونات هذا العصر . نقر ونعترف بان الغرض والمقصد من هذه النقابة هي ادارة شؤون امر حضره بها الله لمنفعة البهائيين في العراق وعلى حسب القواعد المرجعية في ادارة البهائيه التي هي من اساس وابداع حضره بها الله ومن سان وتعضيد حضره عبدالبهائي ومن تطبيقات وتعضيد حضره شوقى اندى ومن خلفه خلادته شرعية طبقاً لصوصية حضره عبدالبهائي . وتحقق هذه الاغراض والاجتماعات

Declaration of Trust and By-Laws of the National Spiritual Assembly of the
Bahá'ís of 'Iraq.

الديانة والعومية والمؤتمرات التهديبية والأسانسة والزجانية وطبيع وشركية والمحلات والحوادث والديانة
 الهيكل المختصة للعبادة العامة وغيرها من المعاهد والذرة والأبنسة المختصة للخدمة الإنسانية وعملاً
 وتوحيد وتوزيع وإدارة أعمال ومجربوات البهايين على وجه العموم في العراق في تمام وظائفهم وواجباتهم وإكمال
 الديانة اوبان واسطة اخرى مناسبة يمكن بها تحقيق هذه الأغراض جميعها وبعضها.

- ١ - الحق في التعاقد بقصد او عقود من أي نوع لاجل توسيع نطاق اغراض النقابة مع أي انسان او شركة او جمعية
 خاصة كانت ام عامة محلية كانت ام عومنية في أي ولاية او اقليم او مستعمرة اولدى حكومة اجنبية ويكون
 لها في هذا الخصوص وفي جميع المعاملات المنطقة على بصيرة هذه النقابة الحق في ان تعمل كل وبعض الاعمال التي
 يجوز القانون عملها لأي شركة او انسان في الحال والاستقبال
- ٢ - ان تمتلك ان تكون صاحبة حق الانسحاب لأي ملك يعطى من أي نقابة تكون قد تأسست بمقتضى القانون وغير
 او بموجب أي وصية او عقد اخر من هذا القبيل يكون فيه حصة او تنازل او عطية او وصية من أي نقابة او
 نقابات في أي بلدة في العالم وفي العراق وكذلك تقبل الهبات والاعطاء من التقود او أي ملك اخر
- ٣ - جميع الاغراض والمقاصد التي ذكرت في فحوات حصرة بها الله وعبد الهيا وحصره شوقى فمدى مهما كانت
 نوعها والتي بها اعطيت السلطة والاختصاص والحقوق للمخالف الروحانية المركزية
- ٤ - وعلى العموم عمل كل ما يشجع اجراءه المحض الروحاني المركزي البهايين في العراق والتي وايضا ضرورية وموافقة
 وذات فائدة لتقديم وتمام ونجاح ادارة هذه النقابة .

المادة الثالثة -

١ - جميع الأشخاص والشركات والمجتمعات الذين يقرضون او يتعاملون مع اعضاء النقابة أي
 الروحاني المركزي واعضائه او يكون لهم أي طلب عليهم من أي نوع كان سواء كان ناشئاً عن ضرورة قانونية او غير
 العدالة وسواء يتبع عن تعاقد او عن عمل يستوجب السؤلية لا يكون لهم الحق في الرجوع على شيء سواء لاجل النقابة
 وايلايتها لاجل الحصول على أي دين او تعويض او حكم او اقرار او أي مال يكون مستحق الدفع بأي كيفية كانت لعضوا
 النقابة بحيث لا يكون اعضاء النقابة كلهم او احد لم ولا الوكلاء العيّنون معترفهم فيما بعد ولا المنتفعون الذين
 ذكرت اسماءهم في هذا مسؤلين شخصياً من اجراء ذلك .

٢ - بنفس كل بسند او تعهد او اقتراح او التزام او عقد تحريراً او باقناع احره يعطى بموجب
 النقابة تنفيذاً صريحاً بجميع معرفة المحض الروحاني المركزي بصفتهم اعضاء النقابة او معرفة وكلائهم او موظفيهم
 المسؤولين

المادة الرابعة -

لاجل اجراء وإدارة الامور التي عهد بها الى اعضاء النقابة او المحض الروحاني المركزي
 بمقتضى هذه النقابة تفيد المحض المذكور ما يلزم من القواعد واصول الاجرائات والقوانين المحددة وتنفيذ
 اعماله الادارية واعمال الجهات الاخرى المحلية المتعددة التي تكون منها الهيئة البهاية في العراق كالمسماة

لا تتعارض مع شوق هذا الاتفاق وتكون جميعها مطابقة للتعليمات الصريحة التي اعطيت لنا للغاية الآن من حضرة شوق افندي ولما امره بها الله وهي التعليمات التي نرى فيها من قبل البهائيين الموجودون في العراق والتي قبلوا بموجبها بوضع ممارسة شوقهم الدينية .

المادة الخامسة -

يكون مركزه النقابة في المحل الذي يقره المحفل الروحاني المركزي من وقت لآخر

المادة السادسة -

يكون ختم هذه النقابة مستدير الشكل وعليه نقش الألف :-

(المحفل الروحاني المركزي للبهائيين في العراق . قانون النقابة سنة ١٩٣١ .)

المادة السابعة - يصح تعديل قانون النقابة هذا بأكثرية الأصوات من المحفل الروحاني المركزي للبهائيين في العراق في أي اجتماع يعقد خصيصاً لهذا الغرض بشرط ان يبلغ السكرتير كل عضو بطريق البريد بمدة (٣٠) يوماً على الأقل بصورة من التعديل والتعديلات المقترحة .

النظام الداخلي

للمحفل الروحاني المركزي للبهائيين في العراق

(المادة الأولى)

للمحفل الروحاني المركزي للبهائيين في العراق القسام بوظائفه المقدسة وظل هذا الدستور وروح السطة والسيطرة التامة على كافة اليهود والشؤون المتعلقة بالدين البهائي في العراق بما في ذلك السطة التامة في ادارة شؤون هذه الوكالة وله ان يعمل على تنشيط المحافل الروحانية المحلية (الوارد سابقاً فيما) وكذلك افراد البهائيين المقيمين في العراق وتوحيد جهودهم المتنوعة والتهوؤ بها الى تسوية واحد كما بقولنا على معاينتهم بكافة الوسائل المشروعة في ترويج وحدة بني الانسان وكذلك يكون من وظائفه الاعتراف بتلك المحافل المحلية وتخصر كشوفات الانشطة المحلية وتعيين وتقسيم عدد المندوبين على الدوائر المحلية المختلفة ودعوتهم للاجتماع السنوي وهو الذي يتولى تشكيل سائر اللجان البهائية العامة والاشرف على كافة المطبوعات الدينية ونشرها والمصادقة على جميع المؤلفات البهائية كما يتولى بناء مشرف الاذكار وادارته وت الاشراف على كل لحقائه وكذلك جميع الاموال وصرفيها في الوجه التي تتطلبها هذه الوكالة وله ان يجتنب اي اذكار المسائل الخلية ضمن دائرة اختصاصه او هي من اختصاص المحافل الروحانية المحلية الاخرى وله الحق ايضاً اذا تراه له مناسباً وضرورياً ان يظرفها ما يرفع اليه من الالتماسات في الاحوال التي تختص بمؤهلات الفرد والجماعة للتصويت وحق العضوية في الهيئات البهائية والتي يكون سبقها قرار المحفل الروحانية المحلية وفي هذه الحالة يكون قراره نهائياً . وهو الذي يقوم بتسليم عموماً للبهائيين في العراق في جميع جهودهم المشتركة مادانياً وروحانياً مع البهائيين المقيمين

والأقطار الأخرى ويكون وحدة ذلك الهيئة المنخبة في العراق والتي من شأنها أن تتولى الأشراف
في تأسيس بيت العدل العمومي المنصوص عنه في الأناضول المقدسة للذين البهاغيين .
وفوق هذا وذلك فإن المحفل الروحاني المركزي يكون من وظائفه التسوية والتواصل للمبلغين المعاملين
النام للامر حضرة بهاء الله بما يكون حائلاً لتأثيرات روح القدس وواسطة في تمكن هذا المحفل من الخدمة
والعمل في أسس السلام الأعظم وأيضاً في كل عمل يحرم به نصب عينيه قول حضرة بهاء الله (وينبغي لهم - أو المحفل
الروحانية - أن يكونوا أمماً الرهن بين الأماكن وكلها ، الله لمن على الأرض كلها ويشاوروا في مصالح العباد
كأيتاء ورون في أمورهم ويختاروا ما هو المختار) .

(المادة الثانية)

يتكون البهاغيون في العراق وهم الذين من أصلهم وضع هذا الدستور من مجموع الأشخاص القاطنين به -
أي العراقيين - وهم الذين يعطيهم المحفل الروحاني المركزي بأن تمت فهم شروط التصويت في مركزا من الكليات المحلية
ولكي يكون التصويت في التصويت في أي مركز بهائي بتعين عليه أن يكون حائراً للشروط الآتية : -
(أ) أن يكون قاطناً في المدينة أو البلدة أو القرية التي يكون بها مركز بهائي كما هو منصوص في المادة
السابعة من هذه اللائحة .

(ب) أن يكون قد بلغ السن الواحدة والعشرين .
(ج) أن يكون قد برهن المحفل الروحاني المحلي - وذلك برهن قبوله وتصديق المحفل المركزي - أنه حائراً على
الذين البهاغيين والعمل بهي المؤسسات المطلوبة في الأناضول الآتية .
الأعتراف بالنام بحضرة (الباب) مشيراً (بهاء الله) مؤسساً (وحضرة هذا البهاغي) مبيناً (والاسم النام
لكل ما جاء في العلم والولاية ، والخصم لكل عبارة من العبادات الواردة في وصية حضرة عبد البهاغي المقدسة ، والتعاون والتوثيق مع روح
وتشكل الإدارة البهاغية الحالية في عموم العالم .

(المادة الثالثة)

يتكون المحفل المركزي من تسعة أعضاء من بين عموم البهاغيين في العراق ويعرّفونهم بواسطة المندوبين المذكورين
في الطريقة البينية فيما يلي ويكون مدة خدمتهم سنة واحدة أو إلى أن يتم انتخاب خلف لهم .

(المادة الرابعة)

تكون الهيئة العاملة للمحفل الروحاني المركزي البهاغيين بالعراق من رئيس وأمين ورئيس وصديق
وغير هؤلاء من الأعضاء جسمان نظمية الضرورة وصحة العمل ويخبر انتخاب أعضاء الهيئة بالاتجاه الذي وإعلاء الصلة بالعضو

(المادة الخامسة)

دعي المحفل الروحاني المركزي المحدد لأول اجتماع بواسطة العضو الذي يكون حائراً للأكثرية الكبرى للأصوات أما في الاجتماع
عضو من الأئمة في الهيئة يتخذ من بينهم بالاتفاق وهذا يتولى الدعوة كما يتولى رئاسة المحفل الذي يتم انتخاب الرئيس وعدد من الأعضاء
لجلسات الهيئة بدعوة من مركز المحفل بما عطلت عن الرئيس . وفي حالة غياب الرئيس أو في حالة وجوده غير صالحة فتكون الدعوة من
طرف الرئيس أو بطلب من الأعضاء المحفل وكل من حضر المحفل يجتمع المحفل لجلسة واحدة في الوقت الذي يحدده الأئمة بالاتفاق كما هو موضح فيما يلي .

(المادة السادسة)

تعتبر الجلسة صحيحة إذا حضر تسعة أعضاء وأعلنت بالأصوات فيها أيها الأئمة في الاجتماع الذي في الأحوال التي تضمنها هذا
النظام وبمبدأ الفاضل والاختلاف والاتفاق الذي هو أساس وروح تكوين المحفل الروحاني . جميع القرارات التي تصدق وتقبل عليه

(المادة الثامنة)

اجتماع الوكيل وهو الذي يجري فيه انتخاب أعضاء المحفل الزوجا في المركزي للبهائين بالعراق يطبق عليه اسم المؤتمر العام للبهائين في العراق وهذا المؤتمر يجري انعقاده في الوقت والمكان الذي تحدده هيئة المحفل المركزي الذي يتولى أيضاً أخطار المركزي للبهائية عنه بواسطة محايلها المحلثة و ذلك قبل موعد انعقاد سنتين وصاحباً يقوم في نفس الوقت باخطار هذه المحايل الرجائية عن عزمه المندوبين المطلوبين عن كل دائرة للمؤتمر العام على نسبة عدة مؤسسين في كل مركز بهائى وبحيث يكون والحالة هذه عدة الوكيل الذين ينفون بتشكيل المؤتمر خساً وبتعين (١٩) للوقت الحاضر) وتجوز وصول هذا الأخطار والمحايل الرجائية المحلثة بتعيين على كل منها بعد عمل الزيد للسلامة بتبليغ الرسائل دعوة اليها اليه اليقين في اثرها الحائزين لشروط التصويت للجلسة العمومية تجري فيها الانتخاب لكل الوكيل عنهم للمؤتمر العام . وتولى سكرتير المحايل الرجائية المحلثة كل عن دائرة ارسال كشف باسم وعنوان الوكيل والوكلاء الذين يتم انتخابهم لسكرتير المحفل المركزي في مدة لا تتجاوز ثلاثين يوماً قبل انعقاد المؤتمر .

- (١) انتخاب الوكيل للمؤتمر يجري باغلبية اصوات الحاضر من ساعة الانتخاب .
- (٢) جميع الوكلاء الذين يتم انتخابهم للمؤتمر يصير قدامهم صفحتهم مصنوعة من اليها ائس كل عن دائرة .
- (٣) حقوق المندوب (الوكيل) واستاذاة هي شخصية محض بحيث لا يجوز انكسها بطريق التوكيل .
- (٤) قيدا الوكيل واعتماد حضور المؤتمر العام راجع الى المحفل المركزي ومن لخصاصة .
- (٥) الوكيل الذي لا يستطيع الحضور للمؤتمر شخصياً يكون له الحق في انتخاب لخصاصة المحفل المركزي بالبريد او بالتلفون حسب شرط التي حددها المحفل المركزي .

(٦) اذا اتى للمحفل المركزي في اوسنة من السير عدم امكان اجتماع الوكيل، فجلسة عامة ازدي في ذلك عدم الحكمة ففرضه الحال - باحد في هيئة الوسائل والاساس حيث تتقدم لجنة المؤتمر اياما بالمراسلة او بالتلفون في تقرير القرارات النهائية لاعمال المؤتمر باغلبية الازراء التي فصل عن الوكلاء .

- (٧) المندوب الذي يعين من قبل المحفل المركزي ونسباً للمؤتمر يتولى دعوة المندوبين لباشارة مهمتهم وهذا يقوم بعدة السنين في وضع النظام والزيد الثالث للمؤتمر بان يتجهوا منهم رؤسا وسكرتيرا وغيرهما حسبما تنطه وصلى العمل .
- (٨) مهمة المؤتمر الاساسية هي انتخاب لجنة التخصصات لكونها صلة للمحفل المركزي المراد تحديد وكذلك النظر في الية المحفل المركزي في كل الاعمال الأخرى والحانة المتخلفة . وكذلك التناور والذاكرة في المصالح اليها على وجه العموم مسترشدين في كل الاحوال بما يادارة اليها اية التوجهها حصره على الاسرى ان جميع المذكرات والآجور انما تنفق في بها الوكيل، ويجوز فيها في المؤتمر العام اتماما وتناول فوق عملية التماس لخصاصة المحفل الرجوان المركزي المراد ان المصالح والإرشادات للمحفل المذكور تكون موضع حظه واهتمامه على انه يترافقنا للهيئة وحدها دون سواها حتى يتجمع السكا المختصة بمصالح الامر والعراق .

- (٩) يتولى المحفل المركزي اعداد اعمال المؤتمر ووضع برنامج على ان كل ما عسى ان يعرضه المندوبين المسائل الماسة بالامراة كانت فلم يتجرى داخله ضمن برنامج اعماله بعد اخذ الاصوات باغلبية .
- (١٠) يجري انتخاب أعضاء المحفل الزوجا في المركزي للبهائين باغلبية اصوات الوكيل، العتد من المحفل المركزي وهو الأعضاء المجدد ه لسة التخاصرة والالحائرين لا كثرية الاصوات من الوكيل الحاضر في المؤتمر والتخلفين عنه الذين يكونون ذرا سلوا باصواتهم في سكرتارية المحفل المركزي اما بالبريد او بالتلفون . وفي حالة تساوي شخص اولئك في الاغلبية بحيث يتعد ردها ثمة العادة الطارئة بصوتية المحفل المركزي فيجب اجراء عملية الانتخاب اصافينة

فان توفّر معها العدة المطلوب كان بها، إلا فنتكر ريشتي وثلاث إلى تم انفا السبعة اعضاء .
 (١١) كما يقرر به المؤتمر من الأعمال ويخاف من الاخرات بصبر الشانه وحفظه في جلسات المحفل المركزي
 (١٢) لجملة خلوا احد الاماكن من العضوية في المحفل المركزي نعل الركلا، انخاب بدل عنه بأكثره الاصوات واوراق
 الانتخابية بم بالمراسلة اربابى واسطة اخرى حسب ما يقره المحفل المركزي .

(المادة التاسعة)

انه وان كان هذا النظام يخول المحفل الرجحان المركزي السيطرة العليا والسطة التنفيذية التامة في جميع
 المسائل التي تمس الدين اليها من وثونه في العراق فان جميع فزاراته واعماله يجب ان تكون حائزة لرضا واعتماد
 حضرة ولي امره شوق في امري راني اويدن العدل العام

(المادة العاشرة)

كل الوظائف السطات الاخرى التي تختار في هذا النظام ضمن اختصاصات المحافل الرجحانية المحلثة نغز من
 واية اختصاص المحفل المركزي الذي له الحق في ان يسند ويوكل للمحافل الرجحانية المحلية في ذاية اختصاصها ما يراه مناسبا
 وضروريا

(المادة الحادية عشرة)

لاجل المحافظة على روح الانتخابات اليها فيه وتحقيق الغاية المقصودة منها يجب ان لا يسيطر عليها اي عامل
 من العوامل المؤثرة كالدعاية للانفراد او غير ذلك من الاساليب التي تجت بريح السكينة والتدبر والوجه الى احدى
 وجهي الحالة التي يجب ان تكون الانتخابات حتى لا يعطى احد صوتة الامن او صوته اليه صلاته وانصل فكل من
 وان من امم الرجحات المقترمة المفروضة على الامتثال الذين يتبدلون يد يروا ويوطوا يباشروا مصالح الدين
 اعضاء المحفل المحلية والكريمة ما ياف :
 ان يعملوا بكل ما اوتوا به من قوة على كسب ثقة وعطفه والذين يتبعهم الشرف القيام على خدمتهم وان يحرصوا على احوالها
 بالاراء السائرة والاحسانات العامة والقائد الشخصية التي تبدو وتظهر على الذين يعتبر ترويج مصالحهم من انهم يراهم
 اعضاء المحافل الرجحانية ويحسان كون تدبيرهم وانما لهم ويضعهم الامر بعيدا عن العزلة ودية السرية وان يتقوا
 الحزم جدوية الاستداد ومن كل كلمة ويفعل بشئ من روائح القرب والاستئثار والنقص بل يديهم يحفظون
 بحفظهم المقدرين في البيت والفصل اليها ان فيما يعرض عليهم من المسائل فخليهم ايضا ان يعينوا الحال للغير ان يساروا
 وان يسيروا فيما يرفع اليهم من المظالم وان رجوا بكل تخفية وشورة ولعلوا على تهمية عواطف الضامن والعتا
 وحسن التفاهم والشفقة المتبادلة بينهم وبين ساكنيها بين الاخرين

(المادة الثانية عشرة)

تعدل مواد هذا النظام باغلبية اصوات اعضاء المحفل الرجحان المركزي وذلك في اى جلسة اعتبارها او
 في نظر ان يرسل السكرتيرة من التعديل والتعدلات المقترحة ادخالها الى الكل عضوين لاهضاء قبل تاريخ انعقاد
 الجلسة المذكورة بأربعة عشر يوما على الاقل



مختصر اعلان

بانی این امر... در سوره شوری... در سوره نوره... در سوره مائده... در سوره احزاب... در سوره انفجار... در سوره احزاب... در سوره انفجار...

4460

مجلس روحانی... در سوره شوری... در سوره نوره... در سوره مائده... در سوره احزاب... در سوره انفجار... در سوره احزاب... در سوره انفجار...

Quit 1865
2080
180

بالتصريح

دستور مجلس روحانی مرکزی لیبی

بسم الله الرحمن الرحيم... این دستور... در سوره شوری... در سوره نوره... در سوره مائده... در سوره احزاب... در سوره انفجار... در سوره احزاب... در سوره انفجار...

Calcutta 26th June 1914
Le 30 Juin 1914

Declaration of Trust of the National Spiritual Assembly of the Bahá'ís of Egypt and Súdán.

BY-LAWS OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE CITY OF NEW YORK¹

ARTICLE I

The Bahh'is of the City of New York adopt this Corporation in order to supply proper legal status to the conduct of the affairs of a religious community which has had continuous existence for more than thirty years, being one of the first two local Bahá'í communities established in North America. During this period the community has been recognized, encouraged and instructed in letters and communications addressed to it by 'Abdu'l-Bahá, who in one communication designated New York "The City of the Covenant." It was in this city that 'Abdu'l-Bahá devoted the larger portion of His American visit in 1912. The Assembly has been recognized since the Ascension of 'Abdu'l-Bahá in letters addressed to it by the Guardian of the Bahi'í Faith. The New York Bahá'í community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national Bahh'í body of North America since the formation of that body in 1909. The Spiritual Assembly is at present enrolled in the list of Local Spiritual Assemblies recognized by the National Spiritual Assembly.

The Trustees, *i.e.*, the Spiritual Assembly, recognized that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahá'í Faith, the teachings and principles of which fulfill the Divine promise of all former revealed religions.

ARTICLE II

In administering the affairs of the Bahá'í Religion under this Corporation for the benefit of the Bahh'is of the City of New York in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a Local Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly and published by that body for the informa-

tion and guidance of Bahi'is throughout the United States and Canada.

ARTICLE III

The Spiritual Assembly, in the fulfillment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahi'í community of the City of New York, including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahh'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 relation to the National Spiritual Assembly, in its relation to the Guardian of the Bahi'í Faith, to other local Bahá'í communities, and to the general public in the City of New York. It shall be charged with the recognition of all applicants requesting membership in the local Bahi'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 Bahh'í Anniversaries and Feasts, the meetings of consultation, the Annual Meeting and the meeting for the election of delegates to the Annual Meeting of the National Spiritual Assembly. It shall appoint and supervise all committees of the Bahi'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 Bahh'í community. It shall have exclusive authority to conduct Bahh'í marriage ceremonies and issue Bahh'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 Bahh'í community, for the information and

¹The pattern for all local Bahá'í constitutions.

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 the City of New York are national in scope and hence subject to the jurisdiction of the national Bahí'í body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in the City of New York.

ARTICLE IV

The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of Bahí'ís to one another in the community, and the relationships of Bahí'ís to all non-Bahá'ís, without prejudice of race, creed, class or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall cooperate wholeheartedly with other local Spiritual Assemblies throughout North

America in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence, direct or indirect, that savors of intervention on the part of a Bahí'í body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahí'í community of the City of New York and other recognized Bahí'í communities, issuing letters of introduction to Bahí'ís traveling from New York and passing upon letters of introduction issued by other Bahí'í Assemblies. It shall regard its authority as a means of rendering service to Bahí'ís and non-Bahí'ís and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahí'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'ís of the City of New York, for whose benefit this Corporation has been established, shall consist of all persons resident in the City of New York who are recognized by the Spiritual Assembly as having fulfilled the requirements of voting membership in this local Bahí'í community. To become a voting member of this Bahá'í community a person shall:

- a. Be a resident of the City of New York as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.
- b. Have attained the age of 21 years.
- c. Have established to the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Bahá'í Faith and practice required under the following standard: Full recognition of the Station of the Forerunner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá, the Exemplar of the Bahí'í religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence to every clause of

'Abdu'l-Bahá's sacred Will and Testament; and close association with the spirit as well as the form of Bahá'í administration throughout the world.

ARTICLE VI

The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'ís of the City of New York, who shall be elected by these Bahá'ís in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

ARTICLE VII

The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

ARTICLE VIII

The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes, or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman, or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however that the Annual Meeting of the Assembly shall be held on April 21st, in accordance with the administrative principles recognized by all Bahí'í Assemblies.

Section 1. Five members of the Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principles of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall

be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

Section 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local 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 Bahí'í community, shall be the locality included within the civil limits of the municipality, township or county.

ARTICLE X

Section 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavoring to compose the differences of opinion invite the said member or members to make appeal to the national 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 Bahh'í community of the City of New York, it shall, after seeking to compose its difference of opinion with the national body in direct consultation, have the right to make appeal to the Guardian of the Faith.

Section 4. The Assembly shall likewise have the right to make **complaint** to the National Spiritual Assembly in the event that matters of local Bahá'í concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

ARTICLE XI

The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21 at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

Section 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

Section 2. The election of members to the Spiritual Assembly shall be by plurality vote.

Section 3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly, both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

ARTICLE XII

In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahá'í community **throughout** the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Bahá'í Faith.

ARTICLE XIII

The Spiritual Assembly, on notice from the National Spiritual Assembly, shall report the number of voting members in the local community, that the national Bahá'í body may be duly informed of the number of delegates to be assigned to the Bahá'í community of the City of New York in accordance with the principle of proportionate representation controlling the annual election of members to the National Spiritual Assembly.

Section 1. When informed of the number of delegates assigned to the local community, the Spiritual Assembly shall call a special meeting of the community for the purpose of electing said number of delegates to represent the community at the Annual Meeting of the National Spiritual Assembly.

Section 2. The election of delegates to the Annual Meeting of the National Spiritual Assembly shall be by plurality vote.

Section 3. All voting members of the local Bahá'í community are eligible for election as delegates to the Annual Meeting of the National Assembly.

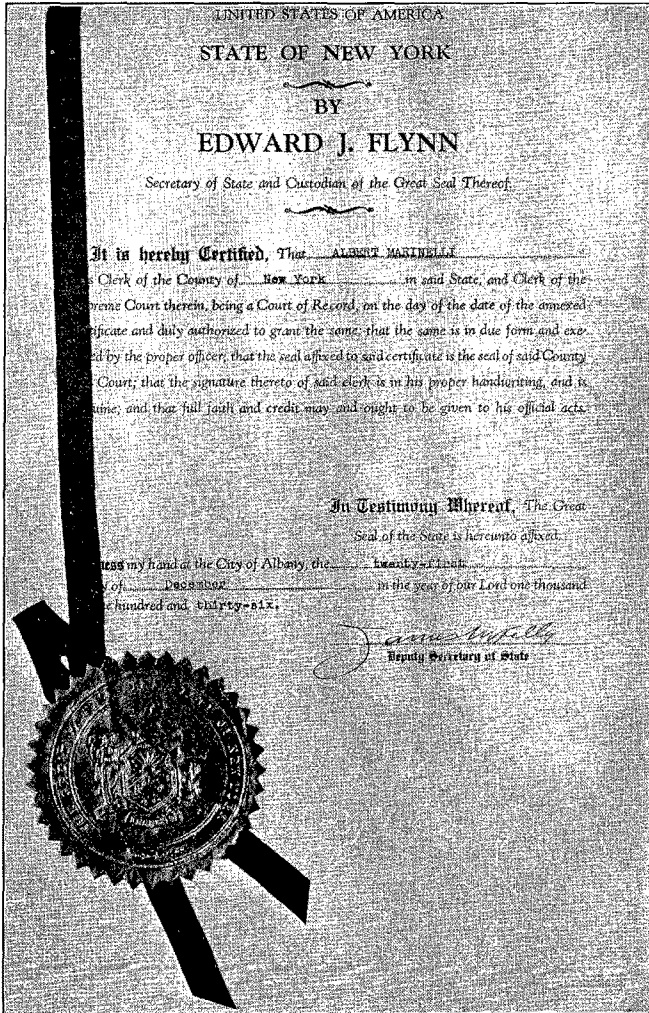
Section 4. The result of the election shall be reported by the Spiritual Assembly to the National Spiritual Assembly, and the Spiritual Assembly shall meet all the conditions laid down by the national Bahá'í body for the recognition of local Spiritual Assemblies and the participation of local Bahá'í communities in the annual election of the national Bahá'í body.

ARTICLE XIV

The seal of this Corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahá'ís of the City of New York, Corporate Seal.

ARTICLE XV

These By-Laws may be amended by majority vote of the Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of New York.

THE BAHÁ'Í WORLD

Certificate N^o 7220 B

STATE OF NEW YORK }
COUNTY OF NEW YORK } ss.:

I, ALBERT MARINELLI, Clerk of the County of New York and also Clerk of the Supreme Court in and for said county,

DO HEREBY CERTIFY, that I have compared the within photographic copy of

Certificate of Incorporation
entitled
The Spiritual Assembly
of the Bahá'ís of the City of New York

the original of which is filed and recorded in my office, under

Index Number *Inc 4201-1932*
File Number _____
Date *Filed & Recorded March 31-1932*

and I do further certify, that such photographic copy is a correct transcript of such record and of the whole of said original

In WITNESS WHEREOF, I have hereunto set my hand and affixed the seal of said court and county at the City of New York, this *14* day of *December*, 193*6*.

Albert Marinelli
Clerk of the County of New York and
Clerk of the Supreme Court.

The fee charged for
this Copy was

\$ 4.00

Albert Marinelli
County Clerk.

CERTIFICATE OF INCORPORATIONTHE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF THE CITY OF NEW YORK

Pursuant to Section 193 of the Religious
Corporation Law of the State of New York

We, the undersigned, all being of full age, and citizens of the United States, and residents of the State of New York, desiring to form a corporation pursuant to Section 195 of the Religious Corporation Law of the State of New York, do hereby make, sign, and acknowledge this certificate as follows:

FIRST: The purpose and objects for which the corporation is formed are to administer the affairs of the Bahá'í Religion for the benefit of the Bahá'ís of the City of New York in accordance with the religious teachings and administrative principles of this Faith.

SECOND: The name of the corporation is to be "The Spiritual Assembly of the Bahá'ís of the City of New York."

THIRD: The territory in which its activities are principally to be conducted is New York City and vicinity.

FOURTH: The principal place of worship is to be located in the City of New York, County of New York, State of New York.

FIFTH: The number of trustees is to be nine.

SIXTH: The names and places of residence of the persons to be trustees until the first annual meeting are as follows:

<u>NAME</u>	<u>PLACE OF RESIDENCE</u>
Ophelia Crum	101 West 55th Street, New York City
Horace Holley	125 East 10th Street, New York City
Bertha Herklotz	1810 Cortelyou Road, Brooklyn, NY.
Hooper Harris	162 West 13th Street, New York City
Julia Threlkeld	101 West 55th Street, New York City
Lotlie A. Mathews	430 East 57th Street, New York City
Marie B. Moore	41 Convent Avenue, New York City
Marion Little	485 Park Avenue, New York City
Edward B. Kinney	204 West 55th Street, New York City

SEVENTH: The time for holding its annual meeting is to be on the twenty-first day of April in each year.

The first meeting was held on March 30, 1952, at Baha'i Center,
119 West 57th Street, New York City.

IN WITNESS WHEREOF, We have made, signed and acknowledged this
certificate in triplicate. Dated this thirty-first day of March, 1952.

Horace Holley
Presiding Officer

Ophelia Crum

Bertha Herklotz

Before me on this thirty-first day of March, 1952, personally appeared
Horace Holley, Ophelia Crum, and Bertha Herklotz, who being by me severally
sworn did acknowledge that they had executed the written certificate of
incorporation.

Samuel Schneider

COMMISSIONER OF DEEDS.
NEW YORK CITY
New York Co. Clerk's No. 50
New York Co. Register's No. 7054
Commission Expires Feb. 2, 1954

INC.
4201
1932

CERTIFICATE OF INCORPORATION

THE SPIRITUAL ASSEMBLY a? THE EMIR'S

a? THE CITY OF NEW YORK

FEE PAID \$ 4.25

Date MAR 31 1932

County Clerk, N. Y. Co.

By [Signature]
Cashier.

COUNTY CLERK
NEW YORK COUNTY

1932 MAR - 31 - PM 2 : 00

FILED & RECORDED

(2)
CERTIFIED COPY ISSUED

Fee Paid 00

Date 3/31/32

County Clerk, N. Y. Co.

By

THE BAHÁ'Í WORLD



Spiritual Assembly of the Bahá'ís of Berkeley, Calif,

THE WORLD ORDER OF BAHÁ'U'LLÁH

PAUL PEEK
SECRETARY OF STATE

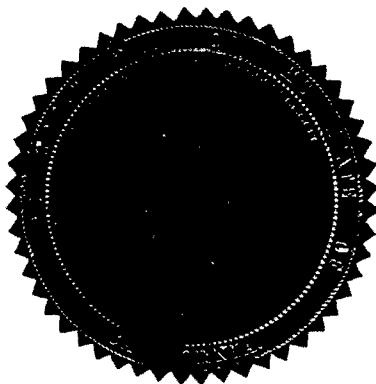


I, PAUL PEEK, Secretary of State of the State of California, do hereby certify:

That I *have* compared the annexed transcript with *the* RECORD on file in my office, of which it purports to be a copy, and that the same is a full, true and correct copy thereof.

IN WITNESS WHEREOF, I *have* hereunto set my *hand* and affixed the Great Seal of the State of California

this 11th day of April, 1941.



A handwritten signature in cursive script, appearing to read "Paul Peek".

Secretary of State

A handwritten signature in cursive script, appearing to read "Chas. Gray".

Deputy

57821 870

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Berkeley, Calif.

THE BAHÁ'Í WORLD

STATE OF CALIFORNIA }
COUNTY OF ALAMEDA } ss.

On this 5th day of April, 1941, before me,
GEORGE H. SISSON, a Notary Public in and for the
County of Alameda, State of California, personally appeared LAURA KELSEY
ALLEN, ELLA H. BAILEY, GRACE GRIFFITH HARRIS, MARION HOLLEY, HELEN I
RUTLEDGE, JANET N. WARD, NAIRNE FORSYTH WARD, MARION YAZDI, and ALI M. YAZDI,
known to me to be the persons who executed the within instrument, and
whose names are subscribed thereto, and severally acknowledged to me that
they executed the same.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my
official seal at my office in the County of Alameda, State of California,
the day in this certificate first above written.

GEORGE H. SISSON

(SEAL)

Notary Public in and for the County of
Alameda, State of California.
My Commission Expires:

STATE OF CALIFORNIA }
COUNTY OF ALAMEDA } ss.

AFFIDAVIT.

ON this 5th day of April, 1941, before me, GEORGE H. SISSON
_____, a Notary Public in and for the County of Alameda, State of
California, residing therein, duly commissioned and sworn, personally
appeared ALI M. YAZDI and HELEN S. RUTLEDGE, who, being sworn, each for
himself, deposes and says: That the said ALI M. YAZDI is the Chairman
and presiding officer of The Spiritual Assembly of the Bahá'ís of Berkeley,
and that HELEN S. RUTLEDGE is the Secretary of The Spiritual Assembly of
the Bahá'ís of Berkeley; that The Spiritual Assembly of the Bahá'ís of
Berkeley is an unincorporated association and that said association has
duly authorized its incorporation; that ALI M. YAZDI and HELEN S. RUTLEDGE
have executed these Articles of Incorporation in their official capacity and
by authority of such association.

Subscribed and sworn to before
me this 5th day of April, 1941.

ALI M. YAZDI

GEORGE H. SISSON (SEAL)

HELEN S. RUTLEDGE

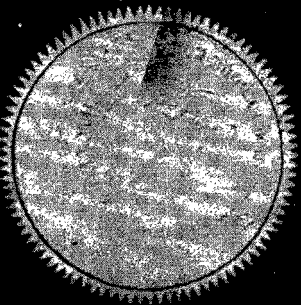
Notary Public in and for the County of
Alameda, State of California.



Spiritual Assembly of the Baha'is of Binghamton, N. Y.

THE FIRST MEETING WAS HELD ON MARCH 1

State of New York
Syracuse County Clerk's Office }
ss: _____



I WILLIAM E. FLOOD, Clerk of the said Court and Supreme Court of the State of New York in and for said County, being Courts of Record, do hereby certify that I have compared the copy

William E. Flood
Clerk of the said Court

now remaining on file and is correct and true copy of said original, and of the

IN TESTIMONY WHEREOF, I have hereunto set the Seal of the said County and Office, at the City

_____ day of _____
Wm. E. Flood
By _____

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Binghamton, N

CERTIFICATE OF INCORPORATION

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF THE CITY OF BINGHAMTON, NEW YORK

Pursuant to Section 193 of the Religious
Corporation Law of the State of New York

We, the undersigned, all being of full age, and citizens of the United States, and residents of the State of New York, desiring to form a corporation pursuant to Section 193 of the Religious Corporation Law of the State of New York, do hereby make, sign, and acknowledge this certificate as follows:

FIRST: The purpose and objects for which the corporation is formed are to administer the affairs of the Bahá'í Religion for the benefit of the Bahá'ís of the City of Binghamton 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'ís of the City of Binghamton, N.Y."

THIRD: The territory in which its activities are principally to be conducted is Binghamton, N.Y.

FOURTH: The principal place of worship is to be located in the City of Binghamton, County of Broome, State of New York.

FIFTH: The number of trustees is to be nine.

SIXTH: The names and places of residence of the persons to be trustees until the first annual meeting are as follows:

<u>NAME</u>	<u>PLACE OF RESIDENCE</u>
Charlotte Fernald	641 Chenango Street, Port Dickinson, N.Y.
Beryl Edgescabe	70 Walnut Street, Binghamton, N.Y.
Willie Herrick	Ferndale Drive, Sunrise Ter., Binghamton, N.Y.
Ada Noyes	43 Davis Street, Binghamton, N.Y.
Wilbur Edgescabe	70 Walnut Street, Binghamton, N.Y.
Joseph Noyes	43 Davis Street, Binghamton, N.Y.
Grace Palantier	1 DeForest Street, Binghamton, N.Y.
Mary Georgia	19 Chestnut Street, Binghamton, N.Y.
Margaret Kaley	22 St. John Avenue, Binghamton, N.Y.

SEVENTH: The time for holding its annual meeting is to be on the twenty-first day of April in each year.

The first meeting was held on March 15, 1940, at Bahá'í Center, 72 Hawley Street, Binghamton, New York.

IN WITNESS WHEREOF, We have made, signed and acknowledged this certificate in triplicate. Dated this 16 day of March, 1940.

Charlotte R. Fernald
Presiding Officer

Ada Noyes

Wilbur Edgescabe

STATE OF NEW YORK }
COUNTY OF BROOME } ss:

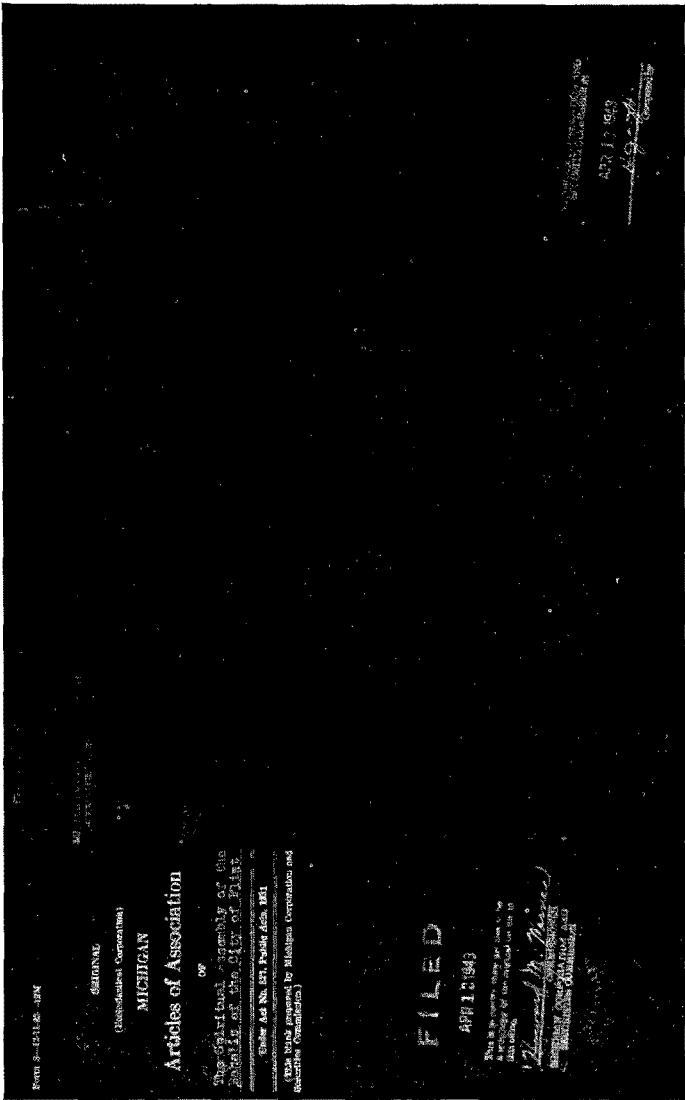
Before me on this 16 day of March, 1940, personally appeared Charlotte R. Fernald, Ada Noyes, and Wilbur Edgescabe who being by me severally sworn did acknowledge that they had executed the written certificate of incorporation.

Archibald Howard
Notary Public

THE BAHÁ'Í WORLD



Spiritual Assembly of the Bahá'ís of Flint,
Michigan.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Flint, Michigan.

THE BAHÁ'Í WORLD

(ECCLESIASTICAL CORPORATIONS)

ARTICLES OF ASSOCIATION

OF 1986

THESE SIGNIFY THE ASSOCIATION OF THE BAHÁ'Í FAITH IN THE STATE OF CALIFORNIA

We, the undersigned, desiring to become incorporated under the provisions of Art. Xa, Sec. 22, P. S. & C., do hereby make, execute and adopt the following articles of association, to-wit:

First, The name assumed by this corporation and by which it shall be known to law is the Spiritual Center of the Bahá'ís of the Near East.

Second, The location of said center shall be in the City of Los Angeles, County of Los Angeles, State of California; and office address P. O. Box 6000.

Third, The time for which said corporation shall be created shall be Unlimited.

Fourth, The members of said church or center shall worship and assemble together according to the tenets, precepts and usage of the Bahá'í Faith in accordance with the Bahá'í scriptures and the laws of the State of California from time to time enacted and declared by the Bahá'í Faith in accordance with the Bahá'í Faith.

Fifth, There shall be no other additional provisions unless and until a vote of the majority of the members of said church or center shall be taken and the same shall be duly recorded in the minutes of said church or center and the same shall be binding on all members of said church or center.

SIXTH, The undersigned do hereby certify that the foregoing articles of association were read and explained to the undersigned and that they are the true and correct articles of association of the Bahá'ís of the Near East.

STATE OF MICHIGAN
County of Washtenaw

On this Sixth day of April

A. D. 1947 before me a notary public in

and for said county, personally appeared

William R. Lyons

2305 Michigan Ave. Detroit

Annie A. Lytle

404 Michigan St. Detroit

Marie E. Brown

407 Michigan St. Detroit

Elizabeth C. Sprimont

4506 Longfellow St. Detroit

Jessie M. Peters

4051 Grand St. Detroit

Leath L. Chapin

405 W. Longfellow St. Detroit

Margaret R. Tracy

503 Liberty St. Detroit

George Tracy Atwell

503 Liberty St. Detroit

Ralph R. Gardner

426 E. Court St. Detroit

Known to me to be the persons named in, who executed the foregoing instrument, and severally acknowledged that they executed the same freely and for the intents and purposes therein mentioned.

David R. Johnson
Notary Public, General Co.
Michigan
My commission expires
Jan. 17, 1947.

THE BAHÁ'Í WORLD

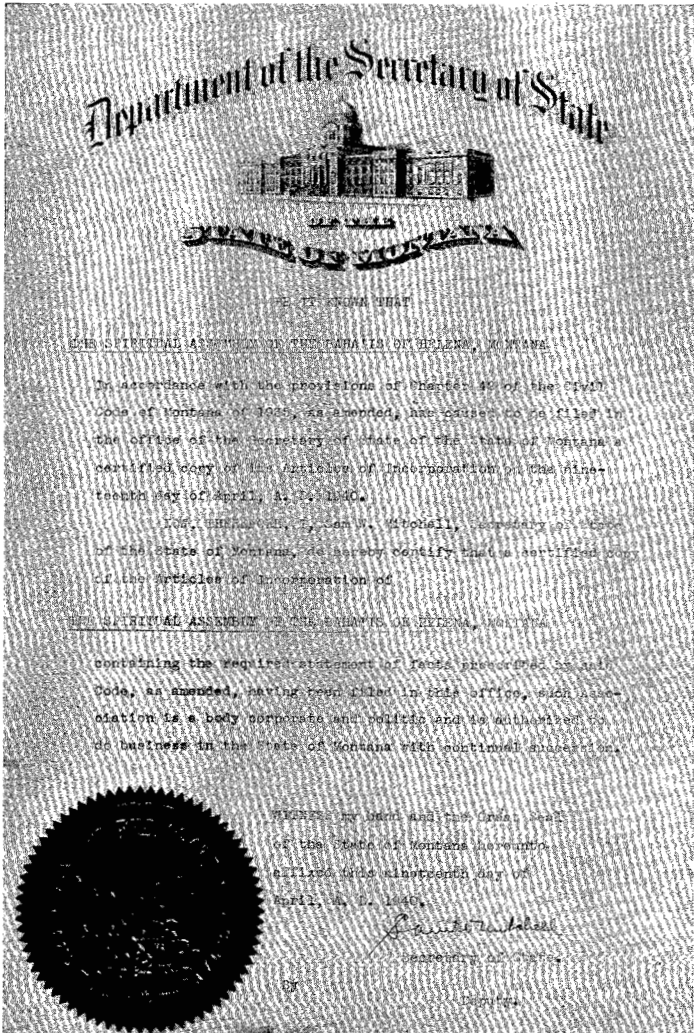
In Witness Whereof, we the parties hereby associating for the purpose of giving legal effect to these articles, hereunto sign our names and places of residence:

Done at the City of Flint, county of Genesee and state of Michigan, this Sixteenth day of March, 1943.

(Signatures)	(Residences)
William B. Lyons	2305 Salomon Ave. Flint, Mich.
Quinn A. Snyder	414 Mary St. "
Marie E. Brown	1107 W. Cassing St. "
Elizabeth J. Livingston	4006 Angeleno Road "
Jessie M. Peters	4051 Crest St. "
Arthur L. Chapin	605 W. Carpenter Rd. "
Margaret P. Tracy	503 Liberty St. "
Bernice Tracy Gilwell	503 Liberty St. "
Regal A. Linder	406 East Comrade St. "



Spiritual Assembly of the Bahá'ís of Helena, Montana.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Helena, Montana.



Spiritual Assembly of the Bahá'ís of Honolulu, Hawaii.

THE BAHÁ'Í WORLD



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Honolulu, Hawaii.

In the matter of the Amendment of
the Charter of Incorporation

OF

THE SPIRITUAL ADARIM OF THE
BAHÁ'Í OF HAWAII

A Hawaiian Corporation

CONTENTS OF CERTIFICATE

CERTIFICATE OF INCORPORATION OF THE
BAHÁ'Í OF HAWAII

CERTIFICATE OF THE SPIRITUAL ADARIM OF THE BAHÁ'Í OF HAWAII,
being duly sworn to and signed by them:

1. CERTIFICATE OF AMENDMENT to the Charter of the
Spiritual Adarim of the Bahá'í of Hawaii, as amended,
as follows:

2. WHEREAS the said Amended Charter of the
Spiritual Adarim of the Bahá'í of Hawaii, as amended,
is hereby amended as follows:

3. WHEREAS the said Amended Charter of the
Spiritual Adarim of the Bahá'í of Hawaii, as amended,
was amended by the Board of Directors of the said
Spiritual Adarim of the Bahá'í of Hawaii, as amended,
at a meeting held at the said office of the said
Spiritual Adarim of the Bahá'í of Hawaii, as amended,
on the 15th day of August, 1911, and the minutes of
the said meeting are on file in the office of the
said Spiritual Adarim of the Bahá'í of Hawaii, as amended,

4. There were present at said meeting a majority of
the members of the said Spiritual Adarim of the Bahá'í of
Hawaii, as amended, and the said minutes were read and
found to be a true and correct copy of the proceedings
and the same were approved and signed by the said
members of the said Spiritual Adarim of the Bahá'í of
Hawaii, as amended, and the same are on file in the
office of the said Spiritual Adarim of the Bahá'í of
Hawaii, as amended,

5. At the said meeting it was resolved that the
said Charter of the Bahá'í of Hawaii, as amended,
be amended as follows:

ARTICLE I

SECTION 1

That whenever the said Charter of the Bahá'í of
Hawaii, as amended, shall be amended, the same shall
be amended by the Board of Directors of the said
Spiritual Adarim of the Bahá'í of Hawaii, as amended,
and the minutes of the said meeting shall be on file
in the office of the said Spiritual Adarim of the
Bahá'í of Hawaii, as amended, and the same shall be
read and approved and signed by the members of the
said Spiritual Adarim of the Bahá'í of Hawaii, as amended,
and the same shall be on file in the office of the
said Spiritual Adarim of the Bahá'í of Hawaii, as amended,

provided the holder shall be given an opportunity to be heard by the Spiritual Assembly.

ARTICLE 107. 10. That no power is conferred by these decrees, to sell, mortgage or to have an issue made of corporate stock, real or part of its assets, including an easement, shall be used for dividends or otherwise withdrawn or distributed to any of its members, except upon liquidation or its property in case of dissolution.

ARTICLE 107. 11. That there shall always be a Treasurer, a Vice Treasurer, a Receiver, Secretary, a Corresponding Secretary and a Treasurer of the Corporation who were members of legal capacity, and in case of Article 10. That the names and positions of all of its officers shall, when to be made in the office of the Registrar, Secretary or Clerk, and that a certificate, copy of its articles and its amendments thereto shall be filed with the Registrar of the Territory of Hawaii, in case of dissolution and the records of said Corporation shall always be filed for the benefit of its creditors and liabilities.

ARTICLE 107. 12. That the members of the Board and the staff of the Bahá'í Association of the Territory of Hawaii, at Honolulu, shall be deemed to have been appointed on the 1st day of July, 1921.

WITNESSED my hand and seal at Honolulu,

July 1, 1921.
Governor, Territory of Hawaii.

(Sigs)

I hereby certify to the validity of the foregoing Article of the Bahá'í Association of the Territory of Hawaii.

WITNESSED my hand and seal at Honolulu,
July 1, 1921.
Secretary of Hawaii.

Approved as follows:

Wm. Albert H. Scheraga, Jr.
Secretary of the Board

11. The officers of the said corporation were inaugurated by the incorporators under the provisions of the Charter of Hawaii as if they had signed the same.

THE BAHÁ'Í WORLD

ments to the Charter of Incorporation of said corporation.

Dated at Honolulu, T.H.,
this 30th, day of May, 1942.

Walter C. Patten
Chairman

Eleonora Pinn Foster
Secretary

Honolulu, Oahu }
Territory of Hawaii } as

On this 30th, day of May, 1942, before me personally appeared GREVILLE C. FINELL and ELIZABETH FINELL, who being duly sworn, each for herself did depose and say that they are Chairman and Secretary, respectively, of THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í OF HONOLULU and that they were respectively the presiding officer and secretary of the meeting of the members of said corporation referred to in the foregoing certificate and that they have executed the foregoing certificate in said capacities and that they have read the foregoing certificate and know the contents thereof and that the same are true.

Notary Public, First District
Circuit, Territory of Hawaii.

My commission expires
August 4th, 1943.

I NORMAN D. COBBOLD, JR., Treasurer of the Territory of Hawaii do hereby approve of the foregoing amended Charter of Incorporation of THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í OF HONOLULU of this 30th day of May, 1942.

Norman D. Cobbold, Jr.
Treasurer, Territory of Hawaii

I, J. B. Poindexter, Governor of the Territory of Hawaii do hereby consent to the foregoing approval of the amended Charter of Incorporation of THE SPIRITUAL ASSOCIATION OF BAHÁ'IS OF HONOLULU on this 30 day of June, 1919

J. B. Poindexter
J. B. Poindexter
Governor, Territory of Hawaii

Approved as to Form:

W. A. Wickman Jr.
Deputy Attorney General

THE BAHÁ'Í WORLD



Spiritual Assembly of the Bahá'ís of Indianapolis, Indiana.

Form A-4

STATE OF INDIANA
DEPARTMENT OF STATE

CERTIFICATE OF INCORPORATION

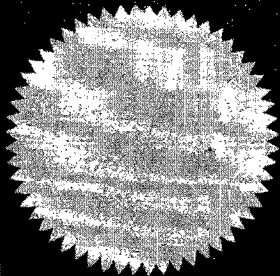
JAMES M. TUCKER, Secretary of State

TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETING:

WHEREAS, Articles of Incorporation, duly signed and acknowledged, showing no Capital Stock, having been filed in the office of the Secretary of State on the 17th day of April, 1941, for the organization of ~~the~~ THE SPIRITUAL

ASSEMBLY OF THE BAHÁ'Í OF THE CITY OF INDIANAPOLIS, INDIANA, INC., under and in accordance with the provisions of "AN ACT concerning domestic and foreign corporations not for profit, providing for fees; providing penalties for the violation thereof, and repealing certain laws." Approved March 7, 1935, as published at Page 557, Acts of 1935.

NOW THEREFORE, I, JAMES M. TUCKER, Secretary of State of the State of Indiana, by virtue of the powers and duties vested in me by law, do hereby certify that the said organization is a body politic and corporate, authorized and empowered by the laws of the State of Indiana to proceed to carry out the objects of its organization.



In Witness Whereof, I have hereunto set my hand and affixed the seal of the State of Indiana, at the City of Indianapolis, this 17th day of April, 1941.

James M. Tucker
James M. Tucker Secretary of State.
By *Fred E. Shick*
Fred E. Shick Deputy.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Indianapolis, Ind.

ARTICLES OF INCORPORATION

1

The City of Indianapolis, Indiana

The undersigned, being three or more natural persons of legal age, do hereby certify that a majority of them are citizens of the United States, do hereby adopt the following Articles of Incorporation, requesting the Secretary of State of the State of Indiana and all persons whom it may concern that a membership or title of the above named corporation for which certificate of incorporation is hereby applied for, shall hereafter be granted in accordance with the law and that at least three (3) persons have signed such membership list.

It is further understood that the following articles of incorporation and all matters hereinafter hereafter referred to shall be done in accordance with the Act concerning domestic and foreign corporations now in force and effect in this State, and that the provisions of the Act concerning the same, and amendments thereto, approved March 7, 1905, and all amendments thereto, and amendments thereto, shall be deemed to be a part of these articles of incorporation.

The name of this corporation shall be The Bahá'í Community of the Bahá'ís of the City of Indianapolis, Indiana, Inc.

The purpose and objects for which this corporation is formed are as follows: To administer the affairs of the Bahá'í religion for the benefit of the Bahá'ís of the City of Indianapolis in accordance with the positions, teachings and administrative organization of this faith.

2. The purpose and objects for which this corporation is formed are as follows: To administer the affairs of the Bahá'í religion for the benefit of the Bahá'ís of the City of Indianapolis in accordance with the positions, teachings and administrative organization of this faith.

3. The name of this corporation shall be The Bahá'í Community of the Bahá'ís of the City of Indianapolis, Indiana, Inc.

4. The purpose and objects for which this corporation is formed are as follows: To administer the affairs of the Bahá'í religion for the benefit of the Bahá'ís of the City of Indianapolis in accordance with the positions, teachings and administrative organization of this faith.

5. The purpose and objects for which this corporation is formed are as follows: To administer the affairs of the Bahá'í religion for the benefit of the Bahá'ís of the City of Indianapolis in accordance with the positions, teachings and administrative organization of this faith.

8. The number of directors of this corporation shall be Five (This must be an even number and must be stated in the alternative.)

9. The names and addresses of the first board of directors are as follows:

- ROBERT W. B. COE, 2722 Sprague Ave., Indianapolis, Marion, Indiana
Name Street City County State
- ESTER M. AVON, 2, 2722 Justice St., Indianapolis, Marion, Indiana
Name Street City County State
- PAUL W. BRYAN, 2722 Sprague St., Indianapolis, Marion, Indiana
Name Street City County State
- ETHEL M. COLE, 2722 E. Washington St., Indianapolis, Marion, Indiana
Name Street City County State
- CHARLES E. COE, 2722 Sprague St., Indianapolis, Marion, Indiana
Name Street City County State
- DELA W. COE, 2722 Sprague St., Indianapolis, Marion, Indiana
Name Street City County State
- ETHEL M. COE, 2722 Sprague St., Indianapolis, Marion, Indiana
Name Street City County State
- ETHEL M. COE, 2722 Sprague St., Indianapolis, Marion, Indiana
Name Street City County State

10. The names and post office addresses of the incorporators are as follows:

- ROBERT W. B. COE, 2722 Sprague Ave., Indianapolis, Marion, Indiana
Name Street City County State
- ESTER M. AVON, 2, 2722 Justice St., Indianapolis, Marion, Indiana
Name Street City County State
- PAUL W. BRYAN, 2722 Sprague St., Indianapolis, Marion, Indiana
Name Street City County State
- ETHEL M. COLE, 2722 E. Washington St., Indianapolis, Marion, Indiana
Name Street City County State

11. A statement of the property and an estimate of the value thereof to be taken care of by the corporation or trust its incorporation. **Books, receipts, and teaching literature on hand amounting to \$10,000.**
 Estimated average monthly income from 1930 to 1931

12. Any other provisions, consistent with the laws of this state, for the regulation and control of the affairs of this corporation, and reserving certain rights of resolution to the power of this corporation, of the directors or of the corporation or the stockholders of members.
 Copy of By Laws attached herewith

Ray L. Bault _____ *2747 Congress Ave,*
Allen Patterson _____ *4725 Station St*
John Propper _____ *4725 N. Mission St*

A minimum of three of the persons here designated in Article II on page *4* should sign above.
 STATE OF *INDIANA*
 COUNTY OF *Madison*
 I, *Allen Patterson*, Public in and for said County and State, personally appeared.

Ray L. Bault
Allen Patterson
John Propper
 and severally acknowledged the execution of the foregoing articles of incorporation.

WITNESS my hand and notarial seal this _____ day of *Sept* 19*31*
Ray L. Bault
 Notary Public



Spiritual Assembly of the Bahá'ís of Miami, Florida.

IN THE CIRCUIT COURT OF THE FIRST JUDICIAL DISTRICT OF FLORIDA, IN AND FOR DADE COUNTY.

In the Matter:

Application for Approval of Charter
of, "SPIRITUAL ASSEMBLY OF THE
BAHA'IS OF MIAMI", of Miami, Florida.)

ORDER APPROVING CHARTER

This matter coming on to be heard upon the application for approval of charter for, "SPIRITUAL ASSEMBLY OF THE BAHAI'S OF MIAMI", of Miami, Dade County, Florida, as a Florida corporation not for profit, the proposed charter having been presented to the Court, and it appearing to the Court, that the same is in proper form and for an object authorized by the laws of the state of Florida, that the law in such cases has been complied with in all respects, the Court being fully advised in the premises.

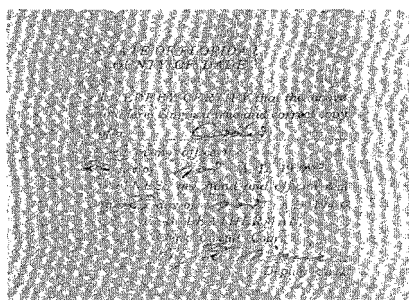
IT IS THEREFORE CONSIDERED, ORDERED AND ADJUDGED, that the said proposed charter be and the same is hereby approved, and the subscribers or incorporators and their associates and successors are and shall be a corporation by the name of: "SPIRITUAL ASSEMBLY OF THE BAHAI'S OF MIAMI", of Miami, Dade County, Florida, and that this Order shall take effect when the said charter with all its indorsements shall be recorded in the office of the Clerk of the Circuit Court, in and for Dade County, Florida.

DONE AND ORDERED AT MIAMI, FLORIDA, this 25th day of *November* A. D. 1940.

Frederick
CIRCUIT JUDGE.

JEB:M

Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Miami, Florida.



IN THE CIRCUIT COURT OF THE SEVENTH
 JUDICIAL CIRCUIT OF FLORIDA, IN AND
 FOR DADE COUNTY.

To the Writter of:

Application for Approval of
 Charter of "SPIRITUAL ASSEMBLY
 OF THE BAHÁ'IS OF MIAMI", of
 Miami, Florida.

APPLICATION FOR APPROVAL
 OF CHARTER.

TO THE HONORABLE JUDGES OF THE SEVENTH CIRCUIT AND
 THE SEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA,
 BE FAVOR OF THEM.

Where now the Incorporators named in the charter
 submitted herewith of and for: "SPIRITUAL ASSEMBLY OF THE
 BAHÁ'IS OF MIAMI", of Miami, Florida, viz: Henry R. Bolanaka,
 Margaret A. Atwater, Constance G. Mielnicke, William L.
 Atwater, Roseate S. Davison, Eloise M. Babo, Emily B. Fethel,
 Betty Keegan, Louise Junghuth, by their undersigned attorney
 and respectfully submit to the Honorable Circuit Judge a
 proposed charter for said corporation not for profit and
 petitions the Honorable Judge for an Order approving said
 charter and constitution "SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
 OF MIAMI", of Miami, Florida, a body corporate not for profit
 of the State of Florida.

James Henry Willock

Attorney for Petitioners.

JWH:BN

STATE OF CALIFORNIA
COUNTY OF ALAMEDA
S
I, FREDERICK D. KELLY, District Clerk
and Registrar of the County Court,
do hereby certify that the following is a true and
correct copy of the
Application
made by the
Trustees of the Bahá'í Faith
for the purpose of
the *Trust* of *the Bahá'í Faith*
in the County of *Alameda*, State of *California*,
and that the same is a true and correct copy of the
original as filed in my office.
Witness my hand and the seal of the County Court
at Oakland, California, this *10th* day of *July*,
A. D. 1900.



Spiritual Assembly of the Bahá'ís of Oakland, Calif.

THE BAHÁ'Í WORLD

PAUL PEEK
SECRETARY OF STATE

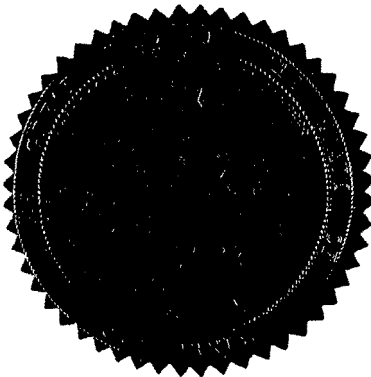


I, PAUL PEEK, Secretary of State of the State of California, do hereby certify:

That I have compared the annexed transcript with the RECORD on file in my office, of which it purports to be a copy, and that the same is a full, true and correct copy thereof.

IN WITNESS WHEREOF I have hereunto set my hand and affixed the Great Seal of the State of California

this 11th day of March 1941



Paul Peek

Secretary of State

By *Edna Gray*
Deputy

1941 300

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Oakland, Calif.

THE WORLD ORDER OF BAHÁ'U'LLÁH

STATE OF CALIFORNIA }
 COUNTY OF ALAMEDA } ss.

ON this 26th day of February, 1941, before me, KATE GOLD, a Notary Public in and for the County of Alameda, State of California, personally appeared MAI AUFORTH, ELMER DEARBORN, ARTHUR C. IOAS, ARTHUR C. IOAS, JR., PAUL S. JONES, SONIA T. KILCUP, WRNE R. MATTESON, CARMEN O'NEILL and RODNEY P. WILLIAMS, known to me to be the persons who executed the within instrument, and whose names are subscribed thereto, and severally acknowledged to me that they executed the same.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my official seal at my office in the county of Alameda, State of California, the day in this certificate first above written.

KATE GOLD (SEAL)
 Notary Public in and for the County
 of Alameda, State of California.
 My Commission expires: Nov. 16, 1942.

STATE OF CALIFORNIA }
 COUNTY OF ALAMEDA } ss.

ON this 26th day of February, 1941, before me, KATE GOLD, a Notary Public in and for the County of Alameda, State of California, residing therein, duly commissioned and sworn, personally appeared LORNE H. MATTESON and CARMEN O'NEILL, who, being sworn, each for himself, deposes and says: That the said LORNE H. MATTESON is the Chairman and presiding officer of The Spiritual Assembly of the Baha'is of Oakland, and that CARMEN O'NEILL is the Secretary of The Spiritual Assembly of the Baha'is of Oakland; that The Spiritual Assembly of the Baha'is of Oakland is an unincorporated association and that said association has duly authorized its incorporation; that LORNE H. MATTESON and CARMEN O'NEILL have executed these Articles of Incorporation in their official capacity and by authority of such association.

Subscribed and sworn to before
 me this 26th day of February, 1941.

LORNE H. MATTESON

KATE GOLD (SEAL)

CARMEN O'NEILL

Notary Public in and for the County
 of Alameda, State of California.
 My Commission expires Nov. 16, 1942.

THE BAHÁ'Í WORLD



Spiritual Assembly of the Bahá'ís of Pasadena, Calif



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Pasadena, Calif.

ARTICLES OF INCORPORATION

OF

1 THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF PASADENA

2 KNOW ALL MEN BY THESE PRESENTS:

3 That the members of The Spiritual Assembly of the Bahá'is of Pasadena,
4 California, an unincorporated association, have this day voluntarily asso-
5 ciated ourselves together, for the purpose of forming a corporation under
6 the laws of the State of California.

7 AND WE DO HEREBY CERTIFY:

8 First: That the name of this corporation is-

9 "The SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF PASADENA."

10 The name of the existing unincorporated association which is being
11 incorporated is - "The Spiritual Assembly of the Bahá'is of Pasadena."

12 Second: That this corporation does not contemplate pecuniary gain or
13 profit to the members thereof, and that the purposes for which this
14 corporation is formed are the following:

15 Sharing the ideals and assisting the efforts of our fellow Bahá'is to
16 establish, uphold and promote the spiritual, educational and humanitarian
17 teaching of human brotherhood, radiant faith, exalted character and selfless
18 love revealed in the lives and utterances of all the Prophets and Messen-
19 gers of God, Founders of the World's revealed Religions, and given renewed
20 creative energy and universal application to the conditions of this age
21 in the life and utterances of Bahá'u'lláh, we declare the purposes and ob-
22 jects of this corporation to be to administer the affairs of the Faith of
23 Bahá'u'lláh for the benefit of the Bahá'is of the City of Pasadena, County
24 of Los Angeles, State of California according to the principles of Bahá'í
25 affiliation and administration created and established by Bahá'u'lláh, de-
26 fined and explained by 'Abdul - Baha, and amplified and applied by
27 Shoghi Effendi and his duly constituted successor and successors under
28 the provisions of the WILL and TESTAMENT of 'Abdul - Baha.

29 These purposes are to be realized by means of devotional meetings;
30 by public meetings and conferences of an educational, humanitarian and
31 spiritual character; by the publication of books, magazines and newspapers;
32



(2)

1 by the construction of temples of universal worship and of other institu-
 2 tions and edifices for humanitarian services; by supervising, unifying, orga-
 3 nizing and generally administering the activities of the Bahá'ís of the
 4 City of Pasadena in the fulfillment of their religious offices, duties and
 5 ideals; and by any other means appropriate to these ends, or any of them.

6 Other purposes and objects of this corporation are:

7 (A) The right to enter into, make, perform and carry out
 8 contracts of every sort and kind for the fur-
 9 thermore of the objects of this corporation with
 10 any person, firm, association, corporation, firm,
 11 etc., public or municipal or body politic, or
 12 any state, territory or colony thereof, or any
 13 foreign government; and in this connection, and
 14 in all transactions under the powers and objects
 15 of this corporation, to do any and all things
 16 which a co-partner, or natural person could
 17 do or exercise, and which now or hereafter may
 18 be authorized by law.

14 (b) To hold and be named as beneficiary under any trust
 15 established by law or otherwise or under any will
 16 or other testamentary instrument in connection with
 17 any gift, devise, or bequest in which a trust or trusts
 18 is or are established in any part of the World as well
 19 as in the United States and Canada; to receive gifts,
 20 devolves and bequests of money or other property.

18 (c) All and whatsoever the several purposes and ob-
 19 jects set forth in the written utterances of
 20 Bahá'u'lláh, 'Abdul-Bahá and Shoghi Effendi,
 21 under which certain jurisdiction, powers and
 22 rights are granted to local Spiritual Assemblies.

21 (d) To sue and be sued; to receive property by de-
 22 vise and bequest, subject to the laws relating
 23 to transfer of property by will; and to other-
 24 wise acquire and hold all property, real or
 25 personal, including shares of stock, bonds and
 26 securities of other corporations; to act as
 27 trustee under any trust incidental to the prin-
 28 cipal objects of this corporation; and to receive or
 29 sue and amend funds and property subject to trust;
 30 to convey, mortgage, lease, mortgage, purchase, transfer
 31 upon trust, or otherwise dispose of all property,
 32 real or personal; to borrow money, contract debts
 33 and issue bonds, notes and debentures and secure the same;
 34 and generally to do all other acts necessary or expedient
 35 for the administration of the affairs and attainment of
 36 the purposes of this corporation.

30 THIRD: That the principal office for the transaction of business of
 31 this corporation is to be located in the City of Pasadena, County of Los
 32 Angeles, State of California.

22 and to the members of this corporation for the payment or indemnity, or for
23 out of moneys or assets, shall look solely to the funds of this corporation,
24 of any director, officer, member, shareholder or creditor and without creating
25 and the articles, and the assets of any director, officer, member, shareholder,
26 creditor or guarantor with or having any claim against this corporation.
27 Within all persons, firms, corporations and associations operating
28 for public utility purposes.
29 Hereby the board shall and each the one of them will and his successors in order
30 the said corporation shall be the successors of the said corporation of the
31 in all respects and the same shall be deemed to be the successors of the
32 board, provided, however, that in all matters of the said corporation
33 such as membership and with full knowledge of the same, no person shall
34 acquire any shares in this corporation, this notice is given to
35 that no one shall acquire any shares in this corporation, this notice is given to
36 directors and officers and directors for the benefit of the corporation,
37 members of the board, and each one of them shall be deemed to be a shareholder
38 thereof, in the absence of such evidence, the directors, officers and members
39 of the corporation shall be deemed to be the successors of the corporation
40 and shall be deemed to be the successors of the corporation in all respects
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1 the payment of any debt, damage, judgment or decree or any money that may
 2 otherwise become due or payable from this corporation, so that neither
 3 the directors, nor any of them, nor any of their officers or agents appointed
 4 by them hereunder, nor any member or members of this corporation shall be
 5 personally liable therefor.

6 Seventh: The Assembly, by a vote or written assent of the majority thereof
 7 shall adopt for the conduct of the affairs of this corporation, such by-laws,
 8 rules of procedure or regulations as are required to define and carry on
 9 its administrative functions, not inconsistent with the terms of this instru-
 10 ment and all in accordance with the explicit instructions promulgated to
 11 date by Shoghi Effendi, Guardian of the Faith of Bahá'u'lláh, which instructions
 12 are already known to the Bahá'ís of the City of Pasadena and accepted by
 13 them in the government and practice of their religious affairs. Subject to
 14 the right of the Assembly to adopt, amend or repeal by-laws, by-laws other
 15 than a by-law or amendment thereof, changing the authorized number of
 16 directors, may be adopted, amended or repealed by a majority vote of the
 17 Board of Directors at any of its regular or special meetings; provided, that
 18 at least fourteen days prior to the date fixed for said meeting a copy of
 19 the proposed amendment or amendments is mailed to each member by the
 20 Secretary.

21 EIGHTH: These Articles of Incorporation may be amended from time to
 22 time in the manner provided by law.

23 IN WITNESS WHEREOF, The Spiritual Assembly of the Bahá'ís of Pasadena,
 24 heretofore existing as an unincorporated association, has caused these
 25 Articles of Incorporation to be signed by its directors, this 26th day of
 26 May, 1940.

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THE BAHÁ'Í WORLD

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9 STATE OF CALIFORNIA

10 COUNTY OF LOS ANGELES **

11 On this 26th day of May, 1967, before me, Leon Nitzer, a Notary
12 Public, do so for the County of Los Angeles, State of California, personally
13 know and are Willie S. French, Dr. William T. Ambrose, Dr. George G. Sigler,
14 Dr. Ron Hillman, Dr. John Kelly, Mrs. Eleanor T. Baker, Len Partha, Matthiesen,
15 Dr. Ross Brown, and Mrs. Carol High, known to me to be the persons who
16 executed the within instrument, and whose names are subscribed thereto, and
17 personally acknowledge to me that they executed the same.

18 In presence of me, the above herein set out named and attested by
19 official seal and office in the City of Los Angeles, County of Los Angeles,
20 State of California, this 26th day of May, 1967, as above written.

21 _____
22 Notary Public

23 _____
24 Notary Public in and for the County
of Los Angeles, State of California

25 My Commission expires
26 May 11th 1968

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A F F I D A V I T

1
 2 State of CALIFORNIA,
 3 County of Los Angeles ss.
 4 On this 25th day of May, 1944, before me, Sloan Hisey, a
 5 Notary Public in and for the County of Los Angeles, State of California,
 6 residing secretly, full conscientiously and avowedly, personally observed Mrs. Nellie
 7 O. French, and George C. Osborn, his being sworn, each for herself and himself,
 8 swear and aver that the said Mrs. Nellie O. French is the chairman and
 9 executive officer of the National Assembly of the Bahá'ís of America,
 10 and that the said George C. Osborn is the Secretary of the National
 11 Assembly of the Bahá'ís of America; that the said National Assembly of the
 12 Bahá'ís of America is an organization incorporated and that said
 13 organization has duly elected at its 1944-1945 meeting the said Mrs. Nellie O. French
 14 and George C. Osborn as executive and secretary of said organization in
 15 their official capacities and by authority of said organization.

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20 Subscribed and sworn to before me this 25th day of May 1944.

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THE BAHÁ'Í WORLD

ARTICLES OF INCORPORATION

OF

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF RICHMOND HIGHLANDS, WASHINGTON



KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned, all being of full age and citizens of the United States of America, and residents of the State of Washington, desiring to row a oorporation under Remington's Revised Statutes of the State of Washington, Paragraphs 3803 to 3807, governing benevolent and charitable institutions not operating for profit, do hereby associate ourselves together and hereby make, sign and acknowledge these Articles of Incorporation, in triplicate.

ARTICLE I.

The name of this corporation shall be and hereby is declared to be

"THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF
RICHMOND HIGHLANDS, WASHINGTON."

ARTICLE II.

The purposes for which this corporation is organized are to administer the affairs of the Bahai religion for the Baha'is of the ^{DISTRICT} ~~territory~~ of Richmond Highlands, King County, State of Washington, in strict accordance with the religious teachings and administrative principles of said faith; Provided, however, that in the event of a dissolution of this corporation the property owned by them shall revert to the National Spiritual Assembly of the Baha'is of the United States and Canada with headquarter* at Willmette, Illinois.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of
Richmond Highlands, Wash.

ARTICLE III.

The territory in which this corporation's activities are principally to be conducted is Richmond Highlands, King County, Stat* of Washington.

ARTICLE IV.

The principal place of worship is to be located in Richmond Highlands, Washington.

ARTICLE V.

The number of directors of this corporation shall be nine (9) in number; and the names and places of residence of the persons who shall act as such directors until the first annual meeting of the corporation, on the 21st day of April, 1943, are as follows; and they shall hold office until their successors have been elected and qualified as provided by the By-Laws:

Ids Jellsett	11727 86th N.E., Seattle, Washington
E. W. Schneider	Box 15, Richmond Highlands, Washington
Beth Schneider	Box 15, Richmond Highlands, Washington
Clara B. Rainboth	Box 15, Richmond Highlands, Washington
Hugh Amundson	738 North 86th St., Seattle, Washington
Hannah Amundson	738 North 86th St., Seattle, Washington
Blanche Hillmann	P.O. Box 123, Richmond Beach, Washington
Martha Edsberg	17805 Aurora Ave., Seattle, Washington
Anneken Krogh	9056 Meridian Ave., Seattle, Washington

ARTICLE VI.

This corporation shall have perpetual existence, as provided by the laws of the State of Washington, and membership therein shall be limited to those chosen in accordance with the administrative principles of the Baha'i religion as fully set forth in the By-Lam.

IN WITNESS WHEREOF, we, the incorporators and directors above named, have herunto set our hands and seals in triplicate, at Richmond Highlands, Washington, this 21st

THE BAHÁ'Í WORLD

day of May, 1942.

Ida M. Jellsett

B. W. Schneider

Margaret E. (Beth) Schneider

Clara B. Rainboth

Hugh Amundson

Hannah Amundson

Blanche Hillmann

Martha Edsberg

Anneken Krogh

W
O

STATE OF WASHINGTON }
COUNTY OF KING } CG.

THIS IS TO CERTIFY that on this day, before me, the undersigned, a Notary Public in and for the State of Washington, duly commissioned and sworn, personally appeared IDA JELLSSETT, B. W. SCHNEIDER, BETH SCHNEIDER, CLARA B. RAINBOTH, HUGH AMUNDSON, HANNAH AMUNDSON, BLANCHE HILLMANN, MARTHA EDSBERG and ANNEKEN KROGH, to me known to be the individuals described in and who executed the foregoing articles of incorporation, and acknowledged to me that they signed and sealed the same as their free and voluntary act and deed, for the uses and purposes therein mentioned.

GIVEN UNDER MY HAND AND OFFICIAL SEAL this 20th

day of May, 1942.



C. M. Shandee
NOTARY PUBLIC in and for the State
of Washington, residing at Seattle.

STATE OF WASHINGTON, }
 COUNTY OF KING, } ss.

I, ROBERT A. MORRIS, Auditor of King County, State of Washington, and ex-officio Recorder of Deeds, and the legal keeper of the records hereinafter mentioned, in and for said County, do hereby certify the above and foregoing to be a true and correct copy of a.....Articles of Inc.....

Vault File No. 58870

AS of record in this office in Vol. ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ Page ~~XXXXXXXX~~ Records of King County
~~recorded~~

WITNESS my hand and official seal this 13th day

of February, 1945

ROBERT A. MORRIS,
 Auditor of King County, Washington

By *Hunter Swell* Deputy



THE BAHÁ'Í WORLD



Spiritual Assembly of the Bahá'ís of Springfield, Illinois.

CORPORATION ACT, CH. 110

By the Spiritual Assembly of the Bahá'ís of Springfield

STATE OF ILLINOIS }
COUNTY OF SPRINGFIELD }

I, Katie Lauchner, do solemnly swear that at the annual Bahá'í Convention, held in the City of Springfield, County of Springfield, State of Illinois, on the 21st day of April, A. D. 1906, for that purpose, the following persons were elected: Lillian Bergman, Ruth Elliott, Albert C. Killius, Annie S. Killius, Ann K. Jurens, Katie Lauchner, Helen H. Lauchner, Gretchen Schuyt, and Marion S. Wain, to be the Spiritual Assembly of the Bahá'ís of Springfield, in accordance with the principles of the local Bahá'í Administration recognized and affirmed by the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with full power to establish a Corporation as hereinafter set forth, hereby declares that from this date the powers, responsibilities, rights, privileges and obligations vested in this Spiritual Assembly, by Bahá'U'lláh, Founder of the Faith, by Bahá'U'lláh, His Interpreter and Exemplar, by 'Abdu'l-Bahá, His Guardian, and by the National Spiritual Assembly of the Bahá'ís of the United States and Canada, its duly constituted representatives and general representative committee in the United States, shall be exercised and maintained by and on behalf of said spiritual assembly and their duly elected successors under this Corporation agreement. And said spiritual assembly do hereby certify that the same were duly elected by the Bahá'ís of the Bahá'í community of the Bahá'ís of Springfield, and at said meeting, this Certificate was read and

Katie Lauchner

Subscribed and sworn to before me this 15th day of April, 1906.

Ada S. Markham
Notary Public

My Comm. expires: Apr 21 1909

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Springfield, Illinois.

THE BAHÁ'Í WORLD

300876

- CORPORATION DECLARATION -
By the Spiritual Assembly of the
Bahá'ís of Springfield.

I hereby certify
that the above
is a true and correct
copy of the
minutes of the
Spiritual Assembly of the
Bahá'ís of Springfield,
held on the
11th day of
April, 1943, at
Springfield, Illinois.
C. M. [Signature]
Secretary

Completed



Spiritual Assembly of the Bahá'ís of St. Paul, Minnesota.

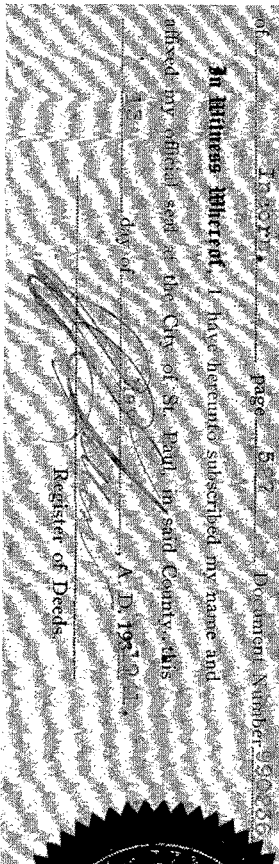
Office of Register of Deeds
RAMSEY COUNTY, MINNESOTA

L. J. J. GELFAN, Register of Deeds

and State do hereby certify that I have compared the foregoing paper photograph with record now remaining in this office, and that the same is a correct photographic transcript of the whole of said original record as the same appears in Book _____ of _____ of _____ page _____ Document Number _____

In Witness Whereof, I have hereunto subscribed my name and affixed my official seal as the City of St. Paul, in said County, this _____ day of _____, A. D. 19_____.

Register of Deeds



997274

8007 25 MAY 1927

TITLE OF CORPORATION
OF
STATE OF MINNESOTA
OF
T. C. B. B. B. B.

I, the undersigned, for the purpose of forming a corporation under and subject to the provisions of Chapter Fifty-eight (58), General Statutes, 1925, and laws supplementary thereto and for promoting, thereby, to hereby organize and carry out the objects and purposes herein set forth, do hereby associate myself together as a body corporate, and have this day signed and filed this certificate of incorporation.

ARTICLE I.

The name of this corporation shall be: The Spiritual Assembly of Bahá'ís of St. Paul, Minnesota.

The principal place of business of this Corporation shall be in the City of St. Paul, County of Ramsey, State of Minnesota.

The general nature of its business and purposes shall be to conduct the affairs of the Bahá'í Religion for the benefit of the Bahá'ís of the City of St. Paul in accordance with the principles and tenets and subject to the jurisdiction of said Religion, and to do so in conformity with the functions of a Local Spiritual Assembly as defined in the laws enacted by the National Spiritual Assembly of the Bahá'ís and authorized by that body for the promotion and guidance of Bahá'ís throughout the United States and Canada.

It may, may hold, lease, purchase, and receive by gift or devise, real estate or personal property necessary to carry on its business and purposes of the Corporation.

Its place of assembly shall be as follows: to hold occasional meetings, public meetings and conferences of an educational, business and spiritual character at such times and places as may be designated by the Spiritual Assembly.

The rank of male and female devotees of the Bahá'í Faith shall be as follows: to be admitted as such devotees according to the laws and regulations of the Bahá'í Religion. The conduct of this Assembly shall be governed in accordance with the administrative principles as fully set forth in its laws.

ARTICLE II.

In Case of the absence of any of this Corporation shall be
and the period of its duration shall be perpetual.

**Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of
St. Paul, Minnesota.**

COPY 25 PAGE 528

ARTICLE II.

The names and places of residence of the persons forming this Corporation are:

Name	Residence
Mrs. Marie Totu	540 Laurel Ave., St. Paul, Minn.
Mrs. Marabel Ball	01 Randolph St., St. Paul, Minn.
Mr. Kenneth E. Kadrie	110 N. St. Albans St. Paul, Minn.
Mr. Julian Abou	75 Fuller Ave., St. Paul, Minn.
Mr. Hal Costanzo	1618 Stillwater Av., St. Paul, Minn.
Mr. Hal Kadrie	021 Randolph Ave., St. Paul, Minn.
Mr. Hal Kadrie	01 Randolph Ave., St. Paul, Minn.
Mr. Evelyn Kadrie	01 Randolph Ave., St. Paul, Minn.
Mr. Alex Kadrie	307 Marshall Av., St. Paul, Minn.

ARTICLE IV.

The management of this Corporation shall be vested in a Board of Trustees composed of nine (9) members. The names and places of residence of the first Board of Trustees are:

Name	Residence
Mrs. Marie Totu	540 Laurel Ave., St. Paul, Minn.
Mrs. Marabel Ball	01 Randolph St., St. Paul, Minn.
Mr. Kenneth E. Kadrie	110 N. St. Albans St. Paul, Minn.
Mr. Julian Abou	75 Fuller Ave., St. Paul, Minn.
Mr. Hal Costanzo	1618 Stillwater Ave., St. Paul, Minn.
Mr. Hal Kadrie	01 Randolph Ave., St. Paul, Minn.
Mr. Hal Kadrie	01 Randolph Av., St. Paul, Minn.
Mr. Evelyn Kadrie	01 Randolph Ave., St. Paul, Minn.
Mr. Alex Kadrie	307 Marshall Av., St. Paul, Minn.

The first officers of this Corporation shall be:

Chairman	Vice Chairman
Mr. Marie Totu	Mrs. Marabel Ball
Corresponding Secretary	Recording Secretary
Kenneth E. Kadrie	Mr. Julian Abou
Treasurer	
Mrs. Hal Kadrie	

All the above named officers and trustees shall hold their respective offices aforesaid until the first annual meeting of the Corporation to be held on the 15th day of March of each year, immediately after the election of the Trustees, or as soon as possible thereafter as is practicable, the Trustees shall meet

BOOK 25 PAGE 529

held at least once a year, a chairman and vice chairman, secretary and treasurer. Any office except that of chairman and vice chairman may be held by the same person. The trustees and officers of this Corporation shall hold their respective offices until their successors have been duly elected and in the absence of the discharge of their duties.

The first meeting of the members of the Board shall be held on the 15th day of March 1941 at 11:00 o'clock.

ARTICLE V.

The term of membership in this Corporation shall be for one (1) year or until they resign or die. Let it be and qualified as provided by the bylaws. On the 15th day of March 1941 at 11:00 o'clock.

This Corporation shall be a non capital stock and shall not be conducted for pecuniary profit.

ARTICLE VI.

The limit of amount of members or liability to which this Corporation shall be bound shall be limited to the sum of \$50,000.00.

In testimony whereof, I have set our hands this 15th day of March, 1941.

In the presence of:

_____	<i>James H. H. H. H.</i>	<i>Alf Karpis</i>
_____	<i>Walter J. H. H.</i>	<i>Melvin East</i>
_____	<i>John H. H. H.</i>	<i>Paul G. G. G.</i>
_____	<i>William H. H.</i>	<i>W. W. W. W.</i>
		<i>Miss M. M. M.</i>

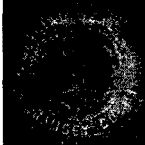
State of Minnesota
County of Ramsey

On this 15th day of March, 1941 personally by our self before me: Mrs. Marie Lohr, Mrs. Marshall Bell, Mr. Kenneth E. Kadrie, Mr. Julian Abas, Mrs. Ed Kadrie, Mr. Paul Costanzo, Mr. Ed Kadrie, Mr. Melvin Kadrie, Mr. Alor Kadrie.

It is my duty to be a witness to the foregoing Certificate of Incorporation and to acknowledge that the signers of the same are his free act and deed, and for the same uses and purposes therein expressed.

Ed Kadrie
Notary Public, Ramsey County, Minnesota

By commission expires: 1941
Notary Public, Ramsey County, Minnesota
March 1, 1941



THE BAHÁ'Í WORLD

980286

STATE OF MINNESOTA
DEPARTMENT OF STATE
FILED
MAY 8 - 1941

W. H. H. H. H.
Secretary of State

BOX 25 MAIL 530

Filed for record on the 8 day of May A.D. 1941, at 3:00 o'clock P.M.

STATE OF MINNESOTA
County of Ramsey

Office of the Register of Deeds

This is to certify that the instrument
was filed for record in my office on the
8 day of May 1941 at 3:00 P.M. and that the
same is on file in my office under the
file number 530.

W. H. H. H. H.
Register of Deeds

*Kenneth R. Kadell
413 So. B. Ave*



Spiritual Assembly of the Bahá'ís of Urbana, Illinois.

THE BAHÁ'Í WORLD

CORPORATION DECLARATION

By The Spiritual Assembly of the Bahá'ís of Urbana.

STATE OF ILLINOIS)
) SS.
COUNTY OF CRAWFORD)

I, Anna Hazz, do solemnly swear that the following persons: "Anna Kuen, Esther Harding, Marian Lantierman, Mabel Paige, Garreta Bussey, Elisabeth Heckley, Edith Handeckie, Lucille Soffer, and Edward J. Sneider" constitute the duly elected Spiritual Assembly of the Bahá'ís of Urbana, in accordance with the principles of the local Bahá'í Administration recognized and affirmed by the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with full power to establish a Corporation as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges, and obligations vested in this Spiritual Assembly of Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Bahá, its Interpreter and Executor, by Shoghi Effendi, its Guardian, and by the National Assembly of the Bahá'ís of the United States and Canada, its duly constituted paramount and central administrative authority in and for North America, shall be exercised and maintained by the above named Spiritual Assembly and their duly qualified successors under this Corporate Agreement. And said Spiritual Assembly adopted as its corporate name "The Spiritual Assembly of the Bahá'ís of Urbana," and at said meeting, this affiant acted as Chairman.

Anna Hazz
Subscribed and sworn to before me this 14th

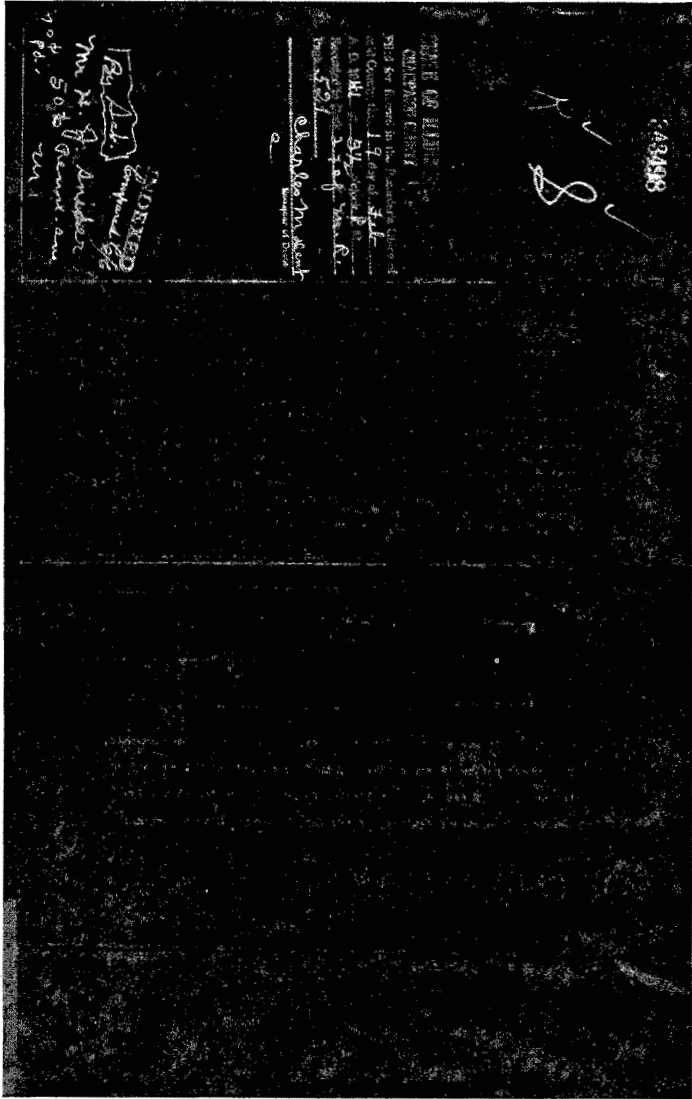
day of February, A. D. 1941.

Walter H. ...
Notary Public

My Commission Expires: Feb 19, 1942

It was moved by Garreta Bussey, seconded by Edith Handeckie, all members voting in favor thereof, that on making and filing said affidavit, as aforesaid, the following By-Laws be adopted as the By-Laws of the Spiritual Assembly of the Bahá'ís of the City of Urbana:

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Urbana, Illinois



THE BAHÁ'Í WORLD



Spiritual Assembly of the Bahá'ís of Evanston, Illinois.

BOOK 1451 PAGE 1358

CERTIFICATE OF INCORPORATION
OF THE SPIRITUAL ASSEMBLY OF THE
BAHÁ'IS
OF EVANSTON, ILLINOIS.

STATE OF ILLINOIS:

COUNTY OF COOK

CARL SCHENKEL, of legal age, hereby states that at the annual meeting
of The Bahá'í Community of Evanston, Illinois, held in Evanston, Cook
County, Illinois, on April 21, 1946, the following persons were selected:

- Carl Schenkel
- Beatrice Ashmore
- Carolyn Tyler
- Walter Smith
- Janet Woodward
- Edward Lindstrom
- Virginia Russell
- Betty Goffler
- May Woodard

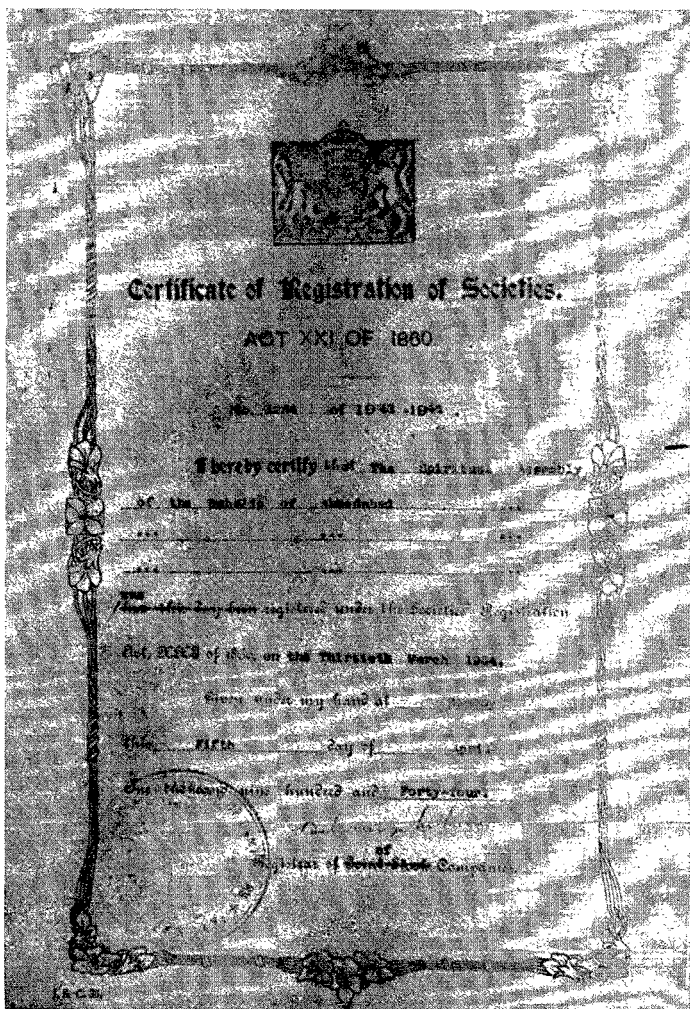
to be the Spiritual Assembly of the Bahá'ís of Evanston, Illinois, according
to the Rules and Bylaws of the Local Bahá'í Administration, recognized and
affirmed by the National Spiritual Assembly of the Bahá'ís of the United
States and Canada, with full power to administer such powers as hereinafter
set forth; and I hereby declare that from this date the powers, responsi-
bilities, rights, privileges and duties conferred in this Spiritual
Assembly by Bahá'í Will, Commander of the Bahá'í Faith, by 'Abdu'l-Bahá, the
Interpreter and Authorizer, by Shoghi Effendi, the Guardian, and by the
National Spiritual Assembly of the Bahá'ís of the United States and Canada,
its duly constituted paramount and central administrative authority in and
for North America, shall be exercised and maintained by the above-named
Spiritual Assembly of the Bahá'ís of Evanston and thereafter qualified
precedents. And at said meeting said Spiritual Assembly of the Bahá'ís of
Evanston adopted as its corporate name, "Spiritual Assembly of the Bahá'ís
of Evanston," and at said meeting this affiant acted as scribe.

Carl Schenkel

Subscribed and sworn to before me this 27th day of Aug. 11, 1946.



Carl Schenkel
Notary Public



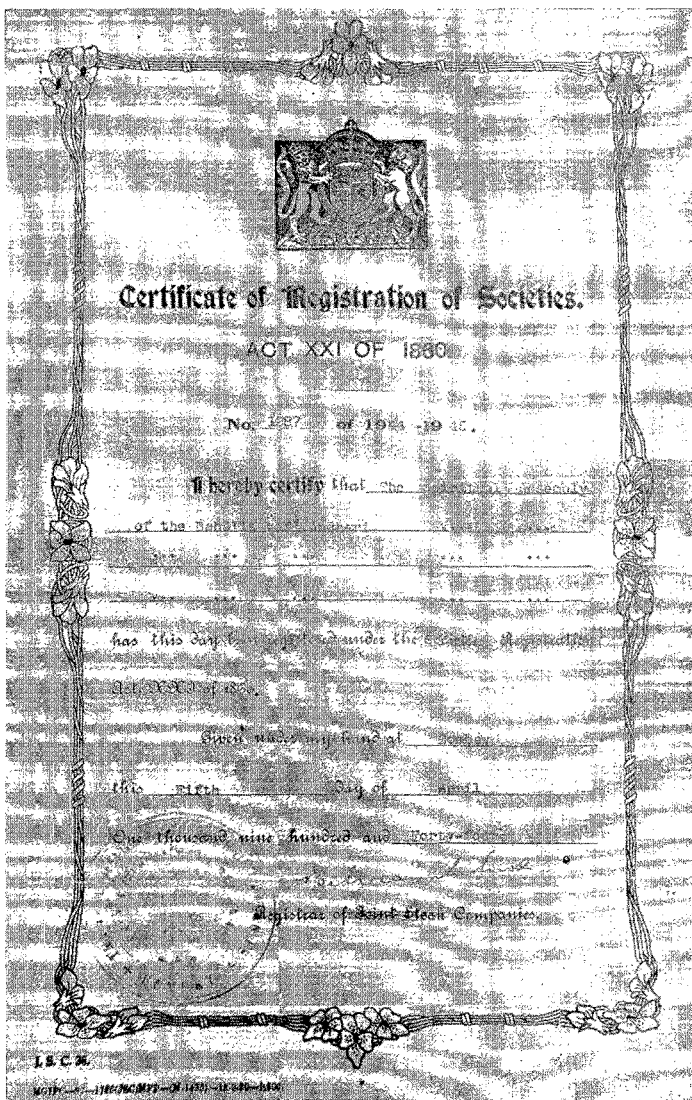
Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Ahmedabad, India.



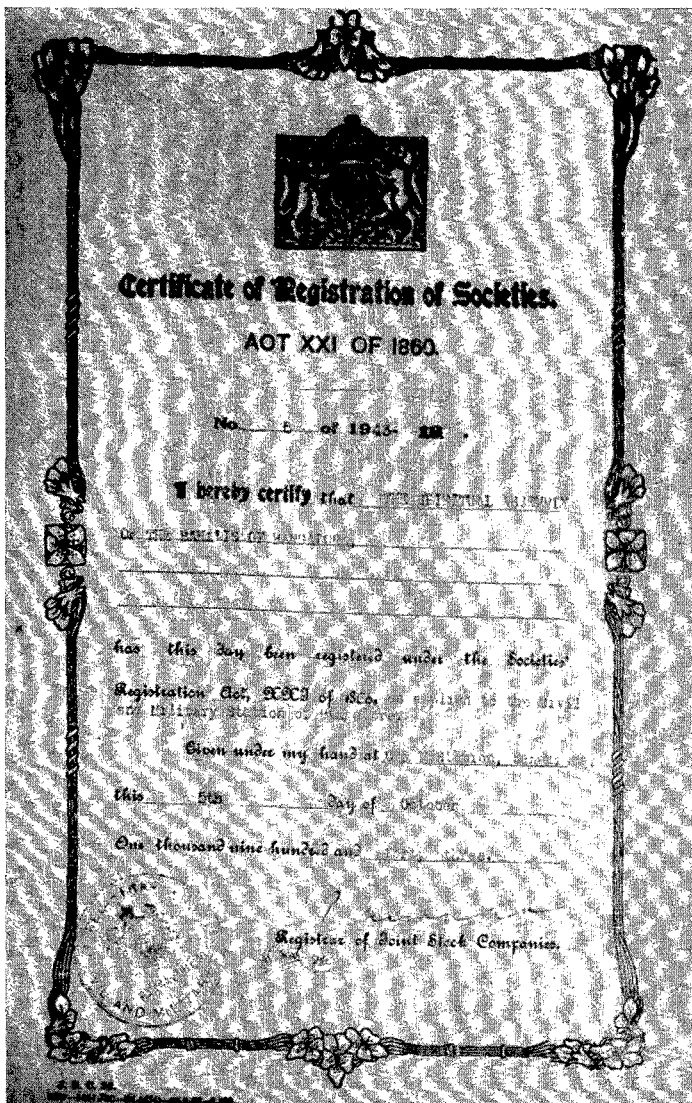
Spiritual Assembly of the Bahá'ís of Ahmedabad, India.



Spiritual Assembly of the Bahá'ís of Andheri, India,



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Andheri, India.



Certificate of Registration of Societies.

AOT XXI OF 1860.

No. 5 of 1943-44.

I hereby certify that SPIRITUAL ASSEMBLY

OF THE BAHÁ'Í OF BANGALORE

has this day been registered under the Societies
Registration Act, 1909 of 1909, as provided in the said
and Military Station of the Government.

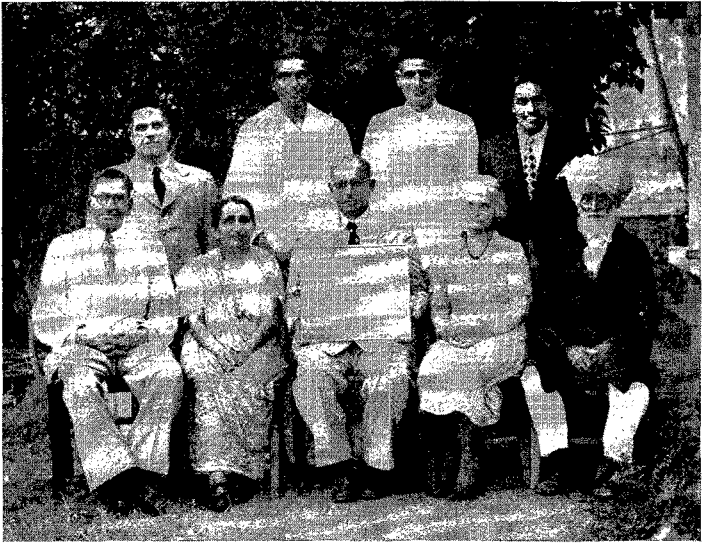
Given under my hand at CHENNAI,

this 5th day of October

One thousand nine hundred and forty three

Registrar of Joint Stock Companies.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Bangalore, India.

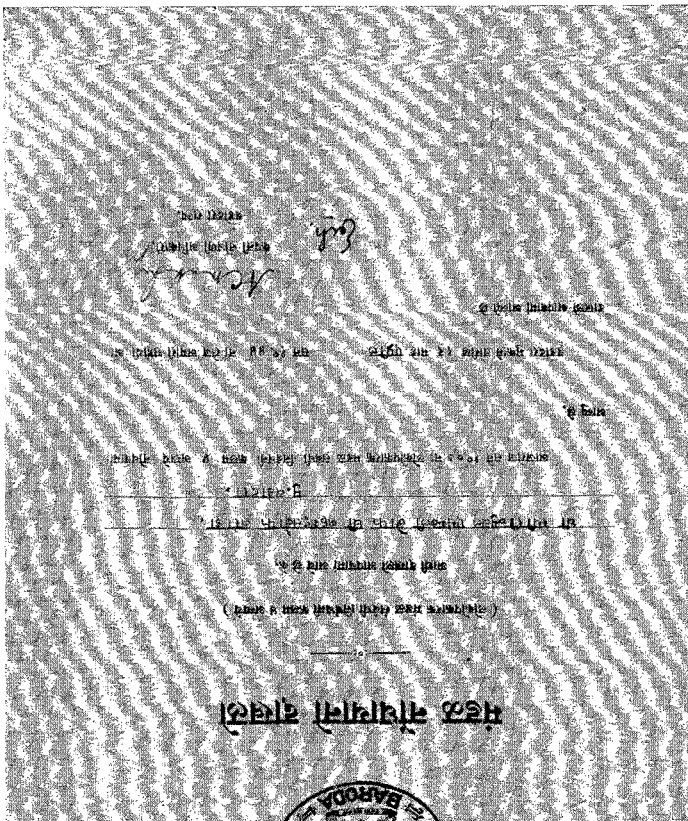


Spiritual Assembly of the Bahh'is of Bangalore, India.



Spiritual Assembly of the Bahá'is of Baroda, India.

Certificate of Incorporation of the Spiritual Assembly of the Baha'is of Baroda, India.



पञ्च गणना संघ





Certificate of Registration of Societies.

ACT XXI OF 1860.

No. 104 SIM of 1914. 1915.

I hereby certify that The Spiritual Assembly

of the Bahá'ís of Hyderabad Hind.

has this day been registered under the Societies
Registration Act, 1860.

Given under my hand at PANOLI

this 10th day of April

One thousand nine hundred and fourteen

Wm. C. C. 24
Registrar of Joint Stock Companies,
CIVIL SERVICE.

Form 395

J. B. C. 24
1877-106. 116. (1877)-26. 9. 35. 2. 200.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Hyderabad, Sind, India.



Spiritual Assembly of the Bahh'is of Hyderabad, Sind, India.



Spiritual Assembly of the Bahá'is of Panchgani, India.



Certificate of Registration of Societies.

ACT XXI OF 1860.

No. 1288 of 1944-1945.

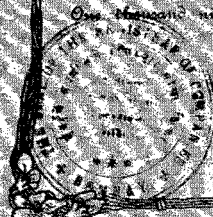
I hereby certify that The Spiritual Assembly
of the Bahá'is of Panchagani,

has this day been registered under the Societies Registration
Act, XXX of 1860.

Given under my hand at Bombay

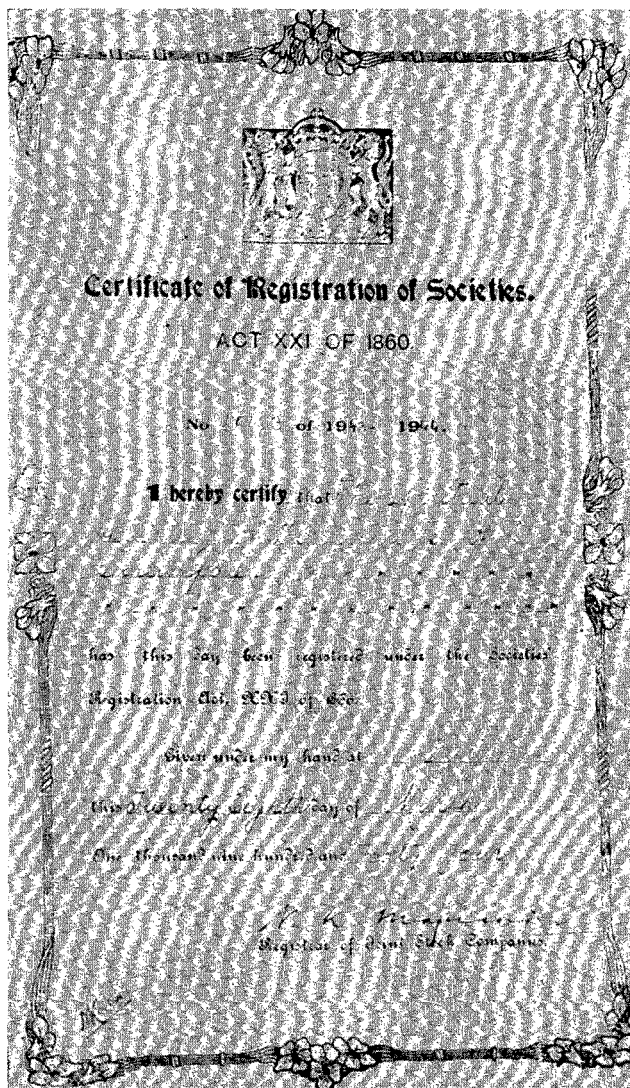
this Eighteenth Day of April

One thousand nine hundred and Fortyfour

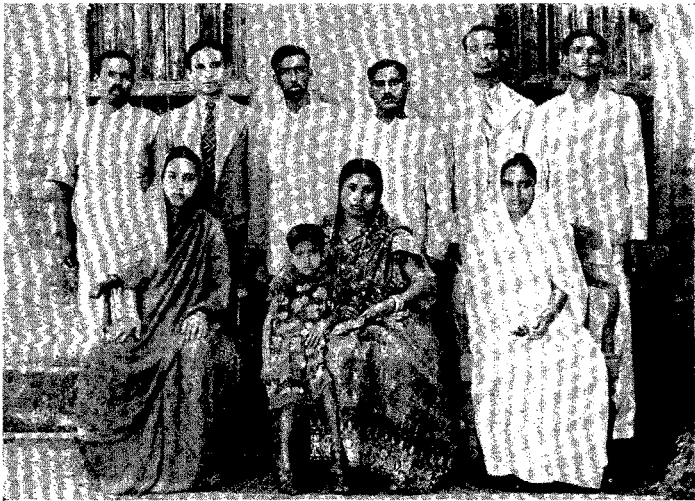


Registrar of Societies, Companies.

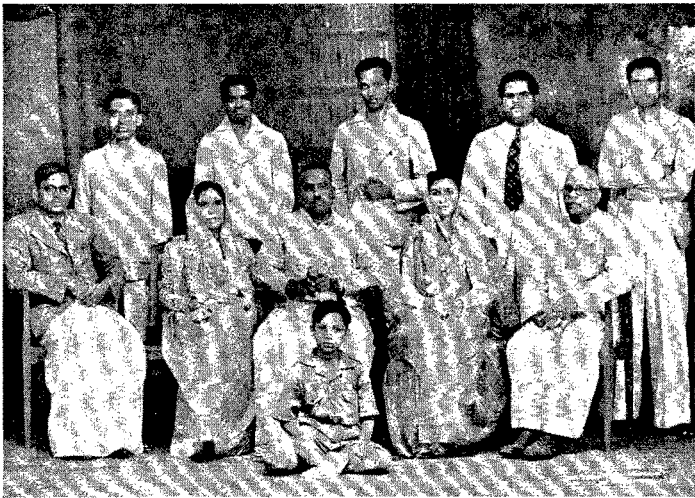
Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Panchagani, India.



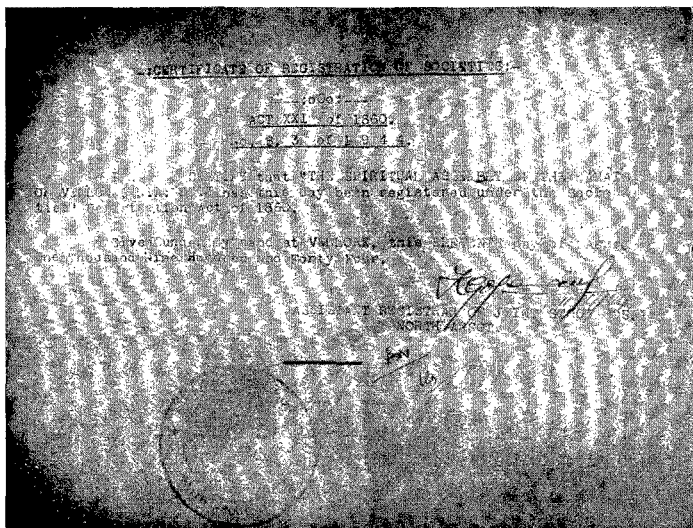
Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Serampore, India.



Spiritual Assembly of the Bahá'ís of Serampore, India.



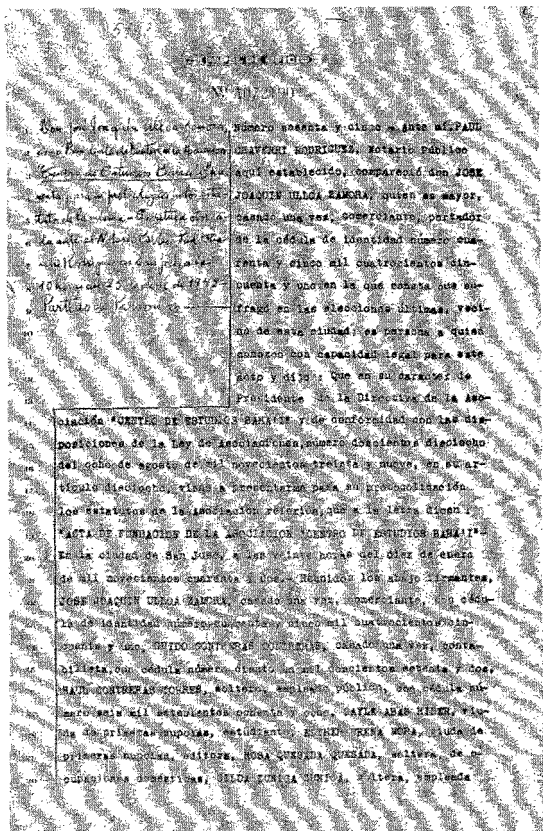
Spiritual Assembly of the Bahá'ís of Vellore, India.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Vellore, India.



First Spiritual Assembly of the Bahá'ís of San José, Costa Rica, 1941.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of San José, Costa Rica.

terme y lo expido, al suscribir aquella, para entregarlo al se-
ñor Hilco Zamora.

Mano de Maneri
[Signature]
[Signature]

Yo, el Notario autorizante de la escritura anterior, hago constar
que el anuncio a que se refiere el artículo veinte de la ley de
Asociaciones, conteniendo en extracto las bases de los estatutos
del "CENTRO DE ESTUDIOS BAHÁ'Í", apareció publicado en el Diario
Oficial "La Gaceta", número ciento tres, año DLIV, de esta misma
fecha - San José, quince de mayo de mil novecientos cuarenta y
dos.

Mano de Maneri

P E R T E N E C I E N C I A :

- PAPEL SELLADO: seis colones y cincuenta céntimos.....\$ 6.50 -
- REGISTRO: dos colones.....\$ 2.00 -
- IMPRESIÓN: un colón.....\$ 1.00 -
- SUMAN: NUEVE COLONES Y CINCUENTA CÉNTIMOS.....\$ 9.50 -

Mano de Maneri

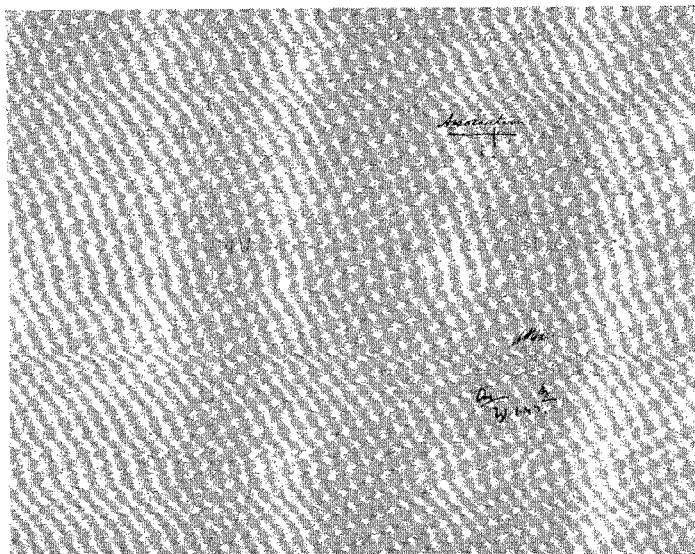


THE BAHÁ'Í WORLD



Spiritual Assembly of the Bahá'ís of Quetta, Balúchistán.

THE WORLD ORDER OF BAHÁ'U'LLÁH



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Quetta,
Balúchistán.

9

بسم الله الرحمن الرحيم

بإلهنا

بسمه متصلة

بسمه تبارك وتعالى في كتابه الإلهي

تزوجوا بأقوم ليظهر منكم من يذكرني بين عبادي هذا من أمرى
علمكم الخلدوه لانفسكم معيا

المحصل الروحاني المركزي للبهائيين بالقطر المصري

وثيقة عقد زواج

انه في يوم سنة

الموافق يوم من شهر سنة

الساعة بحضور حضرات أعضاء المحفل الروحاني البهائي بمدينة
خطيرة القلمس اجري عقد الزواج بين كل من ابن
البايع بنته التابعة للحكومة كريمة
البايع بنتها التابعة للحكومة الحاضرين وذلك بناء على الطلب المقدم
منها الموروث وبعد ان تحقق المحفل الروحاني من رضا الطرفين
واذن الابوين او موافقة اولياء امرهما من عدم وجود اي مانع وبعد تسليم الزوج بدفع المهر
وفدرة

قد تم اجراء هذا العقد بين الطرفين طبقاً للاحكام الشرعية الالهية واعلى كل من الزوج
والزوجة بصراحة من هذا ويشأل الله ان يبارك لهذا القران منه وجوده وبكس منه

أمام

الابوين او اولياء امره

الزوج

الزوجة

رئيس المحفل الروحاني

سكران المحفل الروحاني

9

Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Baha'is of Egypt and Súdán.

رقم دفتر

بألاهم

رقم متسلسل

قوله تبارك وتعالى في كتابه الاقدس

تزوجوا يا قوم ليظهر منكم من يذكرني بين عبادي هذا من أمري
عليكم اتخذوه. لا تفككم مينا

المحلل الروحاني المركزي للبهائيين في العراق وثيقة عقد زواج

انه في يوم من شهر سنة بهائية
الموافق يوم من شهر سنة ميلادية
الساعة وبحضور حضرات أعضاء المحلل الروحاني البهائي لمدينة
..... بحظيرة القدس اجري عقد الزواج بين كل من ابن
البالغ سنة التابع للحكومة ، كريمة
البالغ سنهما التابعة للحكومة الحاضرين وذلك بناء على الطلب المقدم
منهما المؤرخ وبعد ان تحقق المحلل الروحاني من رضا الطرفين
واذن الابوين أو موافقة أولياء أمورهما من عدم وجود اي مانع ، وبعد قيام الزوج بدفع المهر
وقدره
قد تم اجراء العقد بين الطرفين طبقاً لاحكام الشريعة البهائية واعطي كل من الزوج والزوجة صورة من
هذا ونسأل الله ان يبارك هذا القران بانه وجوده وكرمه

امضاءات

الزوج الابوين أو أولياء أمره

الزوجة » » » » أمها

سكرتير المحلل الروحاني

رئيس المحلل الروحاني

Bahá'í Marriage Certificate adopted and enforced by the National Spiritual
Assembly of the Bahá'ís of 'Iráq.

بألا الله بجته

قوله الأقدس الأعلى عر كسبر يانه

وان حدب ينهما كدورة او كره لليس ل ان ليطلعتا ول ان لصبيرتة كاتله لعل تسطع مينها
رائحة المحبته وان كملت وما فاحت فلا باس في الطلاق انه كان على كل شئ حكيمًا ؛

نظر بجدوث اخبار و ميل بانفصال بين زوجين : آقاي و ارای ترمذ نمره صادره
از و رقه هويت نمره صادره از پسر
و خانم و ارای ترمذ نمره صادره از و رقه هويت نمره صادره از
و ختر که در تاريخ شهر سنه مطابق ماه سنه و شهر
بين آنان عقد ازدواج واقع شده بود طرفين در تاريخ شهر مطابق ماه سنه
در محفل روحاني حاضر تاريخ هسبار را كتابت يعين و چون در مدت كسالى اصطبار و تربص تجديد لغت و لسان
و اصلاح ذات هين حاصل گشت بحكم كتاب الله از تاريخ شهر سنه مطابق ماه سنه
فصل و طلاق واقع گردید و طرفين در رجوع و تجديد ازدواج بايگديگر طبق آيه مبارك كه "والذي يطلق له
الاختيار في الرجوع بعد القضاء كل شهر بالموده و الزما لم تستحق اذا استخضت بحق الفضل بوصول
آخر و قضى الامر الا بعد اربعين" و يا اختيار زوج يا زوجة و غير آنرا در مختار خواهند بود
توضیح کند - كلیه محتاج نقد و كسوه زوج در مدت كسالى تربص از طرف زوج آید و دیگر هیچگونه
از این بابت بعد از زوج مذکور نیست .

محل امضای زوج محل امضای زوجة محل مهر و امضای من و خانم

Bahá'í Divorce Certificate adopted and enforced by the National Spiritual
Assembly of the Bahá'ís of Persia.

رقم الدفتر

بهاء

قولہ مبارک و تعالیٰ فی کتاب الفرس

« وإن حدث بينهما كدورة أو كره ليس له أن يطلقها وله أن يصبر سنة كاملة لئلا تسلم »
 « بينهما راحة الحبة وإن كملت وما قاحت فلا بأس في الطلاق إنه كان على كل شيء حكيمًا . »
 « والذي طلق له الاختيار في الرجوع بعد انقضاء كل شهر بالوعدة والرضا ما لم تستحصن »
 « وإذا استحصنت تحقق الفصل بوصول آخر وقضى الامر إلا بعد أس ميين »

المحفل الروحاني المركزي للبهائيين بالقطر المصري
 وثيقة طلاق

(صادرة من المحفل الروحاني للبهائيين بمدينة)

بناء على الطلب المقدم الى المحفل الروحاني للبهائيين بمدينة

من

بتاريخ

وكلاهما من البهائيين القميين بمدينة

لمدينة

الموافق

وحيث أتت المحفل الروحاني بحسب نصوص الشريعة البهائية السمحاء قام بالسعي للإصلاح بينها
 مذكرًا لإيها بقوله الاحلي (لئن الله أحب الوصل والوفاق وأبغض الفصل والطلاق) ومع ذلك ما فاحت
 راحة الحبة بينهما مدة سنة الاضطراب التي ابتدأت بتاريخ

وذلك على علم تام من الزوجين مشورت لدي المحفل

لهذا أقر المحفل الروحاني بجلسته المنعقدة في يوم

الفصل والطلاق بين الطرفين ابتداء من

وقد تحررت هذه الوثيقة إيمانًا لتلك وتوقيع كل منهما بإمضائه عليها وتسليم لكل منهما صورة منها

حرد بمدينة

إمضاء المطلق

إمضاء المطلقة

رئيس المحفل الروحاني

سكرتير المحفل الروحاني

الموافق

في يوم

الموافق

سكن

Bahá'í Divorce Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Egypt and Súdán.

MINISTER'S LICENSE

General Code, Sec. 11181, 4, 5

THE STATE OF OHIO,



PROBATE COURT.

Allen County, ss.

April 2nd

A. D. 19~~2~~ 43

Be it Remembered, That on the 2nd day of April, 19~~2~~ 43,

Mr. ~~Reverend~~ Frank Baker, Chairman, a Minister of the Gospel, officiating in Allen

County, Ohio, having produced to the Judge of the Probate Court of said Allen County, Credentials

his being a Regularly Ordained Minister, of the The Lima Bahai Community Religious Society or Congregation

it is therefore ordered by the Court that a License be issued to the said Mr. Frank Baker, who

hereby Authorized to Solemnize Marriages, within this State, so long as he shall continue a regular Minister in such Society or Congregation.

In Testimony Whereof, I, the undersigned, Judge of the Probate Court of said County, hereunto set my hand and affixed the seal of said Court, at Lima, Ohio,

this 2nd day of April, 19~~2~~ 43

[Signature]

Probate Judge

Minister's Licence

Grand Code No. 11143 2 4

THE STATE OF OHIO

PROBATE COURT

Hamilton

County, ss.



May 25th

I, **U. Benezhbergh**, Just on the 25th day of May

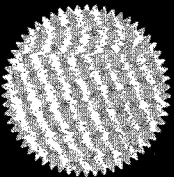
1900, **Lothar W. Benezhbergh**, a Minister of the Gospel, of the **Evangelical** Church of the Spiritual Assembly of the **Evangelical** Ministers of the Gospel, officiating in the **Evangelical** Church of the Spiritual Assembly of the **Evangelical** Ministers of the Gospel, having produced to the Judge of said Court Credentials of his being a Regularly Ordained Minister

of the **Evangelical** Assembly of the **Evangelical** Church of the Spiritual Assembly of the **Evangelical** Ministers of the Gospel, that a License be and is issued to the said **Lothar W. Benezhbergh**, who is hereby Authorized to solemnize Marriages within this State, so long as he shall continue to be a Regularly Ordained Minister of the **Evangelical** Church of the Spiritual Assembly of the **Evangelical** Ministers of the Gospel.

In Testimony Whereof, I have hereunto subscribed my name and caused the seal of said Court to be hereunto affixed, at **Cincinnati**, Ohio, this 25th day of

May, 1900.

By **Frank B. Boehm**, Clerk.



Minister's License, State of Ohio, issued to Lothar W. Schurgast.

60, 1113

MINISTER'S LICENSE
TO SOLEMNIZE MARRIAGES

The State of Ohio, } ss.
CUYAHOGA COUNTY

BE IT REMEMBERED, that on the 27th day of Sept. one thousand nine hundred and forty, three at a Probate Court, held at the PROBATE COURT ROOM, in the City of Cleveland, in said county, by and before NELSON J. BREWER, Judge of said Court, and it appearing to the Court, from the application filed, that REVEREND Mabel S. Perry ^{Chairman} is a regularly ~~ordained~~ licensed Minister of the religious society—congregation commonly called The Cleveland Bahai Assembly of Cleveland, Ohio It is ordered that he and he is hereby AUTHORIZED TO SOLEMNIZE MARRIAGES within the State of Ohio on Licenses granted by the Probate Court of Cuyahoga County, Ohio, and by the Probate Court of any other County in said State in which he shall have had this license recorded, and so long as he continues to be such a Minister. Chairman

WITNESS my hand and the seal of said Probate Court, at the City of Cleveland,

in said County this 27th day of September 1943.



Nelson J. Brewer Probate Judge
Mary L. Bral Deputy Clerk

Minister's License, State of Ohio, issued to Mabel S. Perry.

10-11-1900

تسوية "أخوال الأرحام المتضمنه على" تسمى
الشيعة الإيرانية

بما يلي - دراز و اح .

قد كتب الله عليكم الفتح اليوم ان تجازوا من الاثني عشر والذين اثنى بواحد
من الاله استرحتم نعمة ونسبا كذلك الامر من ثم اوصى بالحد
مؤثرا بقره يا قوم ليظهر حكم من يترك بين يديه من دنا من امرى شيكم احدافه
لا تسلم شيئا . (آية ۱۴۵ - ۱۴۷ من الكتاب الانبياء)

انه قد حده في البيان بوجه الترتيب ان لا اربط الصفة والارواح
واحد الامام لانه عظمة باذن الابن بعدها لئلا تقع بينهم الضيقه
والجفاء . ولا يبه تاريخه غري و كذلك الامر على

(انفس ايه ۱۵۱)

باذنه اربابا - عقدا از دلج مشروط است بوفاء عي زرع و زوجه كه بعدد بطن رسیده باشند و اذن
و احازيه رو طارها بها بيش از اخري ط زرع و زوجه و بدو در زن و ويند و اذن زوجه
هر شتر بقره راضى جا تنصيف از دلج صورت ميگيرد . (۱)

(ماه دوم) - احسانه از دلج وقت انجام ميگيرد كه زن بواسطه علالت يا بركه
(تا كل الله راغون) در حال زوجه و حاضرين طرف ايجاب و اق شوند و زوجه بواسطه
علالت يا بركه (تا كل الله راغون) در حال كل زن و حضاير قبول خود را اظهار
سايه . (۲)

(ماه سوم) - شرط صحت عقد اينستكه در حضور دو شاهد عادل واقع شوند و شاهد
عادل عبارت از حضره ما لست كه سن شيرت داشته باشد از هر جنس بوده بقطر (۳)
(ماه چهارم) - تعداد زنيات جائز نيست و بر هر فرد بياش واجب كه بيك زوجه
اكتفا سايه . (۴)

۱- ۳- ۴ كل شيवाल و جواب (۴) بوجه حضرت ربي امير الله و در ركاب نيلد در حديث
تعداد زنيات مشروط بشروط فقال استماع

موان از دلج

قد حوت عليكم از دلج اياكم

(انفس ايه ۱۴۸)

(صورت زن يه در موجب حليلت سا بوزاريا نيست)

مكاتبه

تاريخ در امر از دلج مخصوص بجهت دل صويت

يه در صحن و مشور است . (۱)

كه عقد جهت شخصيه با دلج حرامست و از فتنكم خطبه

سايه ناطقه داشته باشد . (۲)

چه در د ختر سن ۱۵ سالگيست . (۳)

اعضاير از زمان حواست و مركزه ميگيرد بصل خود

ت حليم سايه . (۴)

اين از دلج نيست و بنا بر اين از دلج با نير بياش

جواب (۵) از تعيين حضرت ربي امير الله

Text in Persian of the Outline of Bahá'í
Personal Status submitted for recognition
by the National Spiritual Assembly of t

لا یحقق الصبر الا بالامهال قد ورد للمسنن تسعة عشر مثالا

من الامهال امهال الخبز واللوز من اللبنة ومن اراد التهادة فمعه طيه

ان یحارز من خمسة وتسعين مثالا كذلك فان الامر بالمسنن

مستورا وانما یحقق بالدرجة الا ولین خیر له فی الکتابه یعنی

من یحاره به سیاح السموات والارضه فان الله علی کل شیء قدیر

(انسانی به ۱۵۲ و ۱۵۳)

(ماده مهم) - از ذراع و فسی تحقیق میاید که ذوق سیر بزرگه تسلیم میاید و مقدار آن بجزوه

مثال مثلا در شهر است و میاید از ۱۵ مثال چهار ساعت و دویزه از بوزده هالی ۱۵

مثال بقره است .

(ماده یازدهم) - مساط اعتبار در تعیین سیر (مثلا و یا بقره) محل جدول توجه است

و هرگاه محل جدول را تغییر دهد مساط حسابی که در اینجا استوار و مستقیم میاید . (۱)

(ماده دوازدهم) - هرگاه در بوقه از ذوق بکارت توجه شرط میاید و بعد

خلاصان کف میاید ذوق میاید سیر و مسافر از ذوق را پس بگیرد و ذوق ستر و کف بهتر

است . (۲)

(ماده سیزدهم) - هرگاه بعد از عقد و مسافر از ذوق خلاصی بقی میاید ذوق حق استواران سیر

را ندارد . (۳)

(۳-۲-۱) کتاب طباق و جواب

ان الله احب الیوم والایق وایحی الفیصل والطلاق ما نزیه یا نوح یا نوح

والرحان لغوی میفین من فی الاکان ویا یفین هو المصل الطیب و-

کان الله علی ۱۲۵ اول شیبیا (افسایه ۱۱۴)

وان حدث بیها که روزه او که نرسد ان بطنیا و له ان یسر سعة کله

لعل شیخی بیها راحة السجدة وان کلت ویا اناحت الایا ۱۲۵ من فی الخلاق

انه کان جن کل جمعی حکما قد ساءم الله ما علم یعد طللت تلاطه بغلا

منجده واکتویا من الشاکرین فی لرح کان من ثم الامر مستورا واندی -

طلق له الاختار فی الرجوع بعد اتفقاه کل شهر بالصبوة وارضاه عالم -

ستخمین و ۱۱۱۱ استخمیت تحقیق الفیصل یومل اخبر نفس الاموال یعد امر

(افسایه ۱۵۸ و ۱۶۰)

سین

(ماده نازدهم) طلاق بیخ و جایز نیست مگر در موارد اضطرار و با جاری و انیم باید

یا اختار و اجازة سهل رومانی برون باشد و باید تفریق قبل از وقوع طلاق مدت یکسال

تمام در حال اضطرار و تریس باشد . (۱)

(ماده هفتم) - حق طلاق و تفرقای جدا می بیخ ماده نوزدهم بیخ نیست -

بلکه زوجه نیز همان حق را دارد (۲)

(ماده هیجدهم) - هرگاه بین زوجین پیش از وقوع عقد ازین وجه امری حادث شود که متمسک

بیخلاق گردن ولی حیوان اختار حاصل نشده باشد در اینصورت یکسال تریس برای زوجین

لام نیست . (۳)

(ماده نوزدهم) - مدت ایام اضطرار از ابتدای جدائی محسب بود و یوتوان پیش از مدت-

شهرت یا در نازده عادل امت . (۱)

(ماده بیستم) - هرگاه مدت یکسال اضطرار پایان رسد و املت تجدید زوجیت حاصل

نشود طلاق بیخود است اجزاء گرفته و مسطح بادن و اجازة نوح نیست و بزبان زوجه نیز

(۱)

زوجین می توانند در صورتیکه از بیخ یا تخمین

اجزاء هر ماهی مجدد رجوع از بیخ نمایند

در د تریس که بر حسب طایف سهل رومانی

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در خبرنامه گفته باشد بین پسران توزیع میگردد . (۳)

(ماده ۵۰۰ مجمل و هشتم) - البسه غیر مستعمله زوجه شوهره و زینت آلات زن جزو تزکیه او محسوب میشود که تا یک گردن بپوشد بشرط همو به غیر رسم با و را گذار نبود

است و الا جزو اموال زن محسوب است . (۴)

(ماده ۵۰۱ جهات زشم) حقوق الله از هر صد مثال طلا یا معادل آن بزره مثال میباشد و خانه مسکنه از حقوق معاضت و حقوق الله بجزیت پس از الله اولاً حتماً تعیین و اجست

و حقوق الله فقط یکبار از هر مالی تا سه پلین (۵)

(ماده ۵۰۲ پنجاهم) - بیت باید در بطور یا سنگ قیچی یا چوب حکم لطیف و نر شود و در انگشت بیت یا نعل انگشتری که این بیان چارک : "ندیدند من الله و رحمت الله" - منقلاً من طه سوره و مستقلاً با سه اربع من الرحیم " در آن متفوز باشد باید گذاشته شود

اسد از کتب سوال و جواب - از ایلوح و سایر حضریه الجبا

ن بپردازند آنها بیضا الممدل و بیضی غیره القیوس
 ۱۰ یا ۱۰۰ سوز برون آتیم بدخون مسخرالله الملی
 یعنی قسم آن یکبار ۱۰۰۰ الرخص بین الاطفال
 کما و بنا بر اولی فی مصالح الصلاه لوجه الله کل
 ما هو لالحار کذلک حکم رکن الامور الانتظار .
 (اذ سنه ۱۱۱)

روی سببیت مرکب از نه پهلایان متخذه ان
 تعیین برای هر مکانی حکم رواجی است که بر
 تصدق میشود و بیت الممدل عموم باصفا بضم
 عمل آن بر حسب وصیت حضرت عبید الجباه حضرت
 و شایان بهایان عالم و سین و مسر فو مشو مشکلات
 تشییع و تعیین گنیه حکم غیر مخصوصه در کتب و
 بیان و اسوال وضع ماید .

و در ماه تقسیم میشود بحدوداً ۱۰۰۰ زاده و ابتدای
 بیله سال گزیده میشود و ارزشیست که این انتقال
 پیشه قبل از غروب باشد .
 یا نوره سوزتا از بزره سوز است (۱)

THE WORLD ORDER OF BAHÁ'U'LLÁH

WAR DEPARTMENT
OFFICE OF THE QUARTERMASTER GENERAL
WASHINGTON

IN REPLY REFER TO SPQYA 293
McDaniel, A. B.

August 14, 1942

Mr. A. B. McDaniel,
1000 Chandler Building,
Washington, D. C.

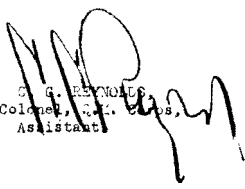
Dear Mr. McDaniel:

Receipt is acknowledged of your letter of August 4th, requesting authority for the use of the Bahá'í symbol on the stones which will mark the graves of the followers of the faith of Bahá'u'llah, who may be killed in this war and buried in military cemeteries or private cemeteries.

The authorized design for the Government headstones of the general type is the Latin Cross for those of Shristian Faith and the Star of David for those of the Hebrew Faith. However, if the emblem of the Bahá'í is desired on any Government headstone to be placed in a Military Cemetery or a Private Cemetery and information to that effect is furnished at the time the decedent is interred in the case of a National Cemetery, or when application is made for a headstone in the case of a Private Cemetery, the space for the emblem on the Government stone will be left blank in order that such emblem may be placed thereon at private expense.

For The Quartermaster General.

Very truly yours,


S. G. REYNOLDS,
Colonel, U. S. Army,
Assistant



Text of Letter from the United States War Department granting permission to use the Bahá'í emblem of the Greatest Name on Bahá'í Graves.

(صفحة ٢٠١ «صحف القاهرة»)

الموضوع قطعة الارض بجدة البساتين قسم مصر القديمة
التي خصصت لمدفن موتى طائفة البهائيين

وتاريخ من تاريخ سنة ١٩٤٠

وزارة الصحة العمومية

تفتيش صحة مدينة القاهرة

صادر من المسائل الصحية

القاهرة في ١١/٤ - سنة ١٩٤٠

رقم

عدد المرات

١٧٤٤٤
٥-٧

حضرة المحترم رئيس المحفل البهائي ص. ل. ح. ٩ شارع داروق في القاهرة
بشارع عينه الكورة رقم ٩ شارع داروق بالقاهرة
اياء الى الطلب المؤرخ ٢٦ اكتوبر سنة ١٩٤٠ المقدم
من حضرتكم للتفتيش الذي فيه تلتسون تسليمكم قطعة الارض
بجدة البساتين قسم مصر القديمة التي خصصت لمدفن موتى
طائفة البهائيين - نفيدكم بان قطعة الارض المذكورة قد استلمتها
وزارة الصحة من املاك الحكومة لتخصيصها لمدفن البهائيين
وانه يمكنهم من الآن ايجالها بمقابرهم ،
وتفضلوا بقبول تحياتنا ...

مفتش صحة مدينة

القاهرة
عبد

٣ اكتوبر ١٩٤٠

Text of Letter from the Egyptian Ministry of Health, Allotting a Burial Ground for the Baha'i Community of Cairo.

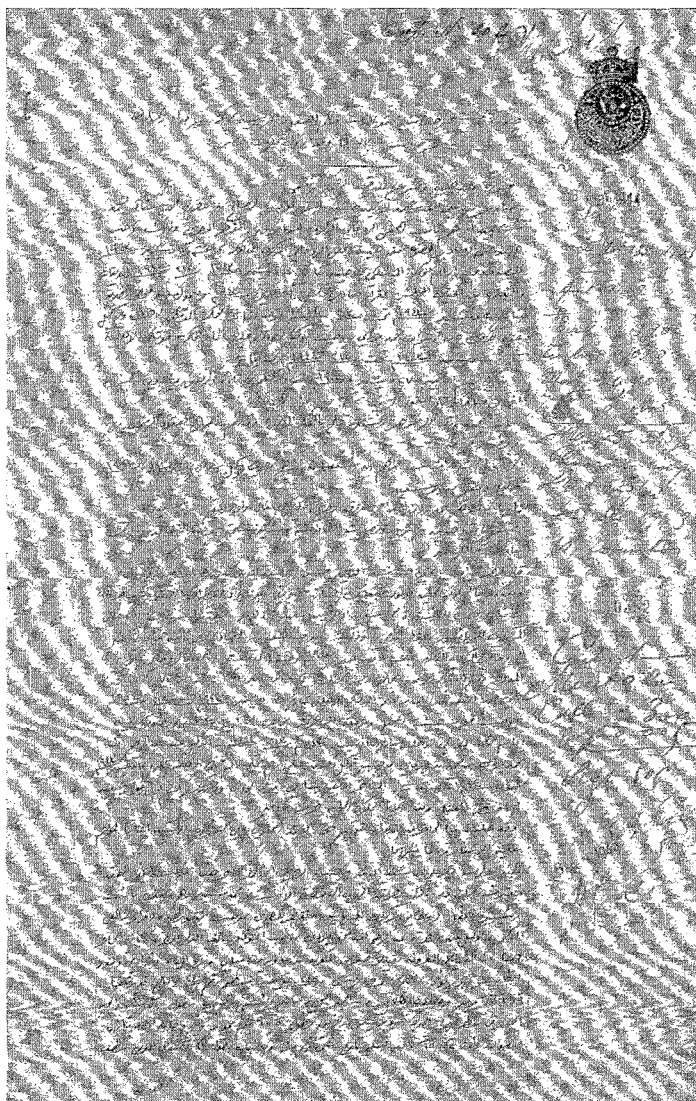
This section of the document contains several lines of handwritten Persian text. The script is dense and cursive, typical of the era. It appears to be a formal or official document, possibly a petition or a report, given the context of the caption. The text is arranged in vertical columns, reading from right to left.

This section continues the handwritten text from the previous section. It features similar dense, cursive Persian script. The lines are closely spaced, and the overall appearance is that of a continuous narrative or a detailed account of events.

This section shows another portion of the handwritten document. It includes some lines that are more widely spaced, possibly indicating a change in the tone or subject of the text. The script remains consistent with the other sections, showing a high level of literacy and formal writing.

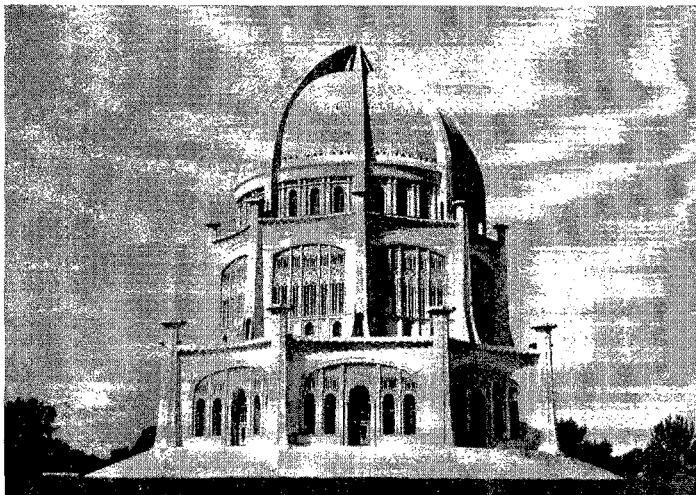
This section concludes the visible portion of the handwritten document. The text is dense and fills the right side of the page. The overall impression is one of a well-organized and detailed written record.

Facsimile of Document Related to the Formation of the First Bahá'í Association Established in Persia, 1319 A.H.

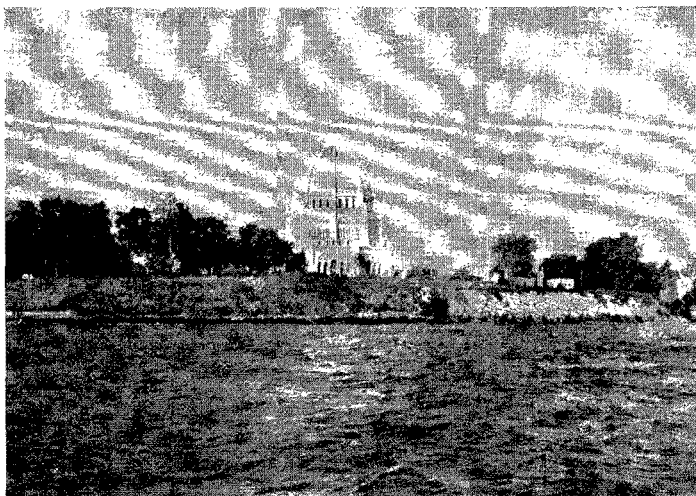


Trust Deed by which Villa Safwan at Port-Fouad was conveyed to the property of the National Spiritual Assembly of the Bahá'is of Egypt on December 27th, 1943.

Handwritten text in Arabic script, likely a manuscript or a page from a book. The text is densely packed and covers most of the page. There are several horizontal lines that appear to be section dividers or paragraph breaks. The handwriting is in a traditional style, and the ink is dark on a light background. The page is numbered 479 in the top right corner.



The Completed Exterior of the Eirst Mashriqu'l Adhkar of the Western World.



A View of the Temple from Lake Michigan.

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-ADHKAR

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 Baha'í brother, Ziaoulláh Asgartadeh, 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 Baha'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 Baha'u'lláh in that land.

I need not stress at this moment the high hopes which so startling a display of unsparing 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 prac-

ticability 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 will to a very large extent depend upon the range and variety of the contributing believers, as well as upon the nature and degree of self-abnegation which their unsolicited offerings will entail. Moreover, we should, I feel, regard it as an axiom and guiding principle of Bahá'í administration that in the conduct of every specific Bahá'í activity, as different from undertakings of a humanitarian, philanthropic, or charitable character, which may in future be 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 Bahí'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 Bahí'n'llih. 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 Bahí'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 Bahí'í treasury as minister to the needs of the world at large, and those that are specifically designed to promote the direct interests of the Faith itself. From this apparent divorce between Bahá'í and humanitarian activities it must not, however be inferred that the animating purpose of the Faith of Bahá'u'lláh stands at variance with the aims and objects of the humanitarian and philanthropic institutions of the day. Nay, it should be realized by every judicious promoter of the Faith that at such an early stage in the evolution and crystallization of the Cause such discriminating and precautionary measures are inevitable and even necessary if the nascent institutions of the Faith are to emerge triumphant and unimpaired from the present welter of confused and often conflicting interests with which they are surrounded. This note of warning may not be thought inappropriate at a time when, inflamed by

a consuming passion to witness the early completion of the Mashriqu'l-Adhkár, we may not only be apt to acquiesce in the desire of those who, as yet uninitiated into the Cause, are willing to lend financial assistance to its institutions, but may even feel inclined to solicit from them such aid as it is in their power to render. Ours surely is the paramount duty so to acquit ourselves in the discharge of our most sacred task that in the days to come neither the tongue of the slanderer nor the pen of the malevolent may dare to insinuate that so beautiful, 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 Bahí'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 wren 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 *Kitáb-i-Aqdas*. It should not be inferred, however, from this general statement that the interior of the central Edifice itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, syna-

gogues, 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 Bahá'u'lláh the source whence this celestial light proceeds, they will irresistibly feel attracted to seek the shelter of His House, and congregate therein, unhampered by ceremonials and unfettered by creed, to render homage to the one true God, the Essence and Orb of eternal Truth, and to exalt and magnify the name of His Messengers and Prophets Who, from time immemorial even unto our day, have, under divers circumstances and in varying measure, mirrored

forth to a dark and wayward world the light of heavenly Guidance.

But however inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Baha'i community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Baha'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 Baha'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.

Dearly-beloved friends! May we not as the trustees of so priceless a heritage, arise to fulfill our high destiny?

Haifa, Palestine.

October 23, 1929.

THE BAHÁ'Í TEMPLE, HOUSE OF WORSHIP OF A WORLD FAITH

BY HORACE HOLLEY

THE completion of the exterior ornamentation of the Bahá'í House of Worship discloses a physical edifice impressive in size, striking in architecture, and superb in its clear white surface carved to the pattern of symbolic design.

In appearance the structure suggests to the western mind an oriental influence. To the easterner it conveys the effect of occidental tradition. The Bahá'í Temple blends and harmonizes, without artificial effort, many of the creative elements which char-

acterize the historical cultures of mankind. What is familiar acquires new significance by association with what has been remote and strange. The essential spirit of this edifice is too universal to be confined within the form and mold of any race or creed.

Here the utilitarian function of structure has become esthetically fulfilled in the achievement of a means suitable for unified worship of the one true God. A sense of the living cosmos attaches to the building, as if the architect had striven, with physical mate-

rial, to encompass a holy place, and had learned measure and proportion, height and depth, stillness and motion, by observation of the flight of suns and stars through the heavenly world. Outwardly the House of Worship reflects a passionate, yet reverent spiritual reality, embodying a fullness of welcome, a certitude of truth, and an integrity of peace which the soul of religion contains before faith is darkened by doctrine and narrowed by creed.

FEATURES OF ITS DESIGN

Certain important elements of design in harmonious relationship compose the dynamic nature of the unity which this kingly jewel of temples exemplifies.

The edifice rests upon a great platform, circular in shape, surrounded by eighteen ascending steps. From this foundation rises a nine-sided architectural unit, the main story, 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. This main story becomes, in its turn, a platform supporting the gallery, the clerestory and the dome. The gallery unit, likewise nine-sided, sets back from the circumference of 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 do not coincide vertically with the nine pylons below. They rise at points midway between the lower pylons, and their coincidence is with the perpendicular lines formed by the nine ribs which spring from the base of the clerestory to meet above the top of the dome. Clerestory and dome, set back from the outer line of the gallery, form circles and not nonagons, their circumference being divided into nine convex arcs by the ribs. The dome itself is a hemisphere, but the great ribs meeting above it transform the effect of finality and resignation emanating from domed structures into the upward thrust of aspiration fulfilled in answered prayer.

In the solution of the unique problem set for him in designing this house of worship of a world faith, the architect has been less the conventional draftsman than the sculptor. One feels that his material has not been

arranged by thought but subdued by will. He has wrestled with titans of atheism and anarchy; he has struggled through jungles of materialism. It is in the essence of spiritual victory that he achieved this structure of massive weight, immovable power, patterned motion and soaring altitude, to provide a shrine for the mention of God.

Having designed the structure, the architect then proceeded to treat each wall as if it were a facet for the transmission of radiant light from the sun to the interior, and from illumination inside the temple to the world at night. The outer surface is, in reality, a series of patterned windows, for the physical function of wall has been transferred to pylon, tower, rib and column. These elements carry the weight. The surface between these elements can therefore become a medium for light and not its interference. This intention has been realized through the development of architectural concrete, a process by which in plastic condition a mixture of white quartz and cement has been poured into molds made from hand-carved models, emerging as units of a surface hard and enduring as granite, clear in texture, and bearing a design delicate as lace.

SYMBOL OF A NEW ERA

The Bahá'í Temple at Wilmette, Illinois, has not arisen as the meeting place of a local congregation. It is the central shrine and house of worship of the followers of Bahá'u'lláh in North America. In the western world, this edifice is the first public expression made by the believers of the creative energy and spiritual aims of the Faith of Bahá'u'lláh. Its construction, however, has been made possible by the contributions given by Bahá'ís of Europe, Asia and Africa, Australia and New Zealand, as well as of the United States, Canada, and South America. The undertaking has been a world project when one realizes that the Bahá'í community of East and West is representative, in the racial and religious background of its members, of the diverse families of mankind. The period of time covered by the undertaking, from the original intention to the completion of the structure and its exterior decoration, has been about forty years.

During this period of time the nature of man's collective life has been transformed. The authority and control of ancient religion over human destiny has failed. Royal and imperial thrones have toppled to the dust. Aggressive social philosophies, nurtured in class conflict intensified by the industrial revolution, have become the creed and hope of millions of men. National sovereignty, the particular spiritual achievement of the old era, the most potent instrument for internal order yet created, has encountered the world spirit of the new cycle, refusing so far to subdue itself to the higher sovereignty of truth. Under the impact of two international wars, a major depression and many domestic upheavals, the claim to self-sufficient power and independent policy has jeopardized the very life of mankind. The Bahá'í House of Worship, built by those who knew the destiny of these years as clearly foretold in the Bahá'í sacred writings, has reflected the spirit of the new era arising amidst the agony of the old.

FOR THE HEALING OF ALL THE WORLD

The nine selected utterances of Bahá'u'lláh carved above the entrances of the Temple reveal its fundamental meaning in the life of our age:—

"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."

"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."

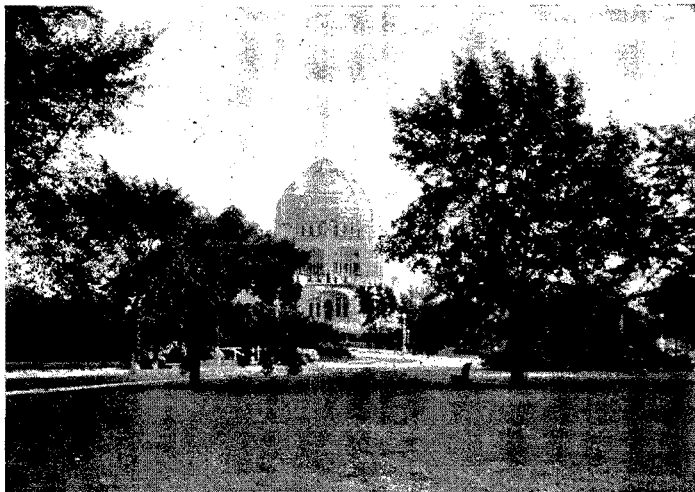
The Bahá'í Temple expresses the renewal of religion. It realizes a faith which relates the soul to a universal, a revealed and a divine truth wherein all human beings, of

whatever race, class or creed, can meet and share the true equality emanating from their common dependence upon God. It serves a teaching which goes beyond all the social philosophies to make possible a world order capable not only of coordinating and guiding economic effort but also of safeguarding and fostering the highest qualities of man. Bahá'u'lláh declared the oneness of mankind, a spiritual creation inaugurating the universal era of knowledge, justice and peace which ancient Prophets foretold and promised the people would come.

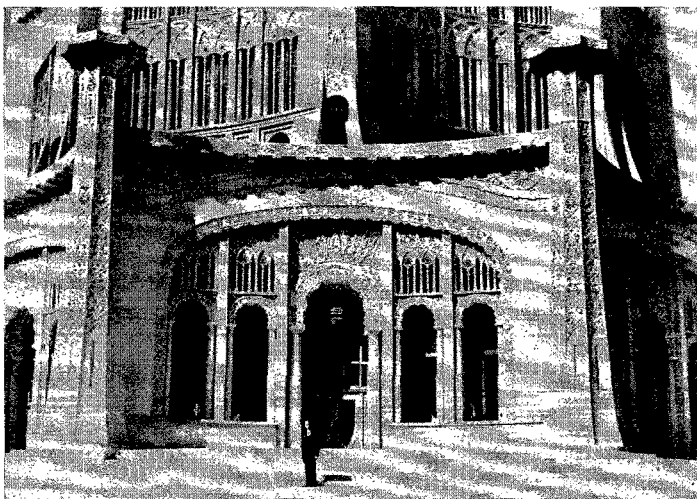
"There can be no doubt whatever that the peoples of the world," He has written, "of whatever race or religion, derive their inspiration from one heavenly Source and are the subjects of one God." The theme unfolds in these clear, majestic truths:—"The utterance of God is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another in the utmost love and harmony. . . . So powerful is the light of unity that it can illuminate the whole earth!" "The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established. This unity can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded." It sweeps to its fulfillment in this passage taken from Bahá'u'lláh's message written to Queen Victoria of England from His prison in 'Akká, Palestine, more than seventy years ago: "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."

THE REAL TEMPLE IS THE WORD

'Abdu'l-Bahá, eldest son of Bahá'u'lláh, and Center of His Covenant, traveled in America during 1912, proclaiming the Bahá'í teachings and promulgating the principles of universal peace. On one occasion He addressed a national gathering of Bahá'ís held at Chicago in the interests of this Temple. "Among the institutes of the Holy Books," 'Abdu'l-Bahá said, "is that of the foundation of places of worship. That is to say, an edifice or temple is to be built in order that humanity might find a place of meeting,



A Glimpse of the "Mother Temple of the West," Seen Through the Trees.



One of the Nine Great Doors of the Temple Open to People of Every Race, Class and Creed.

and this is to be conducive to unity and fellowship among them. The real temple is the very Word of God; for to it all humanity must turn and it is the center of unity for all mankind. It is the collective center, the cause of accord and communion of hearts, the sign of the solidarity of the human race, the source of life eternal. Temples are the symbols of the divine uniting force, so that when the people gather there in the House of God they may recall the fact that the law has been revealed for them and that the law is to unite them. They will realize that just as this temple was founded for the unification of mankind, the law preceding and creating it came forth in the manifest Word. . . . That is why His Holiness Bahá'u'lláh has commanded that a place of worship be built for all the religionists of the world; that all religions, races and sects may come together within its universal shelter; that the proclamation of the oneness of mankind shall go forth from its open courts of holiness; the announcement that humanity is the servant of God and that all are submerged in the ocean of His mercy. It is the Mashriqu'l-Adhkár.¹

"The world of existence may be likened to this Temple and place of worship; for just as the external world is a place where the people of all races and colors, varying faiths, denominations and conditions come together, —just as they are submerged in the same sea of divine favors, so likewise all may meet under the dome of the Mashriqu'l-Adhkár and adore the one God in the same spirit of truth; for the ages of darkness have passed away and the century of light has come."

For many persons universality in religion has been difficult to grasp. Its essential simplicity has proved elusive. They consider that elaborate complication is required, as if universality were obtained by adding together all things that are not universal. Thus the view arose at one time that the Bahá'í House of Worship when completed would house the shrines and invite the ceremonies and worship of diverse sects and creeds, arguing that tolerance of differences represents the final and utmost victory of divine truth on earth. The Bahá'í Faith,

having no professional clergy, no ritualistic service, but maintaining that one's life itself is one's practice of faith, preserves the universality which came into being by divine creation in the Revelation of Bahá'u'lláh unadulterated by sectarian influence. The Bahá'í recognizes the sublime truth that revealed religions are fulfilled, not by the perpetuation of creeds and sects, but by transformation into the later and larger Revelation.

UNIVERSALITY OF WORSHIP

The Guardian of the Faith, Shoghi Effendi, has plainly set forth the nature of the Bahá'í House of Worship in this passage of a letter addressed to the American Bahá'is in 1929:—

"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. . . . 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, synagogue, 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 formulae 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. . . . The central House of Baha'i 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

¹ Persian word meaning "Source of the mention of God."

willing worshipers 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, can not at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human intellect and wisdom can succeed in dissipating. And thus having recognized in Bahá'u'lláh the source whence this celestial light proceeds, they will irresistibly feel attracted to seek the shelter of His House, and congregate therein, unhindered by ceremonials and unfettered by creeds, to render homage to the one true God, the Essence and Orb of eternal Truth, and to exalt and magnify the name of His Messengers and Prophets Who, from time immemorial even unto our day, have, under divers circumstances and in varying measure, mirrored forth to a dark and wayward world the light of heavenly Guidance."

FACILITIES FOR SOCIAL SERVICE

In the foregoing explanation the Guardian of the Bahá'í Faith refers to a number of institutions of social service which will be associated with the completed House of Worship. In the Mashriqu'l-Adhkár the modern world has been given an embodiment of spiritual truth in its maturity and power. The Bahí House of Worship is to have a direct relation to a number of other buildings which are to be constructed in accordance with the directions clearly set forth by 'Abdu'l-Bahá:—

"The Mashriqu'l-Adhkár must have nine sides, doors, fountains, paths, gateways, columns and gardens, with the ground floor, galleries and domes, and in design and construction it must be beautiful. The mystery

of the edifice is great and can not be unveiled yet, but its erection is the most important undertaking of this Day.

"The Mashriqu'l-Adhkár has important accessories, which are accounted of the basic foundations. These are, school for orphan children, hospital and dispensary for the poor, home for the incapacitated, college for higher scientific education, and hospice. . . . When these institutions . . . are built, the doors will be opened to all the nations and religions. There will be absolutely no line of demarcation drawn. Its charities will be dispensed irrespective of color and race. Its gates will be flung wide open to mankind; prejudice towards none, love for all. The central building will be devoted to the purpose of prayer and worship. Thus . . . religion will become harmonized with science, and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity."

This is the new, the universal concept of religion which Bahá'u'lláh has revealed today: the source of faith is the Prophet, the Manifestation of God, not the man-made creed, doctrine, rite, ceremony or church, for the will and the love of God are conveyed to humanity in each age by His chosen and inspired Messenger; and the expression of faith is in direct service to human needs, sacrifice for the sake of world peace, and consecration to the cause of the oneness of mankind. Belief in a sectarian creed, and spiritual acceptance of only the fellow members of one's own sect, with indifference for the needs and rights of the souls of all others, no longer meet the needs of a world perishing for lack of unity, and are not accepted as real faith by Bahá'u'lláh.

The Bahí House of Warship, in this larger ultimate meaning, discloses the coming of the universal truth able to connect, and unify, the world's agencies for religion and its agencies for humanitarian service, now dissociated and incapable of healing human ills. It joins them as one spirit permeating one body. Without the body, the spirit of religion has no power to act; without the spirit, the body is lifeless. The Bahá'í teachings condemn passive worship on the one hand, and action without: spiritual guidance on the other.

THE DOOR OF HOPE

The Bahá'í teachings create a religious society in which all human relations are transformed from social to spiritual problems.

The social problems of the age are predominantly political and economic. They are problems because human society is divided into nations each of which claims to be an end and a law unto itself, and into classes each of which has raised an economic theory to the level of a sovereign and exclusive principle. Nationality has become a condition which overrides the fundamental humanity of all the peoples concerned, asserting the superiority of political considerations over ethical and moral needs. Similarly, economic groups uphold and promote social systems without regard to the quality of human relationships experienced in relation to religion. But when human relationships are held to be political or social problems they are removed from the realm in which rational will can operate under the guidance of divine law. Only spiritual problems can be solved, for only those issues submitted to revealed truth are brought into the arena of unity. In essence, the fatal disruption of international relations arising from war and revolution is the visible sign that the instigator of strife seized a political instrument to express an action contravening spiritual truth and law. Outside that truth and law there is no solution. The result of violent onslaught is eventual ruin.

That is why, when faith weakens and conscience grows blind, the world falls into strife and confusion; for the instigator of violence does not bear the entire responsibility of the war. He could not hope to precipitate overturn for power and profit unless the moral force of the rest of the world was indifferent or divided. At such times, when the way is darkened, the Prophet returns to mankind, renewing the law and extending the dominion of truth. Those who still believe that the world can endure the present war, and attain lasting world order, security and peace, without the unity of conscience produced by mutual faith, fall behind the march of destiny together with those who protest that no social form greater than the nation is needed to safeguard vital interests of the race through-

out future time. Spiritual and social evolution have characterized the whole course of human history to this hour. Whoever denies the possibility of one organic religion and one organic social order for humanity, denies the movement of life itself and places his own limitations upon the will of God. For the man of true faith, however, it is enough to recall the ancient prayer which invoked the victory of the divine will on earth as in heaven.

No one can close the door of hope which 'Abdu'l-Bahá flung open in these words addressed to a public audience in America during 1912:—

"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 re-constituted, reorganized. The world of thought has been regenerated.

"Will the despotism of former governments answer the call for freedom which has risen from the heart of humanity in this cycle of illumination? It is evident that no vital results are now forthcoming from the customs, institutions and standpoints of the past. 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?

"From the seed of reality, religion has grown into a tree which has ynt 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."

THE MISSION OF PEACE

The final meaning associated with the Bahá'í Temple bears upon the means of attaining world order and universal peace. The location of the House of Worship in the central heart of North America is not less important than its architectural design.

The coming of 'Abdu'l-Bahá to America in 1912 represented the working out of His clear vision of the events and conditions which were to culminate in the establishment of peace on earth. In the process of attainment, North America has been endowed by destiny with the sublime mission of leadership among the nations. On many occasions, and in weighty words, 'Abdu'l-Bahí explained this mission to the American people. The present world outlook, and the constructive vision, of America proceeds, directly and indirectly, from the truths which He expounded in daily meetings and interviews held for nine months in 1912. He addressed large audiences in churches of many denominations, in synagogues, universities, liberal clubs and peace societies. In these talks He created the program and policy which leading individuals and institutions have taken over and are now promoting without full realization of its spiritual source.

The Bahá'í House of Worship preserves the vital truth which 'Abdu'l-Bahá conveyed as the most important element of His message, but which has been neglected by a generation which came to believe that public policy, if good and helpful, will prevail by its own impetus. What 'Abdu'l-Bahá pointed out as the essential condition is the power of the Holy Spirit flowing through the Manifestation. The Mashriqu'l-Adhkár is the monument raised by the Bahh'is to Bahá'u'lláh, and not merely a public testimonial to a system of liberal truths.

"The body of the human world," 'Abdu'l-Bahí declared, "is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the Most Great Peace. Its illumination and quickening is love. Its happiness the attainment of spiritual perfections. It is My wish and hope that in the bounties and favors of the Blessed Perfection (i.e., Bahá'u'lláh) we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the Most Great Peace of divine intention shall be established upon the foundations of the unity of the world of men with God. May the love of God be spread from this city, from this meeting, to all the surrounding countries. Nay, may America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capabilities greater and more wonderful than other nations."

A Temple which is not only the symbol but also a proof of so many spiritual truths is more than an architectural landmark. The Bahh'is hope that it will lead a host of seekers to investigate the teachings of Bahá'u'lláh.

THE BAHÁ'Í TEMPLE AND THE DEVELOPMENT OF THE FAITH IN AMERICA

BY CARL SCHEFLER

STEP by step with the process of raising this universal House of Worship there has gone forward also the development of the Bahá'í community of North America. The period of about forty years during

which the material structure has been raised witnessed a corresponding increase in the number of believers and in their unification within a new spiritual order. The first group of American Bahá'is centered in Chicago,

and in their activity and devotion the idea of constructing a great Temple was born. Similar groups began to form in New York, Washington, Kenosha and other cities, and the Temple project formed a powerful bond between them. From those early and primitive conditions of faith, when the followers of Bahá'u'lláh had little Bahá'í literature and no experience of the working of the new spirit through a community of believers for universal ends, to the present time, when the Bahí'i community of North America has representation in hundreds of cities and has sent its teachers out to all parts of the world, a tremendous spiritual evolution has taken place. The centering of thought, devotion and financial offering upon the great ideal of the Mashriqu'l-Adhkár has been the formative element, the means chosen by 'Abdu'l-Bahá Himself to bring the Bahá'ís to maturity throughout this continent.

The great significance, at this time of world chaos, of the establishment of a World Religion which in the last century has had its impact on oriental countries and now has gained a following strong enough to accomplish the task of erecting so beautiful and costly a structure to symbolize its Faith, cannot be overestimated.

The building must be regarded as a symbol of the power of the teachings of Bahá'u'lláh. It stands for the universal teachings which He proclaimed to the world and it represents, so his followers firmly believe, the renewal of true religion in the Western hemisphere.

In the Book of Laws written by Bahá'u'lláh there appears the following exhortation: "O concourse of creation! O people! Construct edifices in the most beautiful fashion possible, in every city, in every land, in the name of the Lord of Religion. Adorn them with that which besemeth them. Then commemorate the Lord, the Merciful, the Clement, in spirit and in fragrance."

The Baha'ís, because of this exhortation, envision the erection of similar structures everywhere. The first one was built in 'Ishqábád, Russia, and it was a letter from the Bahá'ís of that city to the followers of the Faith in Chicago that moved those pioneers of the religion to arise in a similar enterprise for their city.

HISTORY AND DEVELOPMENT OF THE PROJECT

No fair estimate of the progress of this work, which in itself was fraught with exceedingly great difficulties, can be made without relating its unfoldment to the establishment and progress in this country, of the Faith itself.

The Cause was first mentioned here in 1893 at the Congress of Religions held in connection with the Columbian Exposition. There Dr. Jessup, President of the American College at Beirut, Syria, spoke at length about the remarkable life and teachings of the two great personages who were held by the Turkish Government as political exiles from Persia in the fortress of 'Akká. This address, describing the universal aspect of the Cause of Bahá'u'lláh, cannot properly be linked to the actual establishment of the Faith in America, except in so far as it awakened interest and awareness to prompt the search that finally made contact with more direct sources of knowledge.

In 1897 a party led by Mrs. Phoebe I-least made a visit to the prison city and gradually an intimate contact with 'Abdu'l-Bahá was established and a fairly comprehensive knowledge of the teachings had been carried over the country by correspondence and through pilgrims who traveled from this country, as well as teachers who came from the Orient at the behest of 'Abdu'l-Bahá.

It was, then, in 1902 that we received the letter from the Persian Bahá'ís who resided in 'Ishqábád.

The number of Bahá'ís in America at that time was exceedingly small, and they were spread over a wide area, yet they had established an embryo organization patterned as closely as possible after the plan outlined in the Writings of the Faith. The governing board of the Bahá'ís of Chicago, then known as the "House of Spirituality," appealed to 'Abdu'l-Bahá for permission to erect a House of Worship in Chicago. His reply, written in 'Akká, June 7, 1903, gave permission for the undertaking in the following words: "O ye who are attracted! O ye who are firm! O ye who are zealous in the service of the Cause of God and are sacrificers of possessions and lives for the promotion of the Word of God! I perused

your recent letter . . . and my heart was filled with joy through its beautiful meanings and its eloquent contents. Truly they were suggested by the breaths of confirmation from the Glorious Lord.

"O friends of 'Abdu'l-Bahá and His co-sharers and partners in the servitude of the Lord of Hosts! Verily the greatest affair and the most important matter today is to establish a *Mashriqu'l-Adhkár* and to found a Temple from which the voice of praise may rise to the Kingdom of the majestic Lord. Blessings be upon you for having thought to do so and intending to erect such an edifice, advancing all in devoting your wealth in this great purpose and in this splendid work. You will soon see the angels of confirmation following after you and the hosts of reinforcement crowding before you.

"When the *Mashriqu'l-Adhkár* is accomplished, when the lights are emanating therefrom, the righteous ones are presenting themselves therein, the prayers are performed with supplication towards the mysterious Kingdom (of heaven), the voice of glorification is raised to the Lord, the Supreme, then the believers shall rejoice, the hearts shall be dilated and overflow with the love of the All-living and Self-existent (God). The people shall hasten to worship in that heavenly Temple, the fragrances of God will be elevated, the divine teachings will be established in the hearts like the establishment of the Spirit in man; the people will then stand firm in the Cause of your Lord, the Merciful. Praise and greetings be upon you."

The smallness of the numbers of the followers of the Faith in this country at that time made the undertaking a stupendous one. They had then no real understanding of the actual size or character of the structure they were finally destined to erect. The specification that it must be a nine-sided structure was understood but no other significant detail regarding it was known. The development of the architectural form, the final discovery of means and materials that made possible the erection of the building, the selection of the site, all are part of a gradual unfoldment that was constantly guided by 'Abdu'l-Bahá, whose Tablets ad-

ressed to the Bahá'ís in America and in other lands inspired the believers to constant renewals of effort in its behalf.

In the years immediately following the receipt of the letter authorizing the undertaking, the followers of the Faith, in spite of difficulties imposed by the fact that 'Abdu'l-Bahá was a prisoner in 'Akká, were able on occasion to make pilgrimage to visit Him, and these visits by the American Bahá'ís were also important in the development of the work in America.

In 1907, 'Abdu'l-Bahá, speaking to a group of such pilgrims, said that concerning the temple, the *Mashriqu'l-Adhkár* is a very important matter, the most important thing then in America is the building of the Temple. They and their friends must endeavor in this matter. This building will be the cause of the confirmation of the believers. It has a great effect because it is the beginning of the foundation. After centuries it is not so important as it is now, but now it is very important. At first they build the Temple and worship in it and grow. In past times they could not build it so outwardly. This building will be the cause of unity and prosperity of the Cause. The unity comes; from every part the believers will assist. This is a heavenly society and also it will be the cause of strength. The believers will get blessings and bounties. It cannot be compared with the church of former times. They have only to begin, everything will be all right.

When this message was brought back to America a new activity in the *Mashriqu'l-Adhkár* resulted throughout the country and contributions from various Assemblies and individuals were received.

The House of Spirituality of Chicago addressed an invitation to the Bahá'ís in all parts of the country to meet in convention to consider ways and means of furthering the project. Accordingly representatives from various cities gathered together on November 26, 1907. A committee of nine was appointed to represent the convention in the work of the Temple. This action was the first step toward making the Temple project a national Bahá'í undertaking. Various proposed sites for the building were visited and the committee unanimously

agreed that the north shore tract (the present site of the building) was the most desirable.

Actual purchase of the site was begun by the Spiritual Assembly of Chicago. Two out of the fourteen building lots were purchased in the name of the treasurer of the Assembly. The payment, \$2,000.00, was made on April 9, 1908.

On June 19 of that year 'Abdu'l-Bahá addressed a message to the Chicago Bahá'ís directing them to call another convention in the following words: "Ask every spiritual meeting in the other cities to select one and send him, and from these selected ones and from those who are selected from the Chicago meeting, establish a new meeting for the provision of the needs of the Temple. If this be established with perfect fragrance and joy, it will produce great results. In this new meeting, especially for the establishment of the Temple, women are also to be members."

In compliance with this instruction the second Convention was called. It assembled on March 22 and 23, 1909, in the assembly hall of Northwestern University Building, Lake and Dearborn Streets, Chicago. Mr. Thornton Chase, the chairman of the Spiritual Assembly of Chicago, welcomed the delegates and the following message written for that assemblage by 'Abdu'l-Bahá was read:

"HE IS GOD!

"O ye Holy Souls; Sons of the Kingdom!

"The century is great and the age be-longeth to His Majesty, the Merciful, the Clement. The power of confirmation hath moved all beings and the potency of (Divine) help hath made the world of existence active. The Sun of Reality hath dawned from the temperate point and the Star of equatorial line hath shed radiance upon the East and the West.

"Although human souls are mostly heedless and negligent, and the sects, tribes and nations are submerged in the slumber of inadvertence, yet the Divine summons will ere long awaken (them) and the glad-tidings of the Kingdom will soon make the souls attentive.

"In the cycle of His Holiness Christ, a

long time elapsed before the fame of praise and sanctification became world-wide; nevertheless, consider how at length it encircled the globe. But the glorious radiance, like shining twilight, of this Sun of the horizons, in the very inception of its dawn, was wide-spread; therefore, consider what great results will be soon forthcoming and what wondrous signs shall appear. Now is the commencement of organization, hence every affair concerning the Kingdom of God is of paramount importance.

"Among the most important affairs is the founding of the Mashriqu'l-Adhkár, although weak minds may not grasp its importance; nay, perchance, they imagine this (Mashriqu'l-Adhkár) to be a temple like other temples. They may say to themselves: 'Every nation has a hundred thousand gigantic temples; what result have they yielded that now this one Mashriqu'l-Adhkár (is said) to cause the manifestation of signs and prove a source of lights?' But they are ignorant of the fact that the founding of this Mashriqu'l-Adhkár is to be in the inception of the organization of the Kingdom. Therefore it is important and is an expression of the uprising of the Evident Standard, which is waving in the center of that continent, and the results and effects of which will become manifest in the hearts and spirits. No soul will be aware of this mature wisdom save after trial.

"When the Mashriqu'l-Adhkár was founded in 'Ishqábád, its clamor affected all of the cities of the Orient and caused souls to awaken (to the call). Most of the souls who investigated and heard the explanation were attracted to the Kingdom of God.

"Moreover, the accessories of the Mashriqu'l-Adhkár are numerous. Among them are the School for Orphans, the great College for the Higher Arts, Hospital, Home for the Crippled and Hospice. The doors of these places are to be opened to all sects—no differentiations. When these accessories are completed, and by God's help and aid the departments fully systematized, it will be proved that the Mashriqu'l-Adhkár is to human society a great bounty and a great blessing.

"In brief: through the unlimited bounty

of God, I am hopeful that the beloved ones of God in America may be aided and confirmed in founding this mighty and solid foundation and gradually annex thereto its accessories.

"No you who have convened in that center, (coming) from other cities of America with sincere intentions and lofty endeavor, have you proposed to undertake this mighty affair? Know you for certainty that ye will be confirmed by the aids of the Holy Spirit, and that you will render the Kingdom of God a distinguished service, whereby you will become dear in both realms and will shine forth as morning stars from the horizon of the love of God.

"This organization of the Mashriqu'l-Adhkár will be a model for the coming centuries and will hold the station of the mother, and thus later in other cities many Mashriqu'l-Adhkárs will be its offspring.

"O Lord! Make these holy souls dawning points of lights and the manifestations of (Thy) signs. Make every one a leading corner-stone in this great edifice; a pillar of its pillars.

"O God! Although the friends are needy, yet Thou art the Helper, the Supporter, the Rewarder!

"These souls have arisen to serve Thee well and have begun servitude. Confirm them and aid them. Encourage each by promises of Thy Divine favors and make them of the elect.

"Thou art the Mighty, the Powerful, the Able, the Giver, the Shining, the Hearer, the Seer!"

(Signed) 'Ahdu'l-Bahl 'Abbás.

Thirty-nine delegates representing thirty-six cities were present. They appointed committees to arrange for the formation of a permanent national organization of the Temple project. This organization, known as the Bahi'i Temple Unity, formed an Illinois Corporation which carried forward the work of the building and other Bahá'í activities of national import until the establishment of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

The Will and Testament of 'Abdu'l-Bahá, directing the course of Bahi'i evolution

after His death in 1921, gave rise to the present administrative order, for which the believers in East and West had been prepared. By 1927 the National Spiritual Assembly had become able to adopt a constitution and by-laws defining, under the Guardian's advice and instruction, the qualifications of Bahi'i belief and the functions and duties of the elective Bahh'i institutions. This body was given control of all national activities of the American Bahi'i community, and superseded Bahh'i Temple Unity in the exercise of authority. The Temple property, soon afterward, was transferred to Trustees for the benefit of the National Spiritual Assembly, and these Trustees have proceeded with the construction and maintenance of the edifice since that time.

It is interesting to note that the grand total of monies on hand in 1909, including what had been paid for the lots purchased, was \$8,331.00. This then represented the small beginning of the actual building enterprise as well as the administration of the Bahá'í Faith on a national scale in this country.

On July 1, 1909, a contract for the purchase of the remainder of the main tract of land was entered into. The purchase price of the twelve remaining lots was set at \$32,500.00. It was stipulated that \$5,000.00 was to be paid every six months.

At the third Convention, which met April 25 and 26, 1910, the total contributions reported reached \$20,379.95. The money had been received from all parts of the world, from Bahá'ís in India, Persia, Turkey, Syria, Palestine, Russia, Egypt, Germany, France, England, Canada, Mexico, Hawaii, as well as from the tiny isle of Mauretius. Sixty American cities also had representatives enrolled in the enterprise. The following year added \$10,401.19 to the fund.

'ABDU'L-BAHÁ IN AMERICA

In 1912 'Abdu'l-Bahl visited America. Through the Young Turk rebellion in 1908, the long period of imprisonment was ended and on May 1, 1912, He blessed the site of the building with His presence.

That momentous event will forever distinguish this edifice. It stands not only as

the first Mashriqu'l-Adhkár in the western hemisphere; it is the only Bahá'í House of Worship in the world dedicated by 'Abdu'l-Bahá. Not only did He walk upon the grounds but He personally laid a cornerstone as a symbol of His participation in the construction. (This stone now stands embedded in the foundation of the building in the approximate location in which it was placed by the Master.)

These events will therefore make this edifice the greatest shrine in the western Bahh'í world. It already has become a center of attraction to thousands who have traveled from all parts of the world, to see its wondrous beauty and to pray. What the future promises can easily be imagined, for with the unfolding of its inevitable destiny as the greatest shrine of a World Religion in the western hemisphere it is obvious that its present development, lovely as it may be, is only the promise of what is to come. Its inner ornamentation, the environs, the accessory buildings will be built and rebuilt in ever increasing splendor as will be befitting the homage given to it by a grateful humanity.

The fifth annual Convention was blessed by the presence of 'Abdu'l-Bahá. In the course of the year (1912) arrangements were made to purchase the tract of land on the lake shore. This consisted of 293 front feet, running to the water's edge. This tract is now partially occupied by the administrative office of the National Spiritual Assembly. The purchase price of this land was \$17,000.00. The total amount contributed that year was \$7,292.41.

The following year the annual Convention took place in the city of New York. At the end of the year substantial payment was made on the lake shore tract, reducing that indebtedness to \$9,000.00. The contributions for the year 1912-1913 amounted to \$14,206.42.

The Seventh convention (1914), in which the Bahi'is celebrated the Fiftieth Anniversary of the Declaration of Bahá'u'lláh, was made memorable by the report of the completion of the purchase of the land. In seven years the small band of Bahá'is in America and Canada, with the help of Bahi'is in other lands, had collected \$72,-

399.85. \$51,500.00 of this had been used in purchasing the site, the remainder was to start the building fund.

In this total, the amount received from Bahi'is of other countries was \$11,159.71; and in the report made by Mrs. Corinne True, Financial Secretary, we find the following record of countries and cities:

England: St. Ives, Cornwall; Springfield, Broadway; Manchester; London; Sussex, Brighton; Warwick; Clifton, Bristol.

Ireland: Warrington, County Down.

France: Paris; Dinan, Brittany.

Germany: Berlin; Stuttgart; Esslingen; Zuffenhausen.

Italy: Siena; Ravenna; Erba.

European Turkey: Constantinople.

Palestine: 'Akká; Haifa.

Russia: Baku; 'Ishqábád.

Persia: Tíhrán; Isfáhán; Gangelie; Shí-ráz; Yáhromi; Rasht; Kermanshah; Sanstan; Mashhad; Tiflis; Yazd; Arabelli.

India: Rangoon; Bombay; Mandalay.

Egypt: Cairo; Port Said; Alexandria.

South Africa: East Rand; Transvaal; Capetown.

New Zealand: Davenport; Auckland.

Brazil: Sao Paulo.

Canada: Montreal; Brockville; St. John's, N. B.

Islands of the Sea: Isle of Pines; Isle of Mauretius; Hawaiian Islands.

The architectural design of the building was decided upon at the Convention held in New York in 1920. The design prepared by Louis J. Bourgeois of West Englewood, New Jersey, was presented to the Convention in the form of a large plaster model. Other architects submitted plans in the form of both plaster models and drawings. The Bourgeois design which, because of its unique character and exquisite beauty, captured the enthusiastic endorsement of the assembled Bahá'is, was, nevertheless, selected only after it had been endorsed by a group of prominent architects and engineers who were invited to view it in the Convention hall. It was at their suggestion that the Executive Board of the Bahh'í Temple Unity instructed Mr. Bourgeois to prepare drawings showing the building so that the upper part of the structure was realigned in its relation to the lower part. The drawings of

the revised building served, however, to convince the group of experts that no change should be made in the architect's original design.

The Executive Board also felt it necessary to submit the design to 'Abdu'l-Bahá, and since it was obviously impossible to send the model to I-Iaifa they directed Mr. Bourgeois to prepare drawings showing a front elevation and a cross section of the building, arranging for the architect himself to take these to Haifa and there receive 'Abdu'l-Bahá's instructions regarding the building. About the middle of January, 1921, Mr. Bourgeois sailed to the Holy Land. The drawings were left with the Master, and they now hang in the Shrine of 'Abdu'l-Bahá.

In a Tablet addressed to Mrs. Corinne True, 'Abdu'l-Bahá indicated that the Bourgeois design as submitted was too large and too costly, and therefore, Mr. Bourgeois prepared his plans to reduce the size of the structure somewhat. It is interesting to note that 'Abdu'l-Bahá set the cost of the building at one million dollars. "If possible, Mr. Bourgeois may reproduce the same model on a smaller scale, so that one million dollars may suffice for its construction."

In its smaller form the estimates placed the cost of the entire structure at \$1,200,000. This figure did not include any interior finish beyond a rough plaster surface.

Construction began with a contract let to Mr. Avery Brundage on the 17th day of December, 1920. This contract was for caisson foundations, the plans for which had been approved by Mr. Allen B. McDaniel of Washington, D. C. The Wilmette Village Board issued a building permit on the 19th of March, 1921.

It was in that same year, November 28, 1921, that the revered 'Abdu'l-Bahá left this world. The grief of that loss exalted the believers with a profound sense of sacrifice, and enabled them to realize the import of the Will and Testament which the Architect of the Bahá'í World Community had prepared.

Turning to the Guardian, Shoghi Effendi, for advice on the next phase of Temple construction, the American believers were, in 1925, directed to accumulate a fund of \$400,000 before placing any new contract. The superstructure was completed and turned over by the Fuller Company at the opening of the Convention in 1931, nineteen years after the day on which the Master had blessed the undertaking.

In 1937, Shoghi Effendi called upon the American Bahá'ís to complete the exterior of the House of Worship before the end of the first Bahá'í century, 1944. This privilege has been consummated well within the seven year period allowed.

THE REALIZATION OF THE ARCHITECT'S DESIGN

BY ALLEN B. MCDANIEL, *Supervising Engineer*

IN selecting the design by Louis J. Bourgeois, the American Bahá'ís arranged for his services as architect during the construction of the House of Worship. Mr. Bourgeois, however, died before work on the superstructure began. This loss added greatly to the responsibility of the Temple Trustees called upon to execute the decision of the Bahá'í Convention. Moreover, this design embodies certain features and elements which raise entirely new technical problems for the engineer and builder. The preparation of structural designs, the selection of materials and the supervision of

the construction work, has made the building of this edifice a technical as well as an architectural achievement. The following remarks are by way of a notation on the engineering aspect of the task.

Louis J. Bourgeois explained his design to the Bahá'ís as presenting "in symbolic form, the great Bahá'í teaching of unity—the unity of all religions and of all mankind. There are combinations of mathematical lines, symbolizing those of the universe, and in their intricate merging of circle into circle, of circle within circle, we visualize the merging of all the religions into one.

"On the first floor of the Bahá'í Temple there will be the great auditorium of the building, above which will rise the stately dome, 161 feet high. A corridor encircles the dome on the outside, and inside the building is a circle of rooms, or alcoves, all opening upon the main auditorium. A circle of steps eighteen in all will surround the structure on the outside and lead to the auditorium floor. The eighteen steps represent the eighteen first disciples of the Báb, and the door to which they lead stands for the Báb himself.

"In the rear of the building will be steps leading to the first and second balconies which, tier above tier, follow the circular dome. In the second balcony, choirs of children will sing their songs of praise to God, the All-glorious."

Observing the model at the Convention meeting, a noted architect, H. Van Buren Magonigle, exclaimed, "The architect 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."

This building is nine-sided, and all the sides are alike, with a central doorway flanked on either side by two ornamental windows and enclosed with a flat arch. At the intersection of the sides, is a pylon or minaret. The faces of the main and gallery stories are concave and with the pylons are symbolic of extended arms. The first story is 36 feet high, on a circular foundation with 18 steps leading to the main floor; the second story is 41 feet high and offset with relation to the first story, so that the feet of the second story buttresses impinge against the tops of the curved main story faces. Above is a great dome with nine ribs which extend from the bottom of the 19 foot clerestory to a point 19 feet above the top of the hemispherical dome.

In the summer of 1921, nine concrete caissons were built to support the Temple

foundation structure. These concrete piers extended from the original ground surface to bedrock; about 120 feet, 90 feet below the water level of adjacent Lake Michigan. Upon these piers and surrounding concrete and wood piles, the basement structure was erected the following year. This structure consisted of a circular wall of reinforced concrete, 202 feet in diameter and about 20 feet high, supporting the main floor and the sloping deck upon which the eighteen circular steps were built. Within the central portion of this basement a circular hall with a domed ceiling was constructed and has been temporarily used for public meetings, sessions of the Annual Bahá'í Convention and other gatherings of the Faith.

THE STRUCTURE

The late Major Henry J. Burt, Supervising Engineer at the time the foundation structure was built, presented a brief and clear picture of the Temple structure in his address before the Wilmette Chapter of the American Association of Engineers in 1922:

"The superstructure, for convenience of description, can be divided into three sections. The first section extends from the main floor to the first gallery, the second section from the first gallery to the second gallery and the third section from the second gallery to the top of the dome.

"At each of the balcony levels there are large windows, partially screened by tracery, which would give ample light in daytime and which will stand out in great brilliance when the structure is lighted at night.

"The extreme height of the structure from the first floor to the pinnacle of the dome is 161 feet.

"The height of the first gallery above the main floor is 36 feet and the distance from the first gallery to the second gallery is 41 feet.

"The distance from the second gallery to the base of the dome is 19 feet.

"The height of the dome proper, leaving out of account the projecting ribs, is 49 feet.

"The minarets guarding the first story of the structure rise to a height of 41 feet above the first floor.

"The extreme diameter of the basement is 202 feet.

"The diameter at the top of the steps is 152 feet.

"The central portion of the building is a single space extending from the main floor up to the inner shell of the dome."

FOUNDATION STRUCTURE

Major Burt made the following report after the completion of the work on the caissons and the foundation structure:

"Two contracts of considerable amount have been carried out from my plans and under my supervision, namely, with Avery Brundage for nine caissons, amounting to \$76,350.00, and with McCarty Brothers for the general basement section, amounting to \$108,500.00. In addition to these, there have been several miscellaneous items which are shown on your records and which, with the above aggregate a total of \$187,876.35. Payments made to me amount to \$8,000.00, which includes payments to apply on account of the extra work of preparing plans for permit and for caissons.

"The Brundage contract for caissons was completed early in the summer of 1921, having been quite seriously delayed because of the large amount of water encountered in digging the wells for these foundations. These wells were approximately 120 feet deep and extended about 90 feet below the level of the water in the lake and the drainage canal near by.

"Soon after the completion of the caisson contract, plans were submitted to contractors for the basement structure. This covered the foundations other than nine caissons, which were required for the outer portions of the building and the complete enclosure of the basement structure up to and including the first floor. It did not include the basement floor, the subdivision of basement space, the finishing of basement nor the installation of any of the mechanical appliances.

"A contract was made with McCarty Brothers of Chicago for this work on August 24, 1921. The starting of the work was somewhat delayed by the time required to get the necessary signatures to the contract. Also the work occupied considerable more time than was anticipated but was finally completed in the fall of 1922.

"Since the completion of the basement contract, no work of importance has been done on the structure. As it now stands, the structure comprises the entire basement enclosure, which consists of the main enclosing wall of concrete, about 200 feet in diameter and 20 feet high; the sloping concrete deck, which is to support the steps encircling the main structure; and the reinforced concrete deck which will be the first floor of the main structure. Within this enclosure are all of the supporting columns required for superstructure and beneath it are all of the foundations required for the entire structure.

"The Board authorized Mr. Bourgeois, Architect of the Bahá'í Temple, to proceed with his plans in 1921. He did so and carried them to completion in 1922 to such extent as they could be completed without having the structural plans to coordinate with the architectural plans. Inasmuch as I was not authorized to proceed with the structural plans, I did only such work on them as was absolutely necessary to permit carrying on the architectural plans. This consisted principally in determining some of the governing dimension and in some instances the relation of the structural members to the architectural members. The plans which were made for permit purposes were very useful for the architect in this connection.

"The architectural plans show all of the exterior treatment of the building and in large measure the interior arrangement. There are some details that could not be completed on account of the absence of the structural plans, as mentioned, and also because the exterior material had not yet been determined.

"No specifications have been written."

INVESTIGATION OF MATERIALS

Early in 1921, the Executive Board appointed a materials committee, consisting of the late Major H. J. Burt, the structural engineer, as chairman, Louis Bourgeois, the architect, W. S. Maxwell, architect, E. R. Boyle, builder, and Allen B. McDaniel, engineer, to study the problems of materials to be used in the building of the Temple, with special relation to the exterior material. The

unique and elaborate design of this nine-sided building had evoked considerable comment at the time of its selection and during subsequent years when the model was exhibited in museums, art centers, libraries and other public places in the larger cities of the United States and Canada. Over a period of nine years, and with a personnel changed through the death of Major Burt and other causes, this committee made three reports based on a world-wide study and investigation of building materials and their use in monumental structures. Samples of cast stone, terra cotta, aluminum alloy and architectural concrete were prepared by various concerns and placed on the property adjacent to the basement to test their durability, weathering, and discoloration. Conferences were held with leading representatives of the stone, cast stone, terra cotta, metals and concrete industries. After months of studies, investigations and conferences the committee was able to get only one definite estimate for the exterior ornamentation. The Earley Studio, Washington, D. C., submitted a full-size sample of the dome ornamentation and a preliminary estimate for the entire project. Soon after the acceptance of his design, the architect, in search of a suitable, practicable material of which his unique design could be executed, had met and interested John J. Earley, an architectural sculptor, who had developed a new type (exposed aggregate) of architectural concrete. The nature of the design with its intricate ornamentation and repetition of forms and details was especially adapted to a material such as concrete, plastic when placed in molds or on the building, and becoming as hard and durable as stone upon setting.

SUPERSTRUCTURE RAISED

By 1929 the Trustees had received cash donations amounting to \$400,000, sufficient to proceed with the building of the superstructure. The materials committee recommended to the Trustees the construction of the entire superstructure framework enclosed with a metal-glass dome and metal frame windows and temporary doors. A careful cost analysis had disclosed the practicability of constructing the skeleton structure for the estimated cost of building the

first story complete with a temporary roof, as originally contemplated by the architect and the Trustees, who realized that the Temple work must proceed in stages, as funds from time to time became available.

This plan was adopted and in August, 1930, a contract was awarded to the George A. Fuller Company of New York to build this framework superstructure on the foundation. Due to the financial depression at that time, the contractor was enabled to do the work with expedition and such economy that the plumbing and part of the heating and lighting systems were installed with available funds — thus providing a completely enclosed and usable building. The structural design was prepared by Benjamin B. Shapiro, Consulting Engineer, Chicago, and the building was erected under his immediate supervision.

As this project started, the architect died in his studio home on the Temple property. He had completed his design, including full-sized drawings of all of the exterior ornamentation, great drawings of remarkable beauty and accuracy, some of them reaching a length of 109 feet.

THE EXTERIOR ORNAMENTATION

The John J. Earley Studio had available a plant at Rosslyn, Va., especially adapted to the construction of the dome ornamentation. This plant was assigned to the project and early in July, 1932, the preliminary work was started. This involved the layout and construction of a full-sized wooden model of one panel of the structural outer framework of the existing dome structure that would finally support the concrete ornamentation. An analysis quickly indicated that it would be more efficient and economical in the end to make the dome ornamentation at this plant rather than on the Temple property, as originally contemplated by the architect.

The principal purpose of this model of the dome panel was to serve as a standard of measurement from which the dimensions of the various sections of the field and the ribs of the dome could be taken off later and used. Also this model was used for the purpose of studying the plaster of Paris casts of the dome ornamentation.

It was necessary to study the dome ornamentation, which is unique in having about one-third of its area perforated. If these perforations were too large they would destroy the architectural continuity. Were they too small they would not be apparent. All of the exterior surfaces of the ornamentation were carefully modeled and this modeling studied so as to secure the proper lights and shades and thus give character to the surface, especially when seen from a distance. It was necessary to study every ornamentation detail over a period of several months, so that it would fit into the design, as the brush strokes of the painter fit into and form a part of his masterpiece.

The first step in the preparation of the ornamentation was the modeling and carving of the original clay model for each and every 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 out the full-sized clay model. Plaster of Paris impressions were taken of the clay surfaces and from these the plaster of Paris model was prepared. These models were well reinforced with hemp and jute and rods. The rough plaster of Paris model was carefully carved to give the final surface texture and modeling. From each plaster cast or model a plaster of Paris mold was made and this represented the negative of the final cast section.

The unique feature in the casting of the concrete sections is the use of a mat or framework of high carbon steel rods which forms the reinforcement, supplying high early strength to the casting for handling and subsequently making of each section a structure which is designed to resist the highest possible pressures produced from wind, snow, ice and other factors.

After the concrete casts are taken out of the molds a group of skilled laborers scrape the mortar from the outer surfaces and thoroughly clean these surfaces down to the exposed aggregate. This leaves the entire outer surface of a white radiant quality.

An interesting feature of the dome ornamentation is its division into the two hundred and seventy sections of the field and

the one hundred and seventeen sections of the great ribs. These sections are separated by a space of a half inch to allow for deflection and temperature changes in both the steel structure and concrete material of the ornamentation.

Following the placing of the dome ornamentation, a second contract was awarded to Mr. Earley in March, 1934, for the ornamentation of the clerestory—the 19-foot drum below the dome. This project was consummated in July, 1935.

The exterior ornamentation of the Temple was resumed in October, 1937, with casting of the window grilles and other sections. Upon the completion of the second or gallery story faces, the nine pylons at the intersection of the faces were poured in place.

Before the second story work was finished, the models and molds for the first story castings were begun at the Rosslyn plant. Contrary to expectations at the beginning of the work in 1932, increasingly difficult problems arose as the work progressed from dome to steps. In the first or main story, the placing of the great spandrel sections over the main arches and the setting of the pieces composing the cornice required more labor and time than the making of the models and castings.

In July, 1942, the nine faces of the main story and their adjacent pylons—great columns rising to a height of 45 feet above the main floor—were given their final cleaning and stood forth in radiant beauty.

Meanwhile, in the latter half of 1941 the preliminary work for the building of the eighteen circular steps at the base of the structure had started at the Studio. When work was resumed in May, 1942, at the Temple the molds were prepared, the carriages concreted on the sloping ramp, and the casting of the 918 sections of the steps begun. During the latter half of 1942 the step sections were cast and placed on the carriages.

Thus the beautiful vision of Louis J. Bourgeois has been materialized in concrete form. What many technical men had deemed impracticable when they viewed the model in 1920, and laymen considered impossible from lack of material resources, has become a reality.

BAHÁ'Í CALENDAR AND FESTIVALS

FOREWORD

BY DR. J. E. ESSELMONT

From *Bahá'u'lláh and the New Era*

AMONG different peoples and at different times many different methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, e.g., the Gregorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew among the Jews, and the Muḥammadan in Muslim countries.

The Báb signaled the importance of the dispensation which He came to herald, by inaugurating a new calendar. In this, as in the Gregorian Calendar, the lunar month is abandoned and the solar year is adopted.

The Bahá'í year consists of 19 months of 19 days each (i.e., 361 days), with the addition of certain "intercalary days" (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order

to adjust the calendar to the solar year. The Báb named the months after the attributes of God. The Bahá'í New Year, like the ancient Persian New Year, is astronomically fixed, commencing at the March equinox (March 21), and the Bahá'í era commences with the year of the Báb's declaration (i.e., 1844 A.D., 1260 A.H.).

In the not far distant future it will be necessary that all peoples in the world agree on a common calendar.

It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and associations which make each of the older calendars unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Báb.

BAHÁ'Í FEASTS, ANNIVERSARIES, AND DAYS OF FASTING

Feast of Riḍván (Declaration of Bahá'u'lláh), April 21-May 2, 1863.

Feast of Naw-Rúz (New Year), March 21.

Declaration of the Báb, May 23, 1844.

The Day of the Covenant, November 26.

Birth of Bahá'u'lláh, November 12, 1817.

Birth of the Báb, October 20, 1819.

Birth of 'Abdu'l-Bahá, May 23, 1844.

Ascension of Bahá'u'lláh, May 29, 1892.

Martyrdom of the Báb, July 9, 1850.

Ascension of 'Abdu'l-Bahá, November 28, 1921.

Fasting season lasts 19 days beginning with the first day of the month of 'Alá', March 2—the feast of Naw-Rúz follows immediately after.

BAHÁ'Í HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

The first day of Ridvin,
The ninth day of Ridvin,
The twelfth day of Ridvin,
The anniversary of the declaration of the Bib,
The anniversary of the birth of Bahá'u'lláh,
The anniversary of the birth of the Bib,
The anniversary of the ascension of Bahí'u'llih,
The anniversary of the martyrdom of the Báb,
The Feast of Naw-Rhẓ.

Nose: 'Abdu'l-Bahá, in one of His Tablets addressed to a believer of Nayriz, Írán, has written the following: "Nine days in the year have been appointed on which work is forbidden. Some of these days have been specifically mentioned in the Book. The rest follows as corollaries to the Text. . . . Work on the Day of the Covenant (Fête Day of 'Abdu'l-Bahá), however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observance 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. 11), 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 Bahí'u'llih departed from Baghdád 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 Jamídiyü'l-Avval, of the year 1260 A.H. It has been ordained that the solar calendar be followed, and that the vernal Equinox, the day of Naw-Rúz, be regarded as the New Year's Day of the Badi' Calendar. The year sixty, in which the fifth day of Jamá-díyu'l-Avval 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 Bib, I have therefore, throughout my history, regarded the Naw-Rúz of the year sixty-one A.H. (the Naw-Rúz immediately following the Declaration of the Bá'b) 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 Bá'b, 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	Jalil	Saturday	Glory
2nd	Jamál	Sunday	Beauty
3rd	Kamál	Monday	Perfection
4th	Fiḍál	Tuesday	Grace
5th	'Idál	Wednesday	Justice
6th	Istijlál	Thursday	Majesty
7th	Istiqlál	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

<i>Month</i>	<i>Arabic Name</i>	<i>Translation</i>	<i>First Days</i>
1st	Bahá	Splendor	March 21
2nd	Jalál	Glory	April 9
3rd	Jamál	Beauty	April 28
4th	'Azamat	Grandeur	May 17
5th	Núr	Light	June 5
6th	Rahmat	Mercy	June 24
7th	Kalimit	Words	July 13
8th	Kamál	Perfection	August 1
9th	Asmá'	Names	August 20
10th	'Izzat	Might	September 8
11th	Mashíyyat	Will	September 27
12th	'Ilm	Knowledge	October 16
13th	Qudrat	Power	November 4
14th	Qawf	Speech	November 23
15th	Masá'il	Questions	December 12
16th	Sharaf	Honor	December 31
17th	Sultán	Sovereignty	January 19
18th	Mulk	Dominion	February 7
19th	'Alá'	Loftiness	March 2

Ayyám-i-Há (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 Bahí, and the last day of each month the day of 'Alá'.

The Báb has regarded the solar year, of 365 days, 5 hours, and fifty odd minutes, as consisting of 19 months of 19 days each, with the addition of certain intercalary days. He has named the New Year's Day, which is the Day of Naw-Rúz, the day of Bahá, of the month of Bahá. He has ordained the month of 'Alá' to be the month of fasting, and has decreed that the day of Naw-Rúz should mark the termination of that period. As the Báb did not specifically define the place for the four days and the fraction of a day in the 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 'All', which is the month of fasting. He enjoined upon His followers to devote these days to feasting, rejoicing, and charity. Immediately upon the termination of these intercalary days, Bahá'u'lláh ordained the month of fasting to begin. I have heard it stated that some of the people of the *Bayán*, the followers of Mírzá 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 Bahí, and must follow immediately after the last day of the month of 'Alá'. Others, aware of this contradiction, have started their fasting on the fifth day of the month of 'Alá', and included the intercalary days within the period of fasting.

Every fourth year the number of the intercalary days is raised from four to five. The day of Naw-Rúz falls on the 21st of March only if the vernal Equinox precedes the setting of the sun on that day. Should the vernal Equinox take place after sunset, Naw-Rúz will have to be celebrated on the following day.

The Bib has, moreover, in His writings, revealed in the Arabic tongue, divided the

years following the date of His Revelation, into cycles of nineteen years each. The names of the years in each cycle are as follows:

1. Alif	A.
2. Bá'	B.
3. Ab	Father.
4. Dál	D.
5. Báb	Gate.
6. Váv	V.
7. Ábad	Eternity.
8. Jád	Generosity.
9. Bahá	Splendor.
10. Hubb	Love.
11. Bahháj	Delightful.
12. Javáb	Answer.
13. Aḥad	Single.
14. Vahháb	Bountiful.
15. Vidád	Affection.
16. Badi	Beginning.
17. Bahí	Luminous.
18. Abhá	Most Luminous.
19. Vihid	Unity.

Each cycle of nineteen years is called Vihid. 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 Báb has, moreover, stated that this system of His is dependent upon the acceptance and good-pleasure of "Him Whom God shall make manifest." One word from Him would suffice either to establish it for all time, or to annul it forever.

For instance, the date of the 21st of April, 1930, which is the first day of Riḍván, and which according to the *Kitáb-i-Aqdas* must coincide with the "thirteenth day of the second Bahá'í month," and which fell this year (1930) on Monday, would, according to the system of the Badi' Calendar, be described as follows:

"The day of Kamál, the day of Qndrat, of the month of Jalál, of the year Bahháj, of the fifth Váhíd, of the first Kull-i-say'."

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 Jamádiyut-th-Thání, 1269 A.H. March 12-April 10, 1813 A.D.</p> <p>departure for Sulaymáníyyih on Wednesday, April 10, 1854 A.D.- Rajab 12, 1270 A.H.</p>	Qullu't-Ta'ám	<p>House of Hhji 'Ali-Madad (in old Baghdád)</p> <p>House of Sulaymán-i-Ghannám</p>
B. SULAYMÁNÍYYIH	Prayers	
<p>Before reaching Sulaymáníyyih, He lived for a time on the Sar-Galú mountain.</p> <p>During His absence from Baghdád, His family transferred their residence from House of Háji 'Alí-Madad to that of Sulaymán-i-Ghannám.</p> <p>Nabíl arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymáníyyih.</p>	Qasídiy-i-Varqá'íyyih	
	Saqíyas-Ghayb-i-Baqá	
C. BAGHDÁD	Tafsír-i-Hurúfát-i-Muqatta'ih	
<p>arrived from Sulaymáníyyih on Wednesday, March 19, 1816 A.D.— Rajab 12, 1272 A.H.</p>	<p>Şahífiy-i-Shatṭíyyih Haft-Vádí (Seven Valleys)</p> <p>Tafsír-i-Hú Lawh-i-Húríyyih Kitáb-i-Íqán Kalimát-i-Maknúnih (Hidden Words)</p>	
<p>departure from Mazra'iy-i-Vashsháh: Thursday, March 26, 1863 A.D.—Shavvál 1, 1279 A.H.</p>	<p>Subhána-Rabbíya'l-'Alá</p> <p>Shikkar-Shikan-Shavand</p>	
<p>Tablet of the Holy Mariner revealed while in the Mazra'iy-i-Vashsháh.</p>	<p>Húr-i-'Ujáb Halih-Halih-Yá Bishárat Ghulámu'l-Khuld Az-Bágh-i-Iláhi</p>	

C. BAGHDÁD—continued	Works Revealed During This Period	Houses Occupied During This Period
departure from Baghdád for Constantinople, Wednesday afternoon (first day of Ridván), April 22, 1863 A.D.—Dhí'l-Qa'díh 3, 1279 A.H.	Bázávu-Bidih-Jámí	
Súriy-i-Šabr revealed on first day of Ridván.	Malláhu'l-Quds (Holy Mariner)	
arrival at Garden of Najibiyyih (Garden of Riḍván), April 22, 1863 A.D.—Dhí'l-Qa'díh 3, 1279 A.H.		
arrival of Bahá'u'lláh's Family at Garden of Riḍván on eighth day after first of Riḍván.	Súriy-i-Šabr	
departure from Garden of Ridvin for Constantinople last day of Riḍván, at noon on Sunday, May 3, 1863 A.D.—Dhí'l-Qa'díh 14, 1279 A.H.		
length of overland journey from Garden of Ridvin to Samsún on Black Sea: 110 days.		
<p>Firayját (arrival early afternoon—stayed seven days), arrived on Sunday, May 3, 1863 A.D.—Dhí'l-Qa'díh 14, 1279 A.H. (Firayját is about 3 miles distant from Baghdád)</p> <p>Judaydih, Dilí-'Abbás, Qarih-Tapih, Salihiyyih (stayed two nights), Dúst-Khurmátú, Táwuq, Karkhk (stayed two days), Irbil, Záb River, Bartállih, Mosul (stayed 3 days), Zákhú, Jazríh, Nişibin, Hasan-Áqá,</p>	<p>Márdin, Diyir-Bakr, Ma'dan-Mis, Khárpút (stayed 2 or 3 days), Ma'dan-Nuqríh, Dilík-Tásh, Sívás, Túqát, Amasia, (stayed 2 days) Iláhiyyih (while approaching Samsún, "Lawh-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, Anyibuli (arrived next day).</p>	

D. CONSTANTINOPLE	Works Revealed During This Period	Houses Occupied During This Period	
arrival at noon on Sunday, August 16, 1863 A.D. Rabí'u'l-Avval 1, 1280 A.H.	Subhánika-Yá-Hú Lawh-i-'Abdu'l-'Azíz Va-Vukalá	House of <u>Shamsí</u> Big (1-story, near <u>Khir-gih Sharaf</u> Mosque)	1 month
Length of sea voyage from Samsún to Constantinople 3 days.		House of Visi <u>Páshá</u> (3-story, near Sul-tán 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. Salvarí

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 Lawh-i-Hajj I	1. <u>Khán-i-'Aráb</u> (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.	<u>Kitáb-i-Badí'</u> Súriy-i-Mulúk (Tablet of the Kings)	2. House in <u>Murádiyyih</u> quarter, near <u>Tak-yiy-i-Mawlavi</u>	1 week
Departure from Adrianople on Wednesday, August 12, 1868 A.D.—Rabí-'u'th—Thání 22, 1285 A.H.	Súriy-i-Amr Súriy-i-Damm Alváh-i-Laylatu'l-Quds Munájátháy-i-Şiyám (Prayers for Fasting) Lawh-i-Sayyáh	3. House in <u>Murádiyyih</u> quarter, near house 2 4. <u>Khániy-i-Amru'lláh</u> (several stories, near <u>Sulţan-Salim</u> Mosque) 5. House of <u>Ridá</u> Big	6 months 1 year

E. ADRIANOPLE— <i>continued</i>	Works Revealed During This Period	Houses Occupied During This Period	Duration
	Lawḥ-i-Nápulyún I (First Tablet to Napoleon III)	6. House of Amru'lláh (3-story. North of Sulṭan - Salim Mosque)	3 months?
	Lawḥ-i-Sulṭán (Tablet to the Sháh of Persia) Lawḥ-i-Nuṭṭih	7. House of 'Izzat-Áqá	11 months

1. Uzún-Kuprí
2. Kasháníh (arrived about noon. Lawḥ-i-Ra'ís (Tablet of Ra'ís) was revealed in this place)
3. Gallipoli (length of journey from Adrianople to Gallipoli about 4 days) (after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)
4. Madelli (arrived about sunset—left at night)
5. Smyrna (stayed 2 days, left at night)
6. Alexandria (arrived in the morning, transhipped and left at night for Haifa)
7. Port Said (arrived morning, left the same day at night)
8. Jaffa (left at midnight)
9. I-laifa (arrived in the morning, landed and after a few hours left on a sailing vessel for 'Akká)

F. 'AKKÁ	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival on Monday, August 31, A.D. 1868 - Jamádiyu'l-Avval 12, 1285 A.H.	Kitáb-i-Aqdas Lawḥ-i-Nápulyún II (Second Tablet to Napoleon III)	1. Barracks	2 years, 2 months, 5 days
	Lawḥ-i-Malikiḥ (Tablet to Queen Victoria)	2. House of Malik 3. House of Rábi'ih	3 months
Purest Branch died on Thursday, June 23, 1870 A.D. - Rabi'u'l-Avval 23, 1287 A.H.	Lawḥ-i-Malik-i-Rús (Tablet to the Czar)	4. House of Manṣúr	2 or 3 months
	Súriy-i-Haykal Lawḥ-i-Burhán Lawḥ-i-Ru'yá Lawḥ-i-Ibn-i-Dhi'b (Epistle to Son of the Wolf)	I. House of 'Abbd (where Kitáb-i-Aqdas was revealed) 6. Mazra'ih	
Passed away May 29, 1892 A.D.	Lawḥ-i-Páp (Tablet to the Pope)	7. Qaṣr (Mansion, where He passed away)	

YOUTH ACTIVITIES THROUGHOUT THE BAHÁ'Í WORLD

INTRODUCTORY STATEMENT

“A FLEETING moment, in this Day, excelleth centuries of a bygone age. . . .”
 “This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight.” “Great, immeasurably great is this Cause!” “An act, however infinitesimal, is, when viewed in the mirror of the knowledge of God, mightier than a mountain.” “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.” (Quotations from the utterances of Bahá'u'lláh.)

“Exert yourselves; your mission is unspeakably glorious.” (‘Abdu’l-Bahá.)

With the quoting of passages such as these taken from the Sacred Utterances, the Guardian rekindled the fire of enthusiasm of the North American youth in 1939. Shoghi Effendi, at the world's spiritual center in Haifa, Palestine, is as a light-house to the Bahá'í World Community with its many youth scattered around the globe. He quotes from the Holy Writings, adds his words of explanation, interpretation and encouragement. In him the Light is ever shining. He points the way to the triumph of the Cause of God and Bahá'u'lláh's New World Order. To him Bahá'í youth may ever turn with assurance and confidence no matter how rough the seas upon which they are traveling.

The Guardian's letter, *The Advent of Divine Justice*, written in late 1938 to the Bahá'ís in the “one chief remaining citadel,” the North American Bahá'í community, has served and continues to serve as a mighty rock of Gibraltar.

Turning to it has meant new hope, new courage, new vitality. Youth, as well as adults, have felt the impact of his mighty appeal. All Bahá'í youth who have read and all in the future who may be given the opportunity of doing so could not help feeling deeply stirred by such passages as the following: “Let them regard the triumph of their Faith as their 'supreme objective.’”

“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.”

“All must participate, however humble their origin, however limited their experience, however restricted their means, however deficient their education, however pressing their cares and preoccupations, however unfavorable the environment in which they live.”

These words, though directed specifically to the North American believers, might well have been written for Bahá'ís, including the young people, in all free countries where openly teaching Bahá'u'lláh's Program is permitted.

In this same letter the Guardian writes to the Bahá'í Youth of America. He says, “Though lacking in experience and faced with insufficient resources, yet the adventurous spirit which they possess, and the vigor, the alertness, and optimism they have thus far so consistently shown, qualify them to play an active part in arousing the interest, and in securing the allegiance, of their fellow youth in those (Latin American) countries. No greater demon-

stration can be given to the peoples of both continents of the youthful vitality and the vibrant power animating the life, and the institutions of the nascent Faith of Bahá'u'lláh than an intelligent, persistent, and effective participation of the Bahá'í Youth, of every race, nationality, and class, in both the teaching and administrative spheres of Bahh'i activity. Through such a participation the critics and enemies of the Faith, watching with varying degrees of skepticism and resentment, the evolutionary processes of the Cause of God and its institutions, can best be convinced of the indubitable truth that such a Cause is intensely alive, is sound to its very core, and its destinies in safe keeping."

Little wonder that such words should stir Bahá'í youth to their very sotls' depths. Little wonder that they moved young John Eichenauer to offer his services to teach to the Inter-America Committee. Little wonder if North American youth are aroused to do their utmost to bring to a successful fruition the great Seven Year Plan to teach and build the Temple in Wilmette. Little wonder if they cause American youth to desire passionately that their acts for the Faith at the end of the first Bahh'i century might be comparable to the heroic deeds of the dawn-breakers during the first seven years of this same century.

Necessarily do we speak more of America in this account than of other countries. Betty Scheffler writes, ". . . the war has had a tremendous effect on the youth activities, and the contact with groups abroad has been for the most part cut off entirely." News from Haifa, Palestine, "tells of the compulsory disbanding of Assemblies in Europe, Palestine and Persia, thereby temporarily at least, crippling the Cause in those countries." In May, 1941, the Guardian wrote, ". . . this world redemptive Faith, for whose precious sake the world is undergoing such agonies, finds its virgin strength assailed, and its infant institutions hemmed in, by the dark forces which a goddess civilization has unloosed over the face of the planet. In the Old World, whether in Europe, Asia or Africa, it is being buffeted about, ostracized, arraigned and repressed. In certain countries its community life is

being extinguished, in others a ban is severely imposed on its propagation, in still others its members are denied all intercourse with its World Center."

The annual world Bahi'i youth symposiums have been carried on as well as was possible under the circumstances. The foreign correspondent of the National Youth Committee of the North American Bahh'i youth has been responsible for informing foreign groups of the plans. The scrapbook with the 1940 symposium reports, prepared for the Guardian, showed that there were thirty-two symposiums, nine of which were in countries outside of the United States and Canada, namely in London, England; Lyon, Marseille, and Hyères, France; San Salvador, Salvador; Alexandria, Egypt; Karachi, Poona, and Bombay, India. In 1941 the symposium topic was "Is Religion Needed as the Basis for a New World Civilization?" Wherever possible the world over Bahh'i youth united in a concerted effort. As for the 1942 symposium, it was again held in February. "A message was again sent to the youth to be signed and later these letters will be placed in a scrapbook and sent to the Guardian. . . . the groups . . . were planning a symposium on this day, and new youth groups in some of the Latin American countries joined us in this activity."

Bahá'í Youth, International Bulletin, put out by the National Youth Committee of the National Spiritual Assembly of the Bahi'is of the United States and Canada, has attempted in the last two years to become a greater source of Bahá'í youth news. Before 1940 many essay articles had appeared, which though good, were not of especial interest. In 1940 it became more of a news sheet. Many of the reported activities in the following pages have been taken from this Bulletin. In addition to news there was from 1940-1941 considerable other helpful material: editorials, book reviews, Esperanto articles, symposium and study day outlines, summer school information. The latest issue, of February, 1942, again carries articles and news which will be of interest internationally. This publication, almost completely the work of youth, promises to become an even greater medium

for the expressions of youth around the world when once again peace is established.

In the Americas, the lands of comparative freedom, Bahá'í youth are among the most zealous pioneers—at home, in neighboring cities, and abroad. For instance, there is Gertrude Gewertz of New York City working to establish an assembly in the pioneer state of Vermont. There are the young Marangellas who have journeyed to Puerto Rico. Everywhere evidences of youth teaching are to be found.

The war has not broken the spirit of Bahí'í youth. Indeed they only see Bahá'í prophecies fulfilled. Undaunted, they obey the call to "teach." They know they must exert themselves constructively. Too many already are doing the tearing-down. Though they are as wee drops, their efforts may grow to become as seas if they strive to pass along the Word of God. They know that not a few people alone can establish a new world. Many must know the Great Wan. Their work is to enable the few to become the many.

Nowhere in the world is there to be found such unity of purpose, such eagerness to see a program work. In no other groups are youth so motivated. As one man, they arise to usher in the New Order. Those who are truly worthy of being called "Bahá'ís" find that their greatest interest is the Bahá'í Faith. Their greatest hope is the Bahá'í Faith. Their greatest work is the Bahá'í Faith. Other youth organizations appear as dead before this dynamic, alive and divinely-guided group.

Their task is to excel in whatsoever they may be doing. 'Abdu'l-Bahá made this clear and emphatic in a tablet to the Baha'í students at the American University at Beirut when he said, "I hope that while you are studying in this college you may so excel all other students in the various branches of knowledge taught therein that all of them may testify that the Bahá'í students have another Power, are inspired with another effort, are imbued with a nobler ambition, are stimulated by higher motives, and make wider and deeper exertions than others.

"Let the corps of students and professors be impressed with the purity and holiness of your lives, so that they may rake you

as paragons of worthiness, examples of nobility of nature, observers of the moral laws, holding in subordination the lower element by the higher spirit, the conquerors of self and the masters of wholesome vital forces in all the avenues of life.

"Strive, always, to be at the head of your classes, through hard study and true merit. Be always in a prayerful state and appreciate the value of everything. Entertain high ideals and stimulate your intellectual and constructive forces."

Admittedly such a standard is not an easy goal to attain. Bahí'í youth have far to go in attaining it. But they have the vision; they may gain the strength through prayer and meditation; a purpose motivates their actions; their lives see before them a great Plan, not futility upon futility. They are not satisfied with the status quo, and they have the courage to try to change it.

Recently a very wonderful and inspiring letter was received from Ruhíyyih Khánúm. It contained much Bahí'í news of friends in the Orient. Parts of it will be used in the forthcoming pages. A number of excerpts, which give us added courage and hope from Haifa, and which she was willing to share with Bahí'í youth, follow at this time:

"Despite the darkness of the war, casting its shadow over us all—even over all of you in America now—there is so much truly inspiring news from the Bahá'í world that it fills one with hope and gladness and gratitude. Every day it seems to me our sense of privilege and blessing in being Bahá'ís grows stronger. How confused others are! How clearly we see the panorama of God's Plan for man laid out before us! How infinitely depressed people are becoming, not so much from the tides of battle as from the sense that all that they strove for after the last world war fell away, and proved useless to prevent a recurrence of the catastrophe. How optimistic we Bahá'ís feel as we see, one after another, the predictions of Bahá'u'lláh and the Master and the Guardian coming true, giving us a feeling we have hecn taken into the confidence of destiny!

"I was just reading a sentence in a letter from a Tasmanian Bahá'í to the Guardian. A most extraordinary thing she says: '... and you will rejoice to know that we are

encountering some opposition.' That one remark seems to breathe all the hope and optimism with which the Bahi'is are facing the future and facing their great and sacred task of spreading the Message of Bahá'u'lláh amid disillusioned humanity. She thrills to the challenge. She realizes that fundamental and wonderful principle that opposition stimulates growth, and strengthens the whole body to meet life and overcome hardships. She hails resistance for what it really is—recognition of the mettle of the Faith.

'From East and West a new spirit of increased awareness of our responsibility as believers in this great world-healing Faith pours in in every communication. It seems to me it is the indication that we are beginning to grow up as Bahá'is. We are squaring our shoulders, anxious at last to bear the full weight of our responsibility to our fellow-men. We are casting off that childish attitude we had towards the Cause, an attitude of dependence and snugness, like fledglings still safe and lazy in their warm nest, expecting always to be cuddled by the protecting mercy and blessing of God, because we had accepted Him in His Day! Now, so it seems to me, we are like knights who ride to crusade, mature, poised, our objective of sharing with a bitterly confused world the vision and the plan of the future always before us, our Grail, which leads us on.

'And now a word about Haifa. It would be hard to convey the atmosphere that surrounds the Guardian. Though keenly aware of, and interested in, the events now shaking the whole world, he remains aloof from it, calmly pursuing the course of the Cause which is a divine course and not at the mercy of the tempestuous events now tossing the human race around so mercilessly. We Bahi'is are builders, and the blessed nature of our Faith enables us to go on building up its marvelous system even in the midst of so much destruction. Our Guardian is the one who has the plans and directs our work. And that is just what he is doing, day after day.

'Not only through his still large correspondence—in spite of the war it has scarcely decreased at all—but also in the institutions here in Haifa which he yearly adds to, he

goes on developing the Cause, the believers, and Bahi'i undertakings of every nature.

'Some Bahi'i once had a dream. I have long since forgotten who had it, and perhaps I do not remember its details correctly, but the simile is so perfectly suited to these times and the relation of the Cause to them that I would like to repeat it: The whole world seemed to be becoming engulfed in a sea of mud. It rose steadily and as it rose more and more people would slip into it as the ground was eaten away. Those who were still on dry land did everything to save those who were being drowned. Sometimes they succeeded in pulling them out; sometimes they themselves would get pulled in and drown. The situation was terrible and the Bahi'i who had the dream kept running around looking for 'Abdu'l-Bahá everywhere. She could not find Him anywhere. At last she climbed a hill and discovered the Master there, working on some kind of machine very intently. She called Him, but He paid no attention to her at all. Finally she pulled His robe to attract His attention, and told Him that a terrible flood was engulfing the whole world and everyone was being drowned, and begged Him to come and save them. He said: 'Abdu'l-Bahá is perfecting a machine that will make the flood go down.' I never remember it without thinking of the leadership of our Guardian. He is building up, through our efforts, the means, the only means, of saving humanity and solving its problems.

'There is a fierce gale blowing in from the sea today. As far as the eye can see are white caps and stormy waters. Rain clouds and sunshine swiftly alternate. It is not unlike these days we are living through. But inwardly I feel we Bahá'is are closer than ever before. We may be only a little band, in relation to the teeming millions of this planet, but we are one unit. In a world divided against itself, our hearts are united by a love so pure and sincere it can find no equal. And as each day goes by we feel more keenly that those we belong to are our fellow-Bahi'is, they are our true family, our spiritual flesh and blood. We sha'n't fail each other! We sha'n't fail our Guardian! This is the wonderful conviction that grows stronger in my heart all the time, as I am

privileged to read the reports that come in from the believers far and wide.

"This letter may never reach you, but it does **not** matter really whether it does or not, because the spirit which binds us all together is the real thing, and I know nothing can destroy that!"

Such words written in December 1941 when the Second World War was raging with violent fury could not fail to inspire and encourage not only the youth in North America but young people and adults alike in the four corners of the world. All know, as Bahh'is, that in this hour we dare not fail.

Hope is increased also as we find more intelligent, open-minded, and spiritually alive young people embracing the Faith in this hour of humanity's greatest need. Once they have caught the vision, through independent investigation, and are aflame with the pregnant possibilities, they wish they might shout the Great News "from the house-tops." David Ruhe, who has recently embraced the Faith, wrote as follows in a letter in 1941: "I've officially become one of the Bahá'ís, convinced that this is the belief for which all our education has been preparing us . . . for world unity and brotherhood, for an international court and a world force (police), for a common currency, a common speech of commerce and travel, a free trade, an acceptance of and amalgamation of all religions (who speak the words and forget the purpose of their great teachers), all this on the fundamentals that science without religion is materialism, and that religion without science is supernaturalism, that jointly the full power of man can find its fruition. The administrative princi-

ple of consultation is soundly democratic; independent investigation of truth recognizes the individual worth, and abolition of prejudice frees the soul in its search. Does that not sound like a summary of the needs of the times? It does to me, and hits so closely to the groove of current events that I cannot but admit the authority of the Man Who has put them into concrete words." Bahá'í youth are working today with principles and a program, both of which they are helping to disseminate, as does this young Bahh'í, in order that at the termination of this great war, the world will be able to "win the peace." The Bahá'í Writings assure us that if we work diligently it is not foolish optimism to feel encouraged even in these times.

The following pages attempt to survey what some of the younger Bahí'is all over the world have felt and done during the approximate period of April 1940 to April 1942. The picture drawn can hardly be called comprehensive, for there are undoubtedly many omissions. At best it gives a very general idea of the accomplishments. No attempt has been made to remain within any particular age limit, be it 21 or 25. The younger Bahh'is are the ones with whom we shall here be concerned. The difficulties of speaking only of those who are strictly speaking "youth" must be obvious to the reader upon consideration of the task of compiling such a section. Neither is this an attempt at pure originality. In reality, it is the work of many. News has been gleaned from Bahá'í publications. Correspondence of one kind or another has netted excellent results. The compiler owes a debt of gratitude to all who have so willingly shared in this work.

AROUND THE WORLD WITH BAHÁ'Í YOUTH

ARGENTINA

Early in 1940 Mrs. May Sutherland Maxwell and her niece, Jeanne Bolles, of Connecticut, arrived in Argentina to visit the many individuals interested in the Bahá'í Faith. To most Bahí'is the stirring events which followed are well known. Three days after their arrival Mrs. Maxwell was taken seriously ill and passed away within a few hours. A martyr to the Cause of Bahá'u-

lláh, her grave is a Bahá'í shrine in Argentina. Misfortunes could, however, not thwart Jeanne in the work they had set out to do. A thrilling feature article appeared in *The Standard* of Sunday, September 22, 1940. From the article, beautifully illustrated, we take the liberty to quote a few passages: "This youthful disciple (Jeanne Bolles) of a Persian Faith is a serious-minded girl, wholesomely alive and

interested in life and all that goes on around her. Born in Montreal, Miss Jeanne Bolles was educated at Dana Hall School, Wellesley, and in 1938 graduated from Sarah Lawrence College. Such is the briefly told background of this Canadian-American who has been a Bahá'í most of her life. . . . Alone in a strange land and not knowing the language, Miss Bolles nevertheless decided to carry on her aunt's work here. . . . Miss Jeanne Bolles took pains to explain to us that the Bahá'í Cause is a civilization as well as a religion, encompassing all aspects of life in its broad, modern philosophy. . . . After this war as after the last, Miss Bolles thinks the Bahá'í Movement will have a tremendous impulse because people will seek for new inspiration and solace, a new emotional and social order, in their instinctive efforts to bring about peace and justice out of the chaos wrought by the old order.

"In concluding her story, Miss Bolles told the reporter that she is happy with the work accomplished in Argentina. I feel,' she said, 'that I have fulfilled what my aunt had hoped to do. I leave Argentina a precious token: the remains of a martyr who, for over forty years devoted her life to this Cause and incessantly and unselfishly worked for a Faith which we believe to be that of the Future.' " The long article gave a concise and accurate history of the Faith. When Jeanne left Argentina on September 24 for Rio de Janeiro, she left also the first Argentine nucleus of Bahá'is.

Jeanne Bolles reports that the first Bahá'í youth in this country is Haig Kevorkian of Buenos Aires. Haig's family is Armenian, but had lived in Syria for many years. His father knew the Master and moved with his family to Argentina solely to save his sons from the war to come. The evening before Mrs. Maxwell passed away, young Haig, according to Jeanne Bolles, telephoned her, welcoming her to the country; Mrs. Maxwell was exceptionally enthusiastic and spoke with joy and eagerness of how much she was looking forward to having some Bahá'í classes, and contacting the group of people Mrs. Stuart had interested in the Faith. It so happens that Haig was the only contact Mrs. Maxwell had with any

person who was a Bahá'í or destined to become one in Buenos Aires.

Buenos Aires boasts a newly-formed youth group. After the passing away of Mrs. May Maxwell in the city and the departure of Miss Jeanne Bolles, Mr. Philip Sprague came to Buenos Aires in October of 1940. Soon he detected a great interest in the Cause among young people, and in January, 1941, the once attempted Youth Group was reformed. The Local Spiritual Assembly formed an executive body to be under its supervision. The Youth have met twice a week to study the Teachings. During the one hour classes, fifteen minutes are given to questions and discussion. Social gatherings, on Sundays and Feast days, are held at the beautiful country place of Mr. Salvador Tormo, chairman of the Local Spiritual Assembly. Games are played on the large grounds, and the out-of-doors is thoroughly enjoyed.

The nine declared youth believers are in themselves quite a cosmopolitan group, being Armenian, Anglo-Argentinian, Paraguayan, and Argentinian. Most of the others who attend the classes more or less regularly are students. Marie Poghararian, treasurer of the executive body of the Bahá'í youth, wrote, "they are all gay young people rather pleasure loving with one great quality to their advantage: their young, clean, unprejudiced minds, which when directed in the right channel can accomplish great results in the future life of the Bahá'í Cause in Argentina."

During a short period pending the obtaining of a license, requested in an order passed by Government authorities, Bahá'í meetings were suspended, but since March 19, 1941, meetings have been permitted. The youth classes were undoubtedly resumed.

AUSTRALIA AND NEW ZEALAND

In a letter written in April 1940 Merle Brooks, Adelaide, South Australia, said that their first meeting was an informal one held in a home early in 1937. Later meetings were held periodically in the Bahá'í Room. The following year brought greater enthusiasm, more meetings, and an increasing number of members. The young people brought the Teachings to the notice of many stu-

dents of the University and Conservatorium of Music, some of whom attended the youth meetings. The next year the youth group met regularly in the Bahá'í Room. Each meeting brought new faces, seekers of enlightenment who had come in contact with the Teachings. After the talks and discussions, a lesson in Esperanto was given by Miss Dorothy Dugdale. In 1940 the plan was to meet regularly to study and discuss the Faith and to continue the work of spreading the Message in fields already opened and in any avenue presenting itself.

One young Bahá'í woman, Ethel Dawe, also of Adelaide, broadcasts with the National Station. In the press she was acclaimed one of their "three most popular talks broadcasters". Her subjects have such titles as "When East Meets West in Palestine" and "Islam and Italy in North Africa". Over the National network she has conducted discussions with women on such subjects as "Women and the New World Order." With young people also she has had discussions. Though her talks are not directly Bahá'í talks, they undoubtedly reflect the spirit of the Faith and thereby serve to prepare the way.

From Ruhíyyih Khánúm, in a letter of December 1941, we have ample testimony of the strong faith with which the youth of this part of the world face the present crisis. She writes as follows: "A young Australian Bahá'í, now in the Army in a non-combatant capacity, recently called on Shoghi Effendi. It was little short of a revelation to hear him talk. He was like a man whose eyes are fixed on a wonderful, fertile land while he is walking through bleak mountain passes. He is thinking of and building for the future. His present occupation, all the intense tragedy he must go through and witness, are only the path which leads him to that beautiful valley he sees before him. His attitude was so one hundred per cent Bahá'í that it was inspiring to meet him. The Guardian was so pleased to see such an exemplary spirit."

BRAZIL

In the Fall of 1940 Jeanne Bolles arrived in Rio to continue her Bahá'í teaching work. *The News*, the only English language daily

in Brazil, gave her an excellent write-up. This young woman wished to "add to the two million now scattered from Baghdad to the western hemisphere."

She took an apartment in Rio with Miss Leonora Holsapple, who has the wonderful record of being the first Bahá'í pioneer to take up permanent residence in South America, and they attempted to do fireside teaching. Undoubtedly Jeanne did much to arouse the interest and enthusiasm which have been shown in Brazil.

Gertrude Eisenberg, formerly of Chicago, arrived in Brazil about April, 1941, and is located in Itaipava.

COSTA RICA

Another of the Central American countries included in the travels for the Cause by John Eichenauer is Costa Rica, which already boasts its first Bahá'í Assembly. He wrote of going with others on a teaching trip.

CUBA

In Havana a class of young people between the ages of ten and seventeen are learning about the Faith along with the English language.

ECUADOR

The first Ecuadorian Bahá'í is a young and intelligent boy with an "inquiring mind." His name is Eduardo, and we are told that his faith can be read upon his face.

The last report speaks of two young men believers who, with John Stearns, pioneer from the United States, are steadily working to spread the Faith.

ENGLAND

Even war, with its air-raids, black-outs, and evacuation, has been unable to still the courage and faith of youth in England. Indeed it is their faith in the emerging New World Order of Bahá'u'lláh which enables them to go on with strong hearts. Bahá'u'lláh has assured the world that this dark today will not be followed by dark tomorrows. The Most Great Peace lies ahead. For that peace youth today must work with undaunted spirits. And so the English youth move forward with hope, not with despair and uncertainty.



Youth of Honolulu.

Dorothy Cansdale and Bertha Wilson, in writing to a pioneer in Central America, give a good inside picture. Dorothy, member of the London Community, wrote in December 1940, "We are all still alive here and well, and quite unperturbed. For us Bahi'is to be calm and brave is nothing, we ought to be. We know that Bahá'is all over the world are praying for us and we realize how much we are being helped by this. But the amazing thing is that everyone here is the same—in all these months of air-raids I have only seen one person who was afraid and showed it. No doubt many people are scared to death, but they control it and don't show it and that to my mind is the greatest bravery of all, and I admire it immensely. Personally I have not felt afraid once yet, but I take no credit for that because I have nothing to be afraid of. I am sure that if God has work for me to do here I will not be killed; and if I have done all the work I am intended to do, what's the use of staying in this world any longer anyway? As a matter of fact most people are

not so much afraid of dying as of being badly maimed and that really is difficult to think about calmly, but if I can serve the Cause better blind or crippled, I know I shall get the strength to hear it. . . . All the Bahi'is are all right—one girl had her home destroyed, but she was safe in a shelter. . . ." Dorothy reported that there was very little in the way of youth activities in London at the time of writing, because all the young people were scattered. In February of the next year she stated that their Center was not damaged, nor were the others in England, although the one in Manchester had a narrow escape. She said, "We just go on working and don't worry about such things."

Bertha Wilson, member of the London youth group, wrote in July 1940, "When one thinks of this miracle of communication one can't help thinking of the Bahá'í Faith and how gradually all the barriers will recede and we shall in truth be united in every way . . . though events happen with startling rapidity everyone remains calm—and it is wonderful to have and feel

the warmth of the Bahá'ís! . . . Our Youth Group . . . has become stronger. . . . I . . . pray for the protection of all the people of the universe whom we regard as our friends and hold dear." Writing at a later time from Brighton, where she was attempting to keep open a shop for a Bahí friend who had been called, she said that she felt the scattering of the Bahá'ís over England was bound to spread the Faith of Bahá'u'lláh "come what may!" In spite of present conditions she feels confident that "one day this will be all over and we will indeed have a New World Order!"

FRANCE

Activité de la jeunesse bahá'í de France. Période comprise depuis le début jusqu'au premier septembre 1941.

La Cause bahí'ie, introduite pour la première fois à Lyon par Mme. May Maxwell, en avril 1936, a été successivement adoptée par quelques jeunes filles et jeunes gens encore peu nombreux et disséminés, mais dont les efforts commencent à se coordonner et à s'unir.

Depuis le mois de mars 1941, Lyon possède un petit groupe de jeunesse (rapport ci-joint) créé et dirigé par Melles Alice Ancarola et Jeannette Scaglioni.

A Sedan (Ardennes) habitait une jeune convertie Melle Paulette Liart qui la guerre obligea à se réfugier dans les Deux-Sevres, où elle se trouve actuellement isolée de tout contact.

Du mois de juin au mois de septembre 1940, Melle L. Migette parcourut plusieurs villes et villages de France dont le résultat fut la création du premier petit groupe de jeunesse bahá'í dans un village, par Melles M. L. Chomette et A. Bonnet.

La graine fut semée parmi un certain nombre de jeunes gens maintenant devenus sympathisants.

Le dernier groupe constitué est celui de Marseilles, créé par Mr. Jacques Soghomonian sur l'exemple du groupe lyonnais dont ce jeune homme a fait connaissance dernièrement. Ce groupe comprend le frère Jean Soghomonian et un bahá'í de nationalité turque, Mr. Arif.

Jusqu'ici la seule correspondance de ces croyants fut échangée avec Mlle. Migette

et avant la guerre avec les jeunes croyants américains, notamment Mr. J. Fatooh.

Le travail de demain sera de relier ces groupes nouveaux-nés entre eux et de les faire fructifier.

—L. MIGETTE.

Lucienne Migette, outstanding French Baha'i, has covered the period from 1936 to September 1941 in the preceding report. She says therein that the Bahá'í Cause, introduced for the first time in Lyons by Mrs. May Maxwell, in April 1936, was adopted successively by several young people of both sexes who, still relatively few in number and scattered, are beginning to unite and coordinate their endeavors. Since March 1941 Lyons contains a small Bahá'í Youth Group (report follows). From June to September 1940 Miss Migette made a journey through several villages and towns in France, which resulted in the formation of the first little Baha'i Youth Group in one of these villages. The seed was planted among a certain number of young people, who have since become sympathizers. The latest group to be formed is in Marseilles. The work of the future, she says in conclusion, will be to create more bonds among these new-born groups and to make them fruitful.

The following report by Lylett Ancarola tells of the activities of the Baha'i Youth Group of Lyons from March 22, 1941, to September 1, 1941. Meetings were recently organized to form a youth group united fraternally in the spirit of the common love for the Bahí Cause. She mentions subjects used at the meetings and books and pamphlets which were lent to young people. Gradually the meetings are becoming better organized. They hope that with the help of Bahá'u'lláh the youth invited will hasten to come. Regular correspondence is to be established with all the Bahí youth of France, and as soon as possible, with those of other nations.

Activité du groupe de jeunesse bahá'í de Lyon.

Période du 22 mars 1941 au 1er septembre 1941.

Réunions: Les réunions de jeunesse ont été récemment établies par Melles Jeannette Scaglioni et Alice Ancarola dans le but de grouper une jeunesse fraternellement unie

par un amour commun pour la Cause bahá'í. Elles ont lieu chaque samedi après-midi.

Jusqu'à ce jour une seule jeune fille sympathisante y a assisté. Mlle Y. Tavenas.

Monsieur Jacques Soghomonian, jeune bahá'í de Marseille, enmené à Lyon par Mlle. Migette a fait la connaissance des jeunes bahi'is lyonnais.

Sujets traités aux réunions: Prière—lecture et commentaires sur les Ecrits suivants:

Entretiens d'Abdu'l-Bahá à Paris

Vers l'Apogée de la race humaine par S. Effendi

Le hut d'un nouvel ordre mondial par H. Holley

Paroles cachées de Bahá'u'lláh

Prophéties de la Révélation bahá'í par L. Migette

Livres: Des livres et des brochures ont été prêtés à de jeunes sympathisants:

Rophkties

Paroles cachées

Ere nouvelle

Vers l'Apogée de la race humaine

Le but d'un nouvel ordre mondial

Correspondance: Ces réunions s'organisent peu à peu et nous espérons qu'avec l'aide de Bahá'u'lláh, la jeunesse invitée s'y pressera.

Une correspondance régulière va être établie avec tous les jeunes bahá'ís de France et dès que possible, des autres nations.

Pour le groupe de jeunesse bahá'í.

LYLETT ANCAROLA.

From a little report in *Bahá'í Youth* of June, 1940 we learn that Lyon was faithful to the 1940 symposium. Circumstances were such that they could not hold it in February, but on March third the meeting was held at the home of Mademoiselle Migette. Monsieur Chaumard spoke on The Spiritual Man, Monsieur Chaize on The Unity of Religion, and Madame Ancarola on The History of the Bahi'í Faith. Tea was served and pictures were taken.

Lucienne Migette has been delighted to find Esperanto in *Bahá'í Youth*. This gave her an opportunity to contact the Esperantists with Bahi'í material.

"A circular letter dated May 15, 1940, and sent from the Spiritual Assembly of Paris states that during 1938-1939 all the

young Persian students who had been faithful friends of the meetings departed. Thus the opportunity of arranging the Annual Conference for the young Bahi'is temporarily disappeared. Nevertheless the idea was maintained, and some special meetings were organized (in May of 1939) with the young believers from the provinces."

French Bahi'is, in spite of the ordeal through which their country is passing, remain firm in the faith. We have been told of the glorious spirit of one of the members, who has gone through grave difficulties. She knows "instant, exact, and complete obedience." As long as that spirit exists, there can be no fear for the Faith.

GUATEMALA

Guatemala has felt the fire of Bahá'í youth pioneers, for John Eichenauer and Clarence Iverson visited in this country. They met with the enthusiastic Bahi'í group, which is most eager for a school for the youth.

HONDURAS

Tireless in his efforts to spread the World Order of Bahá'u'lláh, John Eichenauer, youthful pioneer from the United States, is, according to recent reports, in Honduras. He visited the two mining communities of Rosario and Agua Fria, as well as other cities. He made the acquaintance of two editors of newspapers and got recognition. In La Ceiba he introduced the Message to the American Vice Consul. *Bahá'í News* of February, 1942 reports John as writing the following: "On receipt of the Guardian's cable of December 13 as contained in the Bulletin of December which reached Honduras on January 1, a special meeting was called to read the cable and to pray for the success of the teaching work and the friends generally. At this meeting eleven people signed a note of greeting which I enclose herewith."

INDIA AND BURMA

Every year the Bahi'í youth of India are becoming more active as they increasingly realize their grave responsibilities as Bahá'ís. Universities of India and Burma are being supplied with *World Order* magazine, nineteen copies of which were regularly given

to them. In addition to these copies the Bombay Youth Group and Service Committee have contributed three copies of the magazine on their behalf to a college and to two institutes of learning, and the Poona Spiritual Assembly has supplied three colleges of Poona with three issues.

At the Twelfth All-India and Burma National Convention held in Poona, April 27-29, 1940, the Youth Group displayed a pageant based on the fundamental principle of Bahí'í Universal Peace (sent from America). It was greatly appreciated by all. The proceedings of this same Convention told about Bahh'í youth. The following excerpt was taken from *Bahá'í News*, March, 1941, where it appeared prior to this publication. "The organization started 4 years ago has now developed into a strong body and its activities have become more and more organized. The Annual Symposium was again held this year on February 25 which synchronized with the date on which the same function was held by Bahá'í Youth organizations all over the world in accordance with the programme published by the World Bahh'í Youth Committee of America." A plan for the year 1940-1941 has been chalked out and if the youth are assisted in carrying out this plan they will have advanced many milestones before the end of the plan is reached."

PERSIA

In this country young believers are among the most active both in the summer school work and in the administrative field. Indeed the youth have made great progress in the last two years. In the summers of both 1940 and 1941 the youth had their summer schools, and thus this newly-born institution will stand as evidence of the enthusiasm of young people for their Faith. The youth summer schools are held in Hlji Abad some forty kilometers outside of Tihhrn. The first summer was a great success, and from the report of the second we gather that it, too, must have been the source of much joy. During the time of the latter, according to *Bahá'í News*,

"Correctly speaking, it is the National Youth Committee of the National Spiritual Assembly of the Baha'is of the United States and Canada.

February, 1942, "The period of study was divided into five sessions of ten days each. The program included morning and afternoon classes. The morning classes studied regularly the History of Nabíl—"The Dawn-Breakers," and 'Some Answered Questions.' These classes were primarily for Bahá'í students who were receiving their education in high institutions of learning and who were desirous to prepare themselves for serving the Cause in the near future. In the afternoons, the meetings were in the form of conferences conducted by Bahh'í lecturers and educators. They dealt with Bahá'í subjects in general. Not only were these conferences instructive as a medium of interchange of ideas, but they proved to be socially valuable occasions for all believers to come together as one body and foster the spirit of Bahh'í fellowship and communion among all those present. A number of discussion groups conducted by old believers were also held and were very enlightening and helpful. The recreational side of the Summer School was not neglected. Mountain climbing and other outdoor sports and games were organized and enjoyed by many. There was also a special program arranged for younger Bahá'ís between five and fifteen years of age."

A project of outstanding worth has been in the making. A devoted Bahá'í of Tihhrán, Mr. 'Abdu'l Husayn Zargham, has been working out a scheme for the education and up-keep of a number of Bahá'í orphans on his farm near Tihhrán. The Youth Committee was sparing no effort in seeing that the proposition proved successful. Already a number of orphans have been collected from Tihhrán and the provinces. The work begun gives promise of real success.

A stirring incident, evidence of true Bahá'í selflessness, created much interest among non-Bahá'ís. *Bahá'í News*, January, 1941, reports the following: "An alarming fire recently broke out at night in the stores of the Rice Company in Bandar Jaz, a small port on the Caspian Sea. It threatened to destroy an extensive neighboring quarter of the town. A Bahá'í youth named Áqá Muhammad Sangi, member of the local Spiritual Assembly, who heard of the news, immediately left his bed and went

out to fight the fire with no interest except his Baha'i love for his fellowmen. While owners of endangered properties left their premises in the face of the inevitable peril, he simply threw himself into the flames and with heroic sacrifice and extraordinary suffering succeeded in subduing the fire and cutting it off from the rest of the town. He reached his goal but lost his life in a glorious task watched with awe and admiration by hundreds of spectators. The inhabitants of the town, deeply moved by this disinterested and heroic sacrifice, paid a pathetic homage to the departed soul and more than 400 of them followed his body to the cemetery and attended the Bahi' interment rites, which as Muhammadans, they had avoided so far. The admirable self-sacrifice shown with spontaneous impulse by this Bahá'í young man had its immediate recompense in the form of the interest of the spectators in Baha'i teachings and is bound to bear in future other fruits of great importance."

Ruhíyyih Khánun, wife of Shoghi Effendi, has sensed from the young Bahá'ís who came to Haifa from Persia that "they are very much awake and anxious to really achieve wonders for the Cause in their country." She feels that an active correspondence with young American Bahá'ís would be of real assistance to them. Restrictions in the East include a dearth of books and consequent hardship in keeping up to date in the field of administration.

ÍRÁQ

In Írâq many of the most outstanding Bahá'ís are young men. They work on the Local and National Spiritual Assemblies.

The last volume of *Bahá'í World* undoubtedly was unable to report that in February of 1940 The Fifth Annual Bahá'í Youth Symposium was held at the Hazíratu'l-Quds of Baghdád. Young believers with non-Baha'i friends attended. Photographs of the Bahá'í youths were taken. Among the many fine parts of the program were two talks the titles of which appear particularly appealing: "The World Needs the Bahi'í Faith" and "Effect of Superstitions and Ignorance on Religion." The occasion was fairly successful, it was generally felt;

and a number of the nun-Baha'ís attending are studying the Cause.

PARAGUAY

Through the efforts and wisdom of Elizabeth Cheney Paraguay now boasts a youth group. An exciting account of the first Bahá'í youth meeting has appeared in *Bahá'í Youth*, February, 1942. The story shows vividly that even revolution cannot stop those who thirst for the Word of God, indeed it but serves to increase the eagerness. Miss Cheney's account is as follows: "Why don't we have a special class—just for young people?" That was the question asked me one evening after I had been in this beautiful tropical country for only three months. It marked the beginning of the first youth group in Paraguay.

"A fear of seeming to push the people, whose entire life and background were different from my own, had always held me back up to now, but this was too open an invitation to miss. So with the help of Sta. Nadine Masloff, Sta. Noema Moringo, and Sr. A. Entwistle, we planned our opening meeting for Saturday evening, April 19, 1940.

"During the next two weeks more than a dozen young señores and señoritas became interested and promised to participate. But on the eventful day, when I rose for my usual dawn prayers, I sensed something strange in the atmosphere. People were running through the streets, a rare sight in a land where the average temperature for a great part of the year is 110° Fahrenheit. Sra. Lenour de Morinigo, who operated my pension, her daughter, and a little Indian maid, came rushing out of the house carrying large baskets. People were gathered in small groups at the doors of their houses, gazing fearfully up and down the cobbled street. Oxcart drivers were snapping their long whips over the backs of the huge native oxen, trying to urge them beyond the sleepy stroll universally adopted by these beasts under a blazing sun. Little grayish white donkeys were trotting nimbly back toward the country beneath the weight of their owners and great panniers of fruit and vegetables brought from the country long before dawn. Because of the lack of modern high-

ways, oxen and donkeys are the principal means of travel into the interior of Paraguay.

"When excited voices rose a little, I could catch a word or two of the rapid Spanish. 'Revolution, revolution,' I heard again and again. 'They say that General Franco comes this afternoon by plane from the Chaco, then it will break.' A clattering of many hooves up the street, and the little groups of people vanished into their houses. A troop of cavalry clattered slowly past, many of the soldiers were just boys in their early teens, their young faces grim and watchful. Then came column after column of infantry in their greenish blue uniforms, well armed, watching for the sudden flare of violence which so often turns a Latin American city into an inferno for a time.

"We wondered about our youth group meeting that evening. It would not be safe for the young people to be on the street in the daytime, much less at night. There was no way of notifying anyone of postponement, for telephone service had already been shut off by the government, except for military purposes. Telegraph and local mail service were also discontinued during the emergency. We had to hope that natural good sense would prevent any of the young people from risking their lives to come.

"At six-thirty that evening, the usual time for meetings of all sorts in Paraguay, six boys and girls appeared, each bearing apologies from others, whose parents had been wise enough not to permit them to venture forth. To the accompaniment of gun fire from a distance, the first Paraguayan youth group was founded in Asunción, the Paraguayan capital.

"We studied 'Bahá'u'lláh and the New Era' together and the young people liked the heroic tales from the 'Dawn-Breakers,' which, of course, had to be translated for them. Besides the 'New Era' there are only two other Bahi'í books which have so far been translated into good Spanish. Those are 'The Wisdom of 'Abdu'l-Bahá' and 'Some Answered Questions.' Almost no one in Paraguay can speak or read English, so that the great sources of spiritual knowledge now opened to us by the Guardian's translations into English, are mostly closed to Latin-America.

"Paraguay has suffered so terribly through wars of aggression, that the Bahi'í peace plan with its new world order was of deep interest to them. One young man asked me, 'You mean that, when the new world order is established, then if Bolivia should attack Paraguay again and try to take away her land, it would become the duty of all the other countries in the world to rise up and put a stop to that war? I would be in favor of that.'

"The youth group members in Paraguay feel a keen interest in North American youth activities. The night before I left Paraguay they said to me in parting, 'Please give our loving greetings to our North American brothers and sisters. Tell them how much we would like to meet them, and that we also are working to build a part of the new world order of Bahá'u'lláh.'" The group, born in the midst of revolution, grew. The young people asked for English classes. This service, proved so successful that demand came for adult classes also.

Illness took Miss Cheney from Paraguay, but the work she has accomplished for the Faith will stand as evidence of the power of Bahá'u'lláh made manifest in the spirit of His pioneers.

PUERTO RICO

In July of 1940 Mme. Katherine Disdier and Miss Ruhieh Jones, both of New York City, arrived in San Juan, Puerto Rico. Upon their arrival a comprehensive article on the Bahá'í Faith appeared in the important newspaper, *El Mundo*. In 1941 they reported the following to *Bahá'í Youth*: "We are happy that the opportunity has been given us to become established here—each holding a position, which permits us to maintain a lovely new apartment, with a balcony and a terrace open to the great expanse of sky and overlooking house tops, tropical verdure, a mirroring lagoon, the sea beyond and mountain vistas. This is Puerto Rico's new Bahi'í Center.

"In addition to putting Bahi'í books in the libraries, obtaining some fine publicity and visiting progressive groups, we have met many interesting and prominent people and have made a wide circle of friends; some of these have real interest in the Faith and have

been of assistance to us in many ways; two have accepted the Cause through Katherine's efforts; and several of our other friends seem to be favorably inclined; and when Bahá'u'lláh is ready, they will undoubtedly become identified with Bahí'í life and activity." With the Feast of Naw-Rúz, they began having open house every week.

Recently four believers from New York City have taken up residence in Puerto Rico. Two of them, Lucien McComb, Jr. and his wife, Ayned, were among the most active in the New York City Youth Group. Their help will be invaluable in fostering the spread of the Faith, especially among young people.

SALVADOR

The Bahá'í work in this small Central American country has been carried on to a very large extent by two enthusiastic and energetic young pioneers from the United States, John Eichenauer, Jr. and Clarence Iverson. Young John, who arrived in San Salvador in October, 1939, was joined some three months later by Clarence, who had long been active in youth activities in Arizona. Together they have made a most successful team, and their pioneer spirit has born much fruit.

A long and fascinating story could be written about the many contacts they have made in one way or another. John wrote, "Our contacts have been many, from poets to peasants and from government employees to school teachers. . . . Our 'Push to go' came from devotion to Bahá'u'lláh and the Guardian. During the day we make juices, study the Writings, write letters, make visits and an hour each morning and evening we go to commercial school. Occasionally we go to a movie or go on an excursion." In contacting people they listen to the other individual, offer ideas which will not cause antagonism, and do their best to avoid an argument.

At an earlier time, as published in *Bahá'í Youth*, June, 1940, John had this to say: "Confirmations come in the form of actual accomplishments, in meeting influential people who give opportunities of spreading widely the Message, in newspaper publicity, in the acceptance of the Faith by some en-

lightened ones. At other times confirmations come from the spiritual calm one receives after reading prayers and meditations or from the feeling that reinforces one when one tries to do the best one can. With confirmations also come tests, but without tests we would not progress nor would we appreciate confirmations, for no one knows sheer joy who has never harbored grief."

These two young men have been spurred into unceasing activity. The power of Bahá'u'lláh has driven them forward. They were able to place copies of *World Order* in two main social clubs. *Cyfactly*, one of the main literary magazines, carried a quotation from the Writings. A social-sports club was contacted, and a number of the members showed interest in the Bahá'í principles. For at least a while meetings were held each Saturday afternoon and Sunday morning.

In January of 1941 Mrs. Stewart visited in Salvador. The group, which had consisted mostly of men, attracted some more women. At the last meeting before Mrs. Stewart's departure, the group elected their own committee to carry on the teaching efforts.

John has, according to most recent reports, departed from Salvador to carry on teaching work elsewhere in Central America. Clarence is carrying on with great progress. A visit from Mrs. Caswell gave the group fresh impetus. In fact, she thought it was time they were having an Assembly. *Bahá'í News*, November 1941, quoted Clarence as writing the following: "They are all enthused about doing something for the progress of the work; and by having an Assembly more interest and unity would be created and they would be able to do more. There have been eleven (including two youths who have signed the registration cards) and I think that there are three or four more in the study class who want to sign the cards."

The Sixth Annual World Bahá'í Youth Day was celebrated on February 23, 1941. They translated five of the articles written by youth on "Youth and a New World Order" appearing in *World Order*, February, 1941. Among those attending was the editor of *El Gran Diario*, who helped by putting a notice in the newspaper.

Of interest, too, are these words of John

* *Bahá'í Youth*, June 1941, p. 14.

Eichenauer: "I keep in close touch with the pioneers in Guatemala, Honduras, Nicaragua, and Panama. We all feel an indescribable spiritual unity in that we are pioneering in the Movement that will prove to be the salvation to a harassed world; and we remember Bahá'u'lláh's words that, 'When victory arriveth, every man shall profess himself as a believer and shall hasten to the shelter of God's Faith.' Hearing from the Guardian gives me fortitude to persevere and reminds me that whenever my responsibilities seem burdensome, how much more weighty must be his staggering duties." We are not surprised when we hear that he considers the main object of his life to be teaching the Bahá'í Faith.

We all thrill to the story of these two young men responding to the call to spread the Word of Bahá'u'lláh.

SWITZERLAND

Contrary to the situation in so many places, it is young men and not women in Switzerland who seem at present to be showing interest in the Message of Bahá'u'lláh. As yet, there is no organized youth activity here, but hope comes in that some young men are "being stirred up and may be further attracted," according to Mrs. Anne Lynch at the Bahá'í Bureau in Geneva. Quite recently we were informed that a young man of eighteen and a brilliant student in a monastery school desires to become a Bahá'í.

UNITED STATES AND CANADA

In the United States the Bahí'í Faith has taken a strong hold on the hearts and minds of young people. The young people in the approximately fifty known groups are confident that a world order with peace and justice is already today rising from the chaos everywhere apparent, and they are eager to do their share in bringing about its realization. Betty Scheffler, in reporting about youth activities in 1942, says, "... for the most part the youth are very much younger than heretofore. The age of most of the youth in the groups is about thirteen to twenty now. Their activity is of a different kind from that of the Bahí'í youth of the ages of 20 to 35 a few years ago. It seems

that the older Bahá'í youth are being absorbed into the Bahá'í community earlier, and the actual youth group is something quite different." The young people who intend to become voting believers at the age of twenty-one are urged to inform their Local Spiritual Assemblies of this intention. They are thereby absorbed into the Bahí'í Community; may attend Bahá'í Feasts; may read and receive *Bahá'í News*; and may serve on Bahí'í committees. Indeed it is only since 1940 that Bahí'í youth between the ages of fifteen and twenty-one have received *Bahá'í News*. This step is truly a step forward as youth are now given the opportunity to feel more closely the heart-beat of the American Bahá'í Community. Bahá'í "youthers" here are happy to be among the busiest in an already active America. Gladly do they carry their responsibilities, be they in conferences, summer schools, "clinics," local meetings, symposiums or various committees.

Every year the National Spiritual Assembly of the Bahá'ís of the United States and Canada appoints a new National Youth Committee. The responsibilities of this group are to coordinate the youth activities under its jurisdiction, encourage the groups and individuals by helping to make plans, edit the International Bulletin, *Bahá'í Youth*, and sponsor and plan for the annual world Bahí'í youth symposiums. The country is divided into large regions each of which has a youth secretary, who keeps in touch with the groups and also with the National Committee arrangements. The National Committee has by this time almost made an institution of the Study Days. Briefly, this plan is one to encourage youth to study the teachings together several days each year. The National Committee furnishes outlines on the topics selected. In the winter of 1940-1941 *Foundations of World Unity* by 'Abdu'l-Bahá was studied. The next winter the youth took up Shoghi Effendi's recent message, *The Promised Day Is Come*. The National Committee attempts to keep in touch with youth the world over by means of its international secretary, and the editor and business manager of *Bahá'í Youth* work together in getting it edited, published and circulated. With the new committee appointed in 1941 the publication of the Bulletin was taken

from New York City to Wilmette, at which place the Bahá'í activities of the United States and Canada are being increasingly centered.

From summer to summer the youth look forward to attending one of the fine special youth sessions held at a Bahá'í Summer School. Such sessions are held at Green Acre in Maine, at Louhelen in Michigan and at Geyserville in California. In addition to these the International Bahá'í School in Colorado added such a session as a new feature on its 1941 program. Of interest also is the fact that at the Teaching Conference for Southern Bahá'ís held in Vogel Park, Georgia, in June of 1941 a week-end was given to a youth program, which offered ample time for Bahá'í fellowship and also sports and recreation.

A few paragraphs concerning the three well established schools will be sufficient to give the reader an idea of what he might have experienced had he attended one of them in the last year or two. The Green Acre Youth Week in 1940, according to the Annual Report of 1940-1941 of the National Spiritual Assembly "marked the highest attendance of the season, coming at the same time as the National Spiritual Assembly meeting. The subjects for consideration at the Youth sessions were 'The Letters of the Guardian' and 'Administration'; the former was conducted by Mrs. Dorothy Baker and the latter was conducted more like a symposium with Horace Holley, Louis Gregory and Mason Remey, giving different aspects of the subject." A more refreshing and stimulating atmosphere in which to discuss troubling world problems would be difficult to find. The location of the school is idyllic. Yet as Joseph Noyes says, "The most attractive feature of Green Acre—is that the Bahá'í principles are in operation there." The young people who attended, approximately sixty in number, represented many different races, including the American Indian, as well as eleven states in the United States and the Dominion of Canada. The spirit of the week "was enthusiastic and joyful, and seemed to grow with each succeeding day."

"For the second year at Geyserville's fourteenth Summer School (in 1940), the Bahá'í

youth sponsored a program of specialized activities. Their keynote was learning by doing. The purpose of their two-weeks' association was, through the medium of classes, teaching projects, planned recreation, and association with the community life which so distinguishes Geyserville, to appreciate more vividly the Bahá'í ideal in its fullness, to incorporate more directly its diverse principles into their every act. They held a laboratory on the 'Technique of Reading and Speaking', sponsored a South American program and also a Sunday public meeting for visitors to the School (including a demonstration of creative discussion). Those who participated as students or counsellors at the youth week noted with enthusiasm the advance over last year. In maturity of understanding and achievement, in ability to sustain their efforts through two busy weeks, in group cooperation and consultation, and in unrelaxing fidelity to the standard of Bahá'í life, the youth of Geyserville excelled in 1940."

For the past two years two youth sessions per summer have been held at Louhelen Ranch. An extremely interesting project was developed at the first session in 1940: an inter-America pageant. "Groups of young people represented different countries of the Americas, illustrating certain principles of the Bahá'í teachings which have been developed in those countries. Argentina and Chile, for example, in erecting the statue 'The Christ of the Andes' proclaimed the principle of international peace. In Uruguay equal rights of the sexes is emphasized. Brazil stands for the elimination of racial prejudice. In Venezuela was born Simon Bolivar, a leader in internationalism, far in advance of his time, who suffered persecution because of his far-seeing ideals. The old Inca religion of Peru and Bolivia gives us a hint of the oneness and universality of religion. Panama, where a Pan-American conference was recently held, suggests an international tribunal or world court. Mexico, in making efforts toward the solution of economic problems and universal education, was represented, while the United States in its own federal government set a model for the federation of the world. As each country was represented, an off-stage

voice quoted from the Bahá'í Writings on each of the principles illustrated." The student government plan, inaugurated during this session to handle the few necessary disciplinary measures, proved successful. The final evening saw "all gathered together in a meeting devoted to reconsecration and the consideration of responsibilities." During the second session of that year the youth were given opportunities to learn about Bahá'í fundamentals, the World Order Letters of the Guardian, fundamentals of Bahh'í ethics, the history of Islám, and elements of Spanish as well as something about Latin American culture and history. Is it any wonder that someone said, "Each year the youth are more interested in studying than in recreation?" The Louhelen Library with its 1375 volumes was a popular spot. An enthusiastic report about the second session in 1941 was written by Harlan Scheffler. A few excerpts follow: ". . . with the informal and friendly atmosphere, which is always present at the Ranch, we made new acquaintances very quickly. . . . After a short period of relaxation, the second class of the morning began and was under the leadership of Mrs. Lotte Graeffe from Olivet, Michigan. As this was a study of South and Central America, it was of the greatest importance to all the Bahh'í youth because of the Guardian's desire for closer relations between the Americas. Mrs. Gracffe handled the presentation of her class in a manner unlike the others. She assigned to each student a particular South or Central American country and reports were given on the most interesting references found. . . . This was the first year that the youth took an interest in forming a choir. . . ."

Much more could and perhaps should be said concerning Bahá'í youth summer schools in the United States, but the little already given will indicate their growing success to the reader.

Bahh'í youth have met frequently at conferences, which have been held in many cities throughout the country. They meet in love and eagerness, discuss problems of paramount importance to the Faith, and leave filled with new life and zeal to spread the Faith to an ever wider circle of young people. The following list, though incom-

plete, indicates where some of the youth have met:

1. Berkeley, California, May 19, 1940. An all-day conference—28 delegates representing San Francisco, San Mateo, San Jose, Sacramento, Oakland, and Berkeley—purpose was to arouse interest in the youth session at Geyserville and to stimulate youth activity throughout the state. Subjects considered: "Letters of the Guardian to Bahh'í Youth," "A Bird's-Eye View of Bahh'í Youth of the World," and "Bahá'í Youth at Geyserville." Luncheon talk on "California's Destiny," consultation on "The Science of Teaching."

2. Southern California, June 1 and 2, 1940. Week-end conference—five visitors from the Bay area—dinner, party, discussion, public meetings with an audience of 150 on aspects of Bahá'u'lláh's World Order.

3. Wilmington, Delaware, July 21, 1940. Arranged by New York youth for youth from Middle Atlantic states—as well as those interested in youth work—28 representatives—purpose was to "point out the vital need for intensified work along teaching lines, and to formulate practical and concrete plans for carrying out the suggestions of those delegates present"—public meeting on "Youth in a Chaotic World."

4. Wilmette, Illinois, October 26, 27, 1940. Annual Mid-West Bahá'í Youth Conference at the Bahh'í House of Worship, 62 registered youth—theme of the Conference was "The Civilizing Force of the Bahá'í Religion"—program included in part the following: "Our Teaching Responsibilities," "Specific Teaching Problems," "Bahá'í Youth and the Civil Government," "Bahá'í Youth and the Bahá'í Law," and "The Development of the Bahá'í World."

5. Sacramento, California, November 17, 1940. Mid-Titer Youth Conference—twenty youth—theme of the Conference: "Youth and Teaching"—consultations—fireside meeting.

6. New York City, December 28, 29, 1940. Mid-Winter Eastern States Youth Conference—approximately 50 visitors—agenda concerned future events and not those past—much good discussion—round table at the Bahá'í Center on "Foundations of World Unity."

THE BAHÁ'Í WORLD

7. Coral Gables, Florida, January 25, 1941. Southern Bahá'í Youth Conference. Topic: "What Is Humanity's Goal?"—short musical program.

8. Wilmette, Illinois, October 25, 26, 1941. Mid-West Bahá'í Youth Conference—70-77 present—subject was "Developing New Perspectives"—sub-topics were: "The Technique of Living," "Expanding Our Viewpoints," "The Challenge to Our Youth Groups," "Becoming More Intelligent About Latin America," "Latin American Background," and "Bahá'í Faith in Latin America."

9. Washington, D. C., January 3, 1942. Regional Youth Organization Meeting under the auspices of Maryland-D. C.-Virginia Regional Teaching Committee—purpose was to organize and stimulate youth in the region to planned action for youth get-togethers. Topics: "Youth's Challenge in a Chaotic World," "Youth and Teaching Avenues," "Developing Bahá'í Character for Teaching Success," "Bahá'í Youth Activities Encountered in World Travels,"—election of youth organization officers—views of Summer Schools at Louhelen and Green Acre.

A kind of conference held by youth in the East has been called a "teaching clinic." Benjamin Kaufman, young attorney recently inducted into the Army, writes as follows in reporting on this new teaching method, "It was conceived in September, 1940, at the Summer School in Green Acre where a Regional Teaching Conference was held. Among the various problems discussed was the preparation of the believer for the important task of instruction." Mr. Horace Holley remarked that in addition to the inner conviction and faith required of the true teacher, several practical factors must be considered in order to spread the Cause of God. These were, the pressing need of every community to develop good speakers, good chairmen, experts on administration, publicity, and contact, and to adopt various media through which the public can become acquainted with the Message. The rich spiritual relationship which exists between Bahá'u'lláh and the individual is not harmed in this way. Indeed, it is deepened and increased, leading directly to a fuller knowledge and understanding. Benjamin and a

friend, Jack Steed, soon thereafter laid plans for a "Teaching Clinic" for Bahá'í young people. Eastern youth were contacted; there were consultations; and in October of 1940 the first Teaching Clinic took place in Newark, New Jersey. Sixty-seven individuals attended. Twenty-five persons took part in the following program: Meditation, Inspirational, the Spoken Word, the Model Round Table, Conducting the Bahá'í Gathering, Musical Interlude, Questions and Answers, Contact and Publicity, Visual Education, and Organization and Administration. "A loud speaker and microphone from a concealed source were employed in the manner of a radio program." So successful was this occasion that clinics were held in New Haven, Connecticut in December, 1940, in West Englewood, New Jersey in February, 1941, and in October, 1941, Newark and East Orange, both in New Jersey, collaborated to present a clinic for adults and youth. Benjamin Kaufman concludes his report by saying, "It is noteworthy to observe that the Clinic is for believers only, a means of solving certain fundamental problems of teaching which often are not reached by the usual informal, verbose conference. The Clinic seeks to become scientific and efficient in character, definite and precise in its endeavor. Careful planning, frequent consultation, timing and vision are required before it can be presented with effect. The Bahá'í youth, especially, needs to develop his capacity to teach, for upon him in a few short years will fall the responsibility of guiding the Cause and protecting its institutions. Like any teacher, the Bahá'í must undergo a strenuous period of preparation for his sacred task. Besides enthusiasm and intense love of the Faith, there are other qualifications necessary to a successful spread of the Teachings. The efforts of the Clinic idea seem to bear out the contention that reasonable, scientific preparation affords a broad, firm basis for the development of those qualifications."

The deepening devotion of the Bahá'í youth indicates that the Bahá'í Faith is more and more becoming the first interest in their lives. News from here and there of youth activities shows that the Cause runs deep in their minds and hearts. Roberta

Kaley Christian while on a seventeen day lecture trip in Michigan gave eighteen lectures, contacting 256 people. Writing of it she says, ". . . my memories of it are a confusion of hour upon hour of concentrated effort, catching trains, talking—talking, not getting enough sleep, hours of prayer, seeing the sun rise several mornings after long nights of study in preparation, and a general sense of being outside one's self, being used, really, as an instrument, by a Power higher, stronger, and vastly more extensive than one's own consciousness." Jack B. Fatuh, a Bahí'í youth at the University of California at Berkeley, is eager for Bahí'í activity, and in the youth Bulletin of June, 1941, he is quoted as writing, "Besides our group, we have worked individually to make contacts. Hishmat 'Alá'í, now working for his doctorate in economics, has aroused interest among some fellow-students in the International House, and started a bi-weekly dinner-discussion group. Two other Bahí'í youth attended the campus Race-Relations Group and arranged for Marion Holley to speak on the Bahí'í racial outlook. (October, 1940.) This marks our first real achievement in breaking into campus recognition." In the deep and prejudiced South, in New Orleans, young Dr. David Ruhe and his wife, Margaret, attended a recital of songs by The Austerlitz Male Chorus in a Negro church in August, 1941. They were listed as patrons on the program, and were the only white people present. At the close of the concert, the directress arose and thanked them personally for having come. This is but a small example of Bahí'í thought in action. In Morrisville, New York, the Christians, a young Bahá'í couple, teach informally by offering constant hospitality to friends and students. Several times a month students go with them to Syracuse where meetings are held. They hold informal discussions, and literature is often requested. Early in 1942 the Baltimore Bahá'í Youth began a series of informal discussions with a Bahí'í attribute as the subject of each evening. The following subjects, constituting the ideal character, were on the program: Love, Honesty, Justice, Humility, Patience, Loyalty, Understanding, Perseverance, and The Will To Do.

The aim was to learn how to apply these qualities in daily life.

Of interest also is the fact that annually during Convention time: the youth hold a Bahí'í Youth Luncheon. These are well attended, and always the source of much joyful enthusiasm and inspiration.

Unquestionably one of the most outstanding accomplishments for the Cause of God among young people in North America is the work sponsored by the Race Unity Committee, a committee appointed by the National Spiritual Assembly of the Bahá'ís of the United States and Canada, introducing college youth in bi-racial areas to the Bahí'í Message. The project, already under way for eighteen months, (see *Bahá'í News*, Feb., 1942) was initiated by adult believers. Of assistance were Louis Gregory, Mrs. Dorothy Baker, and Lothar Schurgast. By February, 1942, approximately sixteen thousand college students had heard of the Faith through this channel. Mrs. Baker was planning to "add thirty new colleges, eighteen white groups and nine Negro schools, bringing the project to a total of well over sixty colleges and thirty thousand student hearers."

In *Bahá'í Youth* of February 1942 Dorothy Baker tells about this most fascinating project. Her letter, "Giving the Teachings to College Youth" follows: Dear Bahí'í Youth:

Joyous greeting to you all. May these winter months fulfill for you the Guardian's expressed hope: "Though immediate future be dark, critical, fraught (with) anguish, (I) feel it my bounden duty appeal this hour as never before, trustees Bahá'u'lláh's priceless Revelation, whether teachers or administrators, individuals or assemblies, north (or) south, white (or) colored, young (or) old, refuse at all costs surrender solemn spiritual responsibilities, refrain (from) relaxing teaching efforts, determine never slacken sacred task building institutions whose progress destiny (has) indissolubly linked with fortunes most disastrous, most challenging, most pregnant period history."

A word about the colleges has been requested. Urged on by the National Race Unity Committee and the National Spiritual Assembly, a college project was attempted,

last fall, against the natural odds of materialism, racialism, and the war spirit of the times. Would the young people of the south welcome as grave a departure from tradition as proposed by the Bahá'í Faith? The response in every instance seemed nothing short of a clear challenge to further extension of the work. Over thirty colleges in less than a year heard the World Order call, and in every instance a return visit or another speaker was suggested. This fall the circuit included eleven white colleges, five colored, and two Indian. The theme of the lecture was, the world as a single organism, a world body, horn of science, looking forward to a world brain or legislature, to be motivated at last by a universal Faith. "The Pattern for Future Society," by Shoghi Effendi, supplied the text, supplemented by "The Image of God." Several thousand of these pamphlets were distributed.

There were Baptist schools, Presbyterian schools, Methodist schools, and State Colleges; colored schools, white schools, Indian schools; city schools and hill schools, and one was a large and beautiful Quaker College. These schools are worlds within a world. Each college is a unit unto itself, within a larger one. Sometimes a college head fears that his young world is hopelessly sufficient unto itself; hopelessly disinterested in the world outside, and hopelessly disinterested in God.

At one college in North Carolina the president sympathetically prepared the speaker for a bleak reception. "My students," he remarked, "all but stopped the last speaker who mentioned peace, and he a minister wearing the cloth, mind you!" Looking carefully, at a later time, through "The Pattern for Future Society," he said, "Oh, but I understand. You Bahá'ís do not dwell on pacifism; you offer a program. Every college should hear this." In this manner school men seem almost invariably to accept the writings of Shoghi Effendi. The talented head of the Indian Normal College at Pembroke, where no speaking appointment had previously been made, said after scanning "The Pattern," that if necessary, classes could be disbanded to hear this subject. As a matter of fact, a tuberculosis clinic of some importance was actually

postponed the following Monday because this day was the only one that could be offered. I recall the electric effect of this pamphlet upon a student at one of the small but aristocratic colleges of Kentucky. "Please let me have your talk verbatim for our school paper," he said. Holding up the pamphlet, I asked, "Will this do?" He looked it over and nodded vigorously. "Yes," he said, "and by the way, how does one become a member of this organization?"

Only one white man was to be found on the entire circuit who had ever heard of the Bahá'í Faith. He was a Quaker student at Guilford who had made the Faith the subject of his term theme. Taking the pamphlet of Shoghi Effendi in his hands he said, "These writings are very great. Does one leave his church to become a member?" I replied that to be truly universal, one could not permanently remain in a segment of the old religions. "This is right," he said wistfully. "Perhaps if I befriend this Faith now I can belong to it later."

Most of the colleges were on the beaten track of civilization and city life. One, however, offered a real contact with the "hill" type of youth. It was a Kentucky Junior College, so far removed that I was strongly advised not to go. Detours made night driving a hazard, but at long last a village appeared out of the night. Could I go on to Pippapass, I asked? No, Pippapass was barely reachable by day; a sixteen mile mountain lay between, with almost impassable roads. In the morning a hill family rode with me to Pippapass. They had emerged from the woods to attend a funeral, they said, and from Pippapass they would have to walk seven miles on foot to their lodging, beyond the tracks of any wagon wheel. Yes, they knew about Caney College, and hoped that their children would one day be among Caney's three hundred students. We descended the most precipitous hill that I, in my city-bred experience, had ever encountered and found in the valley a number of rustic buildings dedicated to education. Graduates of this two-year college are accepted with full credit by every university in the country. They have an International Relations Club and invited the speaker to spend the week-end there and

hold discussions. Unfortunately this invitation could not be accepted, but the International Club made the pamphlets the subject of discussion for several meetings, and will welcome further literature. So courteous were these shy, soft-spoken people that after luncheon in the candle-lighted, rustic dining hall, one of the young men offered to ride over the mountain with me, lest I be fearful of going alone. It would be only a short stretch back on foot, he assured me! Sixteen miles of southern courtesy.

One could never tell where the interest would flare most brightly. I-ere an aristocratic college in the heart of the "bluegrass," there a four-year business college of practical turn of mind, and again one of the state colleges, colored or white, would press the speaker to stay on for a day or two, or send others. Who could forget the charming president who smiled with a wry combination of mirth and pathos as we parted, saying, "We need you Bahá'ís very much here in the south. My school board is solidly orthodox, and last year my presence in this college was severely threatened because I was baptized with the wrong kind of water!"

The race question came up occasionally but never offensively. Mention of this basis of unity was always mentioned in the lecture, but it seldom took the center of the stage in discussion. One young dean, a Negro of unusual thoughtfulness and charm, seemed doubtful of the wisdom of the uncompromising unity required in Bahá'í community life. When I assured him that Shoghi Effendi, and the Master before him, had held up that pattern as the clearest demonstration that we could lead the world to peace, he said, "But don't you think we might compromise a Little because of the Ku Klux Klan?" One of our companions replied for me: "The speaker has said that this Faith is the Kingdom of God. If this is true, you cannot compromise it; neither can you divide it." Picking up the thread we explained that if the Kingdom, in America, should divide around the races, then we must permit division in India concerning the "untouchable" and compromise likewise the essential unity between Arab and Jew

in the Holy Land. The dean became thoughtful and then slowly he said, "This is a *world* Faith. This Faith is different. This Faith may be worth dying for."

May 1942 became the greatest year for you as you "unfold a further stage in your spiritual evolution under the shadow of the Faith of Bahá'u'lláh."

As in so many countries today, a great cloud hangs over the youth of the United States and Canada. In the United States the draft and the war which the country entered in December, 1941, have meant that many of the Bahá'í young men have been taken into the Army. ". . . Their Bahá'í activity, as far as group activity is concerned, has been curtailed," according to Betty Scheffler, secretary of the National Youth Committee for 1941-1942. Encouraging it must, however, be for these young men to know in what direction the world is going. They recognize this period as one of transition; they know the Sun is shining brilliantly behind the cloud and that before so very long that cloud will have passed away.

Hope lies in the heart of the Bahá'í youth of the United States and Canada. With that hope, they are zealously building for the peace of tomorrow. No better illustration of this than the active and eager Dawn-Breakers' Club of the Bahá'í Youth of Lima, Ohio! Their programs, appealing in the balance they strike between play and study, indicate their readiness to study "Some Answered Questions," "The Dawn-Breakers," and "America's Spiritual Destiny." One of their counselors, Mrs. Edna Andrews, was directly responsible for a song, "Rise! Bahá'í Youth" and an excellent Bahá'í Youth play, "Qurratu'l-'Ayn." The participants in such youth groups will indeed be members of a new race of men, lovers of justice and world security.

URUGUAY

Wilfred Barton's pioneer work in Montevideo is continuing with success. Wilfred, a young man from Illinois, is vitally interested in music, and he has found that his musical activities prove a fertile field for contacts. The interest of a number of influential people has opened the way for wide

spread publicity. As a matter of fact, he finds Uruguay one of the most liberal countries in South America in its attitude toward religion. Weekly classes are held in his apartment. The work was given a fresh impetus by two visits, those of his mother and Miss Jeanne Bolles. The move taken toward legal recognition, required in this country, seemed to be meeting with success.

In a letter written in March, 1941 to the editor of *Bahá'í Youth Bulletin*, Wilfred said much which we find of great inspiration. A few quotations follow: "I have had some contact with young people and several of these are at present showing considerable interest in the Faith. One important contact was with the youth club (Club Juventud) of the National Anti-Alcoholic league. . . . I have tried to cooperate with them in their activities in every way possible, recognizing in this an excellent opportunity to spread through my actions the Cause of Bahá'u'lláh. . . . I have been very surprised at the friendly and sympathetic treatment which has been accorded me by these Uruguayan young people. . . . Another good contact with young people has come through the Instituto Cultural Anglo-Uruguayo, a very commendable institution here in Montevideo. . . . By attending some of their social events I have met several young people of great capacity." His letter dealt at length with inspiring thoughts which he was glad to share with the youth. Again we quote:

" . . . My coming down here to Uruguay to teach the Cause was quite as much of a surprise to me as it must have been to many others. It all came as a result of a sort of vague and careless statement which slipped inadvertently from my pen in a letter to the Guardian to the effect that I cherished the dream of one day teaching in South America. The answer to my letter was a cablegram from the Guardian in which he heartily approved my 'early settlement' in South America. As I was at that time, and as a matter of fact still am, possessed with a profound sense of unworthiness for so important and weighty a mission, you can imagine what a shock this cable was to me! But these feelings, strong as they were, were not, and I believe never will be strong enough to deter me from fulfilling the

Guardian's instructions or from at least trying to my utmost to satisfy the confidence and the hopes he has in me. For his desires and hopes are, of course, also the desires and hopes of Bahá'u'lláh. I think it is this personal, direct heart contact with the Guardian which has given me, more than any other factor, the 'push' to go. To fulfill or do our utmost to fulfill the hopes of the Guardian is the very least, I think, which any believer, young or old, worthy of the name 'Bahí'í' can do to serve Bahá'u'lláh's Cause. This minimum of Bahí'í duty I have done and am doing, and I hope there is not one other young believer who is not doing and will not do the same. I appreciate that not every one can be a pioneer. . . . But . . . the spirit of the pioneer must be, I believe, an intrinsic part of the faith of every believer, and certainly a most important, if not the most important factor, in the advancement of the Cause at the present time. Willingness to give our all to play our part nobly and worthily in this most momentous drama of all human history; our love for each other among the believers themselves; our implicit and unhesitating obedience to the decisions and recommendations of the administrative organs of our faith; and a stainless purity in our individual lives appear to be the most important points for us to work on and bear continually in mind. They constitute both the motive power of the machinery of the Cause and the oil which insures its smooth and swift functioning. If we cooperate in the above measure, the whole thing, we can be sure, will run by itself. It is, as we know, only a matter of letting the Spirit of Bahá'u'lláh get at the world, and the only way it can be done is through the above-mentioned methods. I mention these thoughts not as one who can be said to have attained, in any adequate degree, these qualities and attributes, but as one who through experience has learned and is learning to appreciate their supreme importance.

"As has been verified over and over again, it is the living of the Bahí'í life which counts more than anything else, I believe, in our teaching work here and, of course, prayer, fervent prayers to Bahá'u'lláh to illumine and warm the heart of each indi-

vidual whom we meet and at the same time prayers that we may be guided to attract these people by our actions in relation to them. This is obviously the way. I think it has been demonstrated time and again that the direct personal contact and the making of good friends with people is the most effective way to open their hearts to the Faith. Even in our public teaching work, talks, etc. it is the quality of the individual, his detachment, consecration and purity which sets on fire the hearts of those who hear him. It is not the words we speak, but the spirit shining through us which counts. But then, everything I have said has already been explained so much more perfectly and adequately in *The Advent of Divine Justice* and 'Abdu'l-Bahá's tablets of the Divine Plan (America's Spiritual

Mission) that what I can do, at best, is to summarize certain thoughts already made explicit by the Guardian."

VENEZUELA

Priscilla Elizabeth Rhoads of the New York City Bahh'í Youth Group went to this country in February 1940. She has studied Spanish diligently in the hopes of being able to teach and help spread the Cause. She has learned to love the country and hopes and plans to remain in Caracas indefinitely. She has been able to include the Bahh'í ideals in her educational work.

For a time Mr. and Mrs. Emeric Sala of Canada lent their youthful spirits to the efforts made in Venezuela. Business tools Emeric back to his native land, but they hope to be able to return at a later time.

BAHÁ'Í YOUTH AND THE WAR

"A YOUNG Australian Bahá'í, now in the Army in a non-combatant capacity, recently called on Shoghi Effendi. It was little short of a revelation to hear him talk. He was like a man whose eyes are fixed on a wonderful, fertile land while he is walking through bleak mountain passes. He is thinking of and building for the Suture. His present occupation, all the intense tragedy he must go through and witness, are only the path which leads him to that beautiful valley he sees before him. His attitude was so one hundred per cent Bahh'í that it was inspiring to meet him. The Guardian was so pleased to see such an exemplary spirit." So writes the Guardian's wife in December 1941. These words seem, better than any others, to disclose how modern Bahh'í men face the present suffering resulting from the second World War.

Throughout the world Bahh'í youth are facing the horrible realities of this hour by attempting conscientiously to act in the spirit of the Teachings and at the same time to be obedient to their respective governments, a duty stressed in their Faith. Anarchy, not order and unity, would result if each individual followed the dictates of his own desires and fancies. The Bahá'í youth wants order, and he clearly comprehends

that this calls for obedience. Obedience to Bahá'u'lláh! Obedience also to his government! The Bahá'í youth asks for non-combatant service, for his Faith teaches him not to kill. But if this is not granted him, he obeys his government. If he goes into the arena of battle, he goes, not with hatred in his heart—that he has never been taught—but simply because he realizes the importance of order if unity is ever to be achieved. His stand then is not the stand of the Quaker who is an out-and-out "conscientious objector."

Since the late summer of 1939 one country after another has been drawn into the war. The United States of America was at last pulled into the struggle in December 1941. Bahh'í young people around the world are naturally influenced in one way or another. The men may or may not receive non-combatant service. Their Bahh'í activities in groups are temporarily halted. On the other hand they are thrown into contact with many new people. Edward Coyle, active in youth work, was classified for non-combatant service. He feels that his opportunities for service to the Cause of Bahá'u'lláh are far from ended. He can yet teach his Faith by living the Bahá'í life and spreading the Message to those who will give him an ear.



Some of the Youth Present at the Annual Mid-West Bahí'í Youth Conference
Held at the Bahá'í Temple, Wilmette, Ill., 1943.

The national Library Committee of the United States and Canada has taken the opportunity to present books to Service Libraries. It hoped to be able to contact many of the Forts in the year 1941-1942. Thus many men will receive the Message and gather inspiration and strength from its power.

Baha'is have increased in maturity since the last war in that they were better prepared this time to face the emergency. We quote the following from the Annual Report of 1940-1941 of the National Spiritual Assembly of the Bahá'ís of the United States and Canada. "The application of the Draft Act (during peace-time) finds the Bahá'ís infinitely better prepared to assert the Baha'í attitude than they could be the last time that American youth was drafted, in 1917. Suitable membership credentials can be issued to any individual believer, whether isolated or voting member of a local community; these credentials carry with them a definite and uniform conception of the Bahá'í attitude on participation in the draft itself. Any believer who knows what divergence of

honest conviction existed among American Bahá'ís in 1917 on the question of the attitude believers should take to war duty, convictions ranging from extreme pacifism to militant patriotism, can estimate how far the community has evolved in its consciousness and understanding, as well as unity of action, during the past twenty-four years. From time to time the National Assembly has issued explanations and advice to Baha'is affected by the draft, the most recent being a very helpful bulletin sent out during March, 1941. There are pending one or two cases in which the Bahá'í is not yet certain that his local hoard will recognize that his Bahá'í membership should exempt him from combatant military duty. Since provision is made under the act for appeal from local decisions affecting the religious status of the draftee, the National Assembly will render every assistance to believers finding it necessary to appeal.

"Back of this immediate situation stands the majestic, universal nature of the Bahá'í Faith itself, its Divinely-ordained character, its spiritual, creative and unifying principle

of human relationships which holds the balance between anti-social pacifism and narrow nationalism, the two extremes which divide and confuse the modern world. Each Bahá'í who uncompromisingly upholds the attitude of his world Faith before his draft board, fearless of public opinion, is a teacher providentially chosen to defend and expound his Faith at one of its most important

bastions. Let us honor these young believers who claim non-combatant duty not from fear of physical injury, but because they would do spiritual battle in the army of the Lord of Hosts."

The two following articles show how Bahá'í men face their boards and how they are able to teach the Cause in so doing.

A TRIBUNAL GRANTS ENGLISH BAHÁ'Í EXEMPTION FROM COMBATANT SERVICE

IN "Reports of Activities" January 1940 of the National Spiritual Assembly of the Bahá'ís of the British Isles, David Hofman gives us the following:

"Shortly after the outbreak of war, a young believer from Bradford, Philip Hainsworth, having registered in accordance with the N.S.A.'s request, was summoned to appear before a tribunal in Leeds. The following is an account of the proceedings as accurately as I remember them; it was written down shortly after leaving the Court.

"Peter Wilkinson and Mr. Hurst were there and we heard the proceedings in about a dozen cases. Hardly any of the applicants were clear or definite as to what their consciences demanded, and certainly had very little conception of their relationship to society. When Philip was called the Judge asked me to step up, and who and what I was. I said secretary of the National Spiritual Assembly of the Bahá'ís of the British Isles. A minute or two were spent in writing it down correctly and spelling 'Bahá'í.' They had never heard of it.

"To me:—

'What is Bahá'í?'

'It's a world religion, sir.'

'Is it Christian?'

'We believe that Jesus Christ is the Son of God.'

'Then it is Christian?'

'We believe that all the revealed religions are the Word of God.'

'What do you think of Buddha?'

'His Revelation is the Word of God.'

'Confucius?'

'A very wise man.'

'Muhammad?'

'He is the Prophet of God.'

'It's a sort of comprehensive omnibus.' (slightly amused but kindly)

'No sir. An independent world religion, its central theme is the oneness of mankind.'

'When was it founded?'

'The original declaration was made in 1844.'

'Is this name Indian?'

'No sir; Persian.'

'Is it a Persian religion?'

'No sir, it's a world religion for all mankind.'

'The Founder was Persian?'

'Yes, sir.'

"To Philip:—

'What do you object to?'

'I seek exemption from combatant military service, as it is inconsistent with the teaching of Bahá'u'lláh to kill my fellow men.'

'Do you recognize any duty to the State?'

'Yes, of course. We are commanded to obey our governments.'

'Well, this seems an opportunity of obeying by accepting military service.'

'In obeying the government by registering as a conscientious objector.'

'Supposing you were in Germany?'

'There are Bahá'ís in Germany. They are suppressed and some of them are in the army.'

'There you are then.'

'The Government allows me to apply for exemption.'

"To me:—

'Have you a branch in Bradford?'

'Yes, sir.'
 'How many members?'
 'About seventeen.'
 'Your Faith recognizes civil authority?'
 'Yes.'
 'It asks you to obey the law?'
 'Yes.'
 'It does not ask you to refuse military service?'
 'It asks us to uphold certain principles. . .'
 'Naturally.'
 'One of these is to refrain from killing our fellow men by seeking exemption from combatant military service. We are ready to serve in any non-combatant capacity.'
 'Suppose exemption is refused?'
 'Then we are in the same position as anyone else.'
 'Do you believe in transmigration?'
 'No sir.'
 "To Philip:—
 'Are your parents of the same religion as you?'

'Not yet.'
 'You hope they will be.'
 'Yes, they are very interested.'
 'How long have you known about this?'
 'Just over a year.'
 'What have you done about it?'
 'I investigated the teachings, declared myself a Baha'i, and am trying to propagate the Faith. I was an absolute pacifist before.'
 'You were absolute? (with some astonishment)'
 'Yes, I had to give up many of my ideas to conform with Bahá'í teachings.'
 "The tribunal were unanimous in granting exemption from combatant service, and made the applicant liable for non-combatant service.
 "The local newspapers contained various accounts, one having a large headline which read:— 'Persian Religion Modifies Man's Pacifism.'"^{*}

^{*}Reprint from *Bahá'í Youth*, December 1940, pp. 9-10.

AN AMERICAN YOUTH FACES A DRAFT BOARD

JOEL MARANGELLA, *Camp Blanding, Florida, U. S. A.*

I WAS one of the fifteen million young men who streamed to the registration places on October 16, 1940, to register for the first peace-time draft that there had ever been in the United States of America. It was one of the most eventful days in the history of the United States, as it marked the beginning of the mobilization of our youth for training in the United States Army, and the first step toward the great change that would revolutionize the lives of these young men. Although I was one among the great multitude who registered on that eventful day, I was also one among an infinitely smaller group. I was a believer in Bahá'u'lláh, a member of the New York Bahá'í Community. Because of this, I knew that later when my number would be drawn and my turn would finally appear before the local draft board that had been set up for the purpose of determining those young men who were eligible for service, I would have the opportunity of explaining what

distinguished me from that great majority.

In February I received my questionnaire from my local draft board which signified that I was soon to be called for service. After filling it out, I took it to the board in person and asked the clerk for the special questionnaire provided for conscientious objectors. I was required to answer the questions on this form and return it within five days.

There were two kinds of conscientious objectors recognized and classified by the Government. The first was the kind who asked to be exempted from any service or training whatsoever under military authority. The second kind asked for training in some branch of the Army that would not require them to carry arms in the event of war. It was in the second class that we as Bahá'ís belonged. Bahá'u'lláh emphasized in His teachings the importance of being loyal and obedient to every just government and compared it to being loyal to God Himself.

'Abdu'l-Bahá, His eldest son and after His death appointed in His will as the sole interpreter of His teachings, and Shoghi Effendi, the first Guardian of the Bahí'í Faith following the passing of 'Abdu'l-Bahá, have reaffirmed this in their interpretation of His teachings, pointing out, however, that we should always ask to serve in some non-combatant capacity.

The National Spiritual Assembly of the Bahá'ís of the United States and Canada, as well as the Local Spiritual Assembly of New York, had printed instructions informing Bahí'í youth of the general form in which their questionnaires should be answered in order that there would be uniformity in our answers; thus the draft boards throughout the nation would receive a complete and correct understanding of our aims and motives. I followed these instructions to the letter in answering my questionnaire; and when I returned it to my local draft board, I attached two pamphlets. . . . A short time afterwards I received notice to report for a physical examination at a civilian hospital.

Subsequently I received notification that I had passed my examination and was placed in Class 1-A. This meant that I was considered fit and ready for immediate induction into the army. There was, however, no word from the local board whether I had been recognized by them as a "conscientious objector" to combatant training. Therefore, I decided to write to the members and ask for a personal interview for the purpose of establishing my status. When I received a reply from them granting my request, I looked forward to the interview as a fine opportunity to further enlighten them about the principles and tenets of the Bahí'í Faith.

The night of my interview is one that I shall long remember as I was a person on that occasion filled with the mixed emotions of fear, hope and joy, fear that I might not be able to clearly elucidate for them the principles of my Faith which led me to ask for non-combatant service, hope that I might serve as an instrument of Bahá'u'lláh for the further diffusion of His teachings, and joy that such an opportunity had come to me to bring to further notice the principles and teachings which I believe will

eventually prove to be the only succor for an afflicted and unregenerate humanity. I lifted my heart to Bahá'u'lláh in prayer that He might guide and aid me, and I entered the offices of the draft board. There were a number of young men present, and I soon discovered that my interview was scheduled for the last of the evening. It was not until 10:30 o'clock that I was finally summoned, and it was with some trepidation that I approached my audience with them. As the hour was late, I reasoned that they were tired and perhaps not in a mood to be particularly patient and understanding. This idea was put from my mind when they greeted me in the most cordial manner and motioned me to a chair facing them. There were five men on the board who sat opposite me and one of them, obviously the chairman, opened the conversation by saying, "We will take up the matter of your financial status first." Undoubtedly this was rather a general question which they asked of all those who appeared before them, but I quickly made it clear that I was solely interested in being recognized as a conscientious objector to combatant training because of my Faith. Immediately they turned to the special questionnaire that I had previously sent to them and which lay before them enclosed in a folder with the other papers. All of them scrutinized the questionnaire for a moment and then they began to ask me questions, such as, when I had first become a Bahá'í, and when my father and mother had embraced the Faith; who the Founder of it was; what the present organization was; and what the teachings were which led me to ask for non-combatant training. I told them that Bahá'u'lláh's teaching was that one must be loyal, obedient and devoted to one's Government; but since a Bahí'í believed in the spiritual oneness of mankind, that all men were the children of one Father, and devoted his energies in an effort toward bringing the rest of mankind to this realization in order that there might be universal peace, better understanding and human brotherhood, he felt it his duty to ask that he might serve in a capacity that would not require his taking up arms against his fellow-man. The opportunity came for me to tell them about

Green Acre Summer School and also about the Bahí'í House of Worship in Wilmette, Illinois. They showed such interest that my interview became thoroughly enjoyable, and the longer we talked the more confident I became that my request would be complied with. When it was brought to their attention that the Bahá'ís in England had been exempted from combatant duties, they manifested particular interest. Finally satisfied with their interrogation they asked that I step outside for a moment while they came to a decision. I then told them that I would like to ask a special favor and that was, that since I had been elected a delegate to the National Bahá'í Convention in Wilmette during the latter part of April, and since I considered it a great responsibility and duty to attend, I would appreciate my induction being postponed until after my return. I retired to an adjoining room, and after only a moment I was recalled. I found them all standing, and the Chairman addressed me with these words, "We have recognized your Bahí'í Faith, and you will receive non-combatant training. If you want to go to Wilmette for your Convention, you go right ahead; and we will induct you when you return." At this pronouncement I was naturally inexpressibly rejoiced, and we shook hands all around. One of the members asked me to send him a post-card after my induction telling him where I had been placed and the nature of my duties, a request which I was most happy to grant. It was thus that my interview ended, and I returned home that evening a very joyous person.

I went to the National Bahá'í Convention in Wilmette during the latter part of April; and while there I was given the opportunity to tell the assembled friends and delegates of the experience which I have related. I assured them that I felt that every Bahí'í youth who was called upon to serve his country would meet with the same success that I had in presenting the Bahá'ís' attitude and receive the same acknowledgment and consideration and be placed in some non-combatant branch of service. It was a glorious Convention and a wonderful opportunity and privilege before entering the army.

Subsequently I returned to New York City and was inducted on May 12th. A few days later I was placed in the medical corps where my work was purely of a constructive nature. Thus Bahá'u'lláh fulfilled His promise to guide and watch over one who tries to be faithful and obedient to His Word.

In concluding this little section we quote the following statement on BAHÁ'ÍS AND MILITARY SERVICE by the National Spiritual Assembly of the Bahí'ís of the United States and Canada, as it clearly states the position of the Bahá'í, including the Bahí'í youth, concerning military service. This article appeared in *Bahá'í News*, July, 1940.

The further spread of the area of hostilities, involving now the Bahá'ís of so many countries, including Canada, makes it imperative for the believers to understand the principles which control the relation of Bahá'ís to military duty. The National Spiritual Assembly therefore summarizes the different points at issue for the information of all Bahí'ís.

1. Bahá'ís are obedient to their government. The Bahí'í teachings do not sanction any principle of pacifism under which, for the sake of individual conscience, citizens claim the right to repudiate their obligation for military service when required.

2. Bahá'ís, however, belonging as they do to a Faith whose essential purpose is to manifest the oneness of mankind and establish world order, are by their Teachings required to apply for exemption from combatant service whenever such exemption is legally provided by their government in time of war. Whenever possible the military duty of Bahá'ís is to be rendered through fields not involving the act of killing.

3. Such exemption is granted under statutes enacted in connection with the actual state of war and cannot be obtained before the state of war exists. Until there is a draft act, or the enactment of compulsory military duty, the conditions under which exemption can be officially granted do not exist.

4. In the case of the United States and Canadian governments, the National Spiritual Assembly some years ago filed a statement on the Bahá'í Teachings concerning interna-

tional peace, to provide a basis on which formal petition might be made for exemption of Bahá'ís from combatant service in view of the nature of their Faith. Since September, 1939, local Assemblies of Canada have petitioned for exemption of Baha'ís on the basis of that statement filed by the N. S. A. The reply made has been to the effect that Canada has not yet adopted compulsory service, hence exemption is not necessary.

I. Military service may be voluntary as well as compulsory. The principle laid down by the Guardian controlling voluntary enlistment is found in the following excerpt from his letter to the National Assembly of the British Isles as reprinted

in *Bahá'í News* for January, 1940: "There are many other avenues through which the believers can assist in times of war by enlisting in services of a non-combatant nature—services that do not involve the direct shedding of blood—such as ambulance work, anti-air raid precaution service, office and administrative works, and it is for such types of national service that they should volunteer.

"It is immaterial whether such activities would still expose them to dangers, either at home or in the front, since their desire is not to protect their lives, but to desist from any acts of wilful murder."

NATIONAL SPIRITUAL ASSEMBLY.

WITH OUR YOUNGEST BAHÁ'Í YOUTH: THE CHILDREN

IF A child is reared in a truly Bahá'í atmosphere, his surroundings will be filled with warmth, an inner sunshine, love, and kindness. Mrs. Anne Lynch, of Geneva, Switzerland, tells us a beautiful, heart-stirring story of a visit she had with Swiss Bahá'ís. The following story appeared in the December, 1940 issue of *Bahá'í Youth*:

Twenty-five happy faces around a very long table in a simple dining room of a Swiss Chalet, flooded with sunshine pouring through small but many windows. Each window a picture of hilly countryside overlooking a lake. Blue sky, green hills dotted with fruit orchards and the darker green of the fir trees on the heights above seem to form one whole with the joyous atmosphere of this home, where sunshine radiates from the hearts, and where life is a joyous song of thanksgiving and praise to the Merciful Father of all.

Plates are busily filled and passed on from hand to hand, a contented "thank you Daddy, thank you Mummy," signalling that a plate has reached its destination. When each one has his or her share, all heads incline, all hands are joined, and a grace is murmured in unison, which translated runs thus: "Let all mankind become as brothers, Let earth be filled with Thy peace, Bestow upon us quietness and strength, Help us to build the Peace of the World."

This is the home of Mr. and Mrs. Semle, a young Bahá'í couple in North-Eastern Switzerland. Their life's work is the bringing up of homeless children who are taken away by the community from sordid and unhealthy conditions. Mr. Semle works in a factory some distance away, and he and Mrs. Semle give their all: their material possessions and their spiritual wealth of faith, love, compassion, wisdom and self-effacement in this servitude at the Threshold of the Kingdom of God.

Children of all ages are accepted; not one has ever been refused admittance, no matter how grave the defects, how bad the reports, how seemingly hopeless the character. And a wonderful, astounding miracle is being wrought in this daily life of consecration and love: these little souls, like some wilted flowers, crooked saplings and wizened plants, which would have been ordinarily doomed to grow into so many degraded, useless or harmful members of the society, are quickly straightening, developing, and blossoming out into a truly heavenly rose garden. All work; all help each other and the family. There are no "servants," no "maids"; all are daughters and sons. Mr. and Mrs. Semle are Father and Mother to them all.

Later on, when the little ones were put to bed, a concert was improvised in honor

THE BAHÁ'Í WORLD



Bahá'í children's Class, Tegucigalpa, Honduras.

of the guest. Fresh young voices sang Swiss mountain songs and children's hymns, accompanied by Miss Semle (age 15) at the piano. Then Master Semle (age 14) ran to fetch his violin, and presently the melody of a well-known Handel's Cantata streamed forth from that happy group around the piano in candlelight. Mrs. Semle's strong, clear voice dominated both piano and violin, and her happy face spoke eloquently of the love and joy she felt in her home, in her work, in her life of devoted service.

Still later, in the ~~small~~ sitting room upstairs, charming in its simplicity and happy atmosphere, I heard what teaching by example can mean. Hardly a day passes without some soul in distress coming from near or far to this home that radiates happiness and love far around the community. People come for advice, for help by prayer, for healing—physical and spiritual; and they are never disappointed. As we sat down to talk about this, a telephone message came through from a neighboring village—a sick man's family was begging for a "Healing Prayer." Frau Semle turned to me with a

laugh: "Now you must excuse me! The only place where no one is permitted to interrupt me is my bed, so that is where I must go now, to pray for this sick one." She no sooner had time to undress than another message came through: a woman in great difficulty, from which no escape seemed possible, was coming to the Semles for spiritual sustenance and aid; she was cycling right down, and would be here within fifteen minutes! Frau Semle had to dress again to receive this visitor.

When the visitor departed and I came to say good night, Frau Semle was standing by the old-fashioned tiled stove as if lost in thought. Suddenly she stretched her arms wide and said with a radiant uplifted face: "More love, more love! to give to all needy ones, all unhappy ones! Oh, I want to have more love so as to give to the whole world!" Her husband's smile was like an outstretched hand joining her in this prayer.

A soft knock at the door: the eldest four "daughters" came in, their work finished for the day. "Good night dear Daddy! Good night dear Mother! Sleep well!"

As I searched in vain for words to tell them what blessing is theirs the following words of Bahi'u'llih stood clearly in my mind:

"He who educates his son, or **any other children,**

it is as though he hath educated one of My children."^{*}

Ruhíyyih **Khánum**, wife of the Guardian, has recently written about child education in the Near East. She says, "Child education is very advanced amongst the believers in the Near East. A most remarkable report of the faith of a Bahi' child of Baghdád has recently reached the Guardian. She is only six years old, and though her uncles were Bahá'ís her parents were not. They happen to be Jews, but it seems the little girl went to a Bahi' children's class and became a Bahb'í. Not long ago, encouraged by circumstances, no doubt, some of the population demonstrated against the Jews. They entered the home of the parents of this little girl, armed with swords and knives, intent on injuring if not killing them. The child piped up, pointing to a photograph of 'Abdu'l-Bahl, and told the intruders: 'We are not Jews, we are Bahi'ís!' She spoke so convincingly that they went away and left them in peace, though they broke into the neighboring Jewish home and assaulted its inhabitants. A few days later the parents prepared to go to the synagogue, whereupon the child rebuked them, saying: 'Abdu'l-Bahá saved you, and now you are going to the synagogue!' They were so deeply affected by these words that they wept, embraced the picture of the Master, and have accepted the Faith! The child is now busy converting her grandparents.

"Such a child is entirely a Bahb'í. She is only one of the many hundreds now growing up in the Cause all over the world. Such children cannot but truly become a new race of men, as they will not have to waste their time house cleaning their minds of so many obsolete and false conceptions as their elders have had to do in order to tune in fully with the truths of the new Day Bahá'u'lláh has brought.

"To see the devotion of little pilgrims to

* Tablet of Ishráqát.

their Guardian is most touching. As one little boy, aged five, said: 'I know the Guardian, and I know his excellency Shoghi Effendi, and I know Shoghi Rabbani and I love all of them!' Many of them, as the time for departure approached, would beg to be left behind! Their hearts belong to the Cause, and one cannot but wonder what manner of men they will grow to be!"

Bahá'í education, pure and simple, soon becomes a part of even the little child's consciousness. He can absorb it easily, and in so doing he remains free. He knows not prejudice and hatred. An eight year old youngster wrote the following composition after only a half year's instruction in a Bahi' school. Quite spontaneous, it "is perhaps typical of what is taught and what is learned."

"Bahi'u'llih is a good man. He was good to us. We love Him. We should love all God's men. We should be good and if we are, we will be happy and so will God. If we pray every night, God will know that we love Him. God knows everything we do and say. He knows what we think, too. We are dumb compared to God.

"If all the nations agreed, the world would be perfect, but we cannot be perfect with all these wars. Bahi'u'llih taught us to worship God, and He taught us the Hidden Words. Bahá'u'lláh taught us many things.

"A Bahi' has to believe in Bahi'u'llih, and 'Abdu'l-Bahá too. 'Ahdul-Bahh is as good as Bahá'u'lláh but Bahá'u'lláh was sent from God, and 'Abdu'l-Bahi was not. But 'Abdu'l-Bahb went on with Bahá'u'lláh's Teachings. That is why we knew about Bahi'u'llih when He died, because 'Abdu'l-Bahi told us. Shoghi Effendi is the living grandson of 'Abdu'l-Bahá. He is the head of the Bahá'ís around the world.

"'Abdu'l-Bahl placed the corner-stone for the Bahi' Temple.

"Prophets know everything. They are like God in a way. They know what is in the future and what has passed. Bahá'u'lláh was one of the best Manifestations, and so was Jesus and others I cannot name."

At the Summer School in 1941 in Hájí Abád in Persia a special program was arranged for Bahi'ís between five and fifteen years of age. "This included a Kinder-

garten attached to the School." At the Bahá'í House of Worship in Wilmette, Illinois in the United States there is a Children's Hour. "The 'Comprehensive Outline' study course prepared by the Child Education Committee is being used, as well as a study of progressive revelation and the teachings of the major prophets, correlated with the Bahí'í Faith." Also in the United States at the Geyserville and Green Acre Summer Schools special facilities are offered to children.

A National Child Education Committee of Bahí'ís, Mr. Harry Ford, Chairman, has prepared some excellent material to help in the education of children. It includes the following courses:

"CREATION. How to present the theme of divine creation to small children.

TO LIVE THE LEE. Lessons and stories, with cutouts of the Temple. Twenty-four lessons for children of six to ten.

BAHÁ'Í PRINCIPLES. Lessons and stories with pictures to color. For children of twelve to fifteen.

COMPREHENSIVE STUDY OUTLINE FOR CHILDREN. In three parts, Creation, Progressive Revelation, Bahí'í World. Twenty-five lessons. For children in intermediate and upper grades. Other courses are in the hands of the Reviewing Committee."

BAHÁ'Í EDUCATION, A COMPILATION

Words of Bahá'u'lláh. Gleanings,

pp. 219-260

Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy will, have revealed, he will readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words "The Kingdom shall be God's" may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind.

Epistle to The Sun of the Wolf. Bahá'u'lláh

pp. 26-27

"Arts, crafts and sciences uplift the world of being, and are conducive to its exaltation. Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. The knowledge of

such sciences, however, should be acquired as can profit the peoples of the earth, and not those which begin with words and end with words. Great indeed is the claim of scientists and craftsmen on the peoples of the world.

"In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him. Happy the man that cleaveth unto it, and woe betide the heedless."

Epistle to The Sun of the Wolf. Bahá'u'lláh
p. 32

"In the treasuries of the knowledge of God there lieth concealed a knowledge which, when applied, will largely, though not wholly, eliminate fear. This knowledge, however, should be taught from childhood, as it will greatly aid in its elimination. Whatever decrease fear increaseth courage."

Words of Paradise. Bahá'u'lláh p. 53

Schools must first train the children in the principles of Religion, so that the PROMISE and the THREAT, recorded in the Books of God, may prevent them from the things forbidden and adorn them with the mantle of the commandments: But this in such measure that it may not injure the children by resulting in ignorant fanaticism and bigotry.

Words of 'Abdu'l-Bahb. Monday, April 28th, 1913. Stuttgart, Germany.

Among these children many blessed souls will arise, if they be trained according to the Bahá'í Teachings. If a plant is carefully nurtured by a gardener, it will become good, and produce better fruit. These children must be given a good training from their earliest childhood. They must be given a systematic training which will further their development from day to day, in order that they may receive greater insight, so that their spiritual receptivity be broadened. Beginning in childhood they must receive instruction. They cannot be taught through books. Many elementary sciences must be made clear to them in the nursery; they must learn them in play, in amusement. Most ideas must be taught them through speech, not by book learning. One child must question the other concerning these things, and the other child must give the answer. In this way, they will make great progress. For example, mathematical problems must also be taught in the form of questions and answers. One of the children asks a question and the other must give the answer. Later on, the children will of their own accord speak with each other concerning these same subjects. The children who are at the head of the class must receive premiums. They must be encouraged and when any one of them shows good advancement, for the further development they must be praised and encouraged therein. Even so in Godlike affairs. Oral questions must be asked and the answers must be given orally. They must discuss with each other in this manner.

Bahá'í Scriptures. 'Abdu'l-Bahí p. 278.

Verse 574

All the children must be educated so that there will not remain one single individual without an education. In cases of inability on the part of the parents through sickness, death, etc. the state must educate the child. In addition to this wide-spread education, each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. Work done in the spirit of service

is worship. From this universal system of education misunderstandings will be expelled from amongst the children of men.

The Light of the World. 'Abdu'l-Bahb p. 19

In childhood it is easy. Whatever a child learns during childhood, it will not forget. There is a proverb in Arabic that says: "Teaching a child is like carving upon stone. It can never be erased." A child is like a fresh branch. It is tender. In whatever way you wish you can train it. If you want to keep it straight it can be done. But when it grows up, if you want to straighten it out, it cannot be done except through fire.

Children of the Kingdom. March 1920. 'Abdu'l-Bahb.

(One day 'Abdu'l-Bahá was told of the smiling faces of the Bahá'í children in Stuttgart and how they would sit for hours in the meetings, while our American children were very restless.) 'Abdu'l-Bahá smiled and said: "Activity is always better than rest. It is much better for the body to be active."

Light of the World. 'Abdu'l-Bahá. pp. 19, 20

Q. Should the truths of this Cause be taught in Bahá'í schools or in all the schools?

'Abdu'l-Bahá: "It makes no difference what school we enter or where we send our children. There are schools in Persia in which there are children from all religions. Whatever is universal is heavenly and whatever is personal is satanic. Then everything ought to be universal."

Q. Should truth be spread verbally or by writing?

'Abdu'l-Bahá: "Both. Real teaching is by action, action has effect. One act is better than a thousand words. What is the effect of words alone? The real thing is action. . . . Action has made man eloquent. There is no eloquent language better than action. As long as the sun is bright, is it necessary that it should say 'I am bright'? There is no need for that."

Q. Should the fundamental truths of the Cause be taught to children in schools?

'Abdu'l-Bahá: "In childhood it is easy,

whatever a child learns during childhood, it will not forget.

"Harsh words are like unto a sword and mild speech serves as milk, from which the infants of the world arrive at knowledge and find preeminence."

Light of the World. 'Abdu'l-Bahá, p. 115

Fear of God prevents hidden sins. p. 115

In "Children of the Kingdom," page 3—September, 1920, this story is told of 'Abdu'l-Bahá's visit to some Chicago children. "The glorious Master told them He would like to give them heavenly food, but they were too young to understand, so He sent Fngita, His Japanese child of the Kingdom, to get a box of candy, saying, 'This food they will understand. It will remind them of the sweetness of the love of God.'"

Words of 'Abdu'l-Bahá. Monday, April 28th, 1913. Stuttgart, Germany.

Educate the children in their infancy in such a way that they may become exceedingly kind and merciful to the animals. If the animal is sick they should endeavor to cure it; if it is hungry they should feed it; if it is thirsty, they should satisfy its thirst; if it is tired it should be given rest.

Man is generally sinful and the animal is innocent; unquestionably one must be more kind and merciful to the innocent. The harmful animals, such as the bloodthirsty wolf, the poisonous snake and other injurious animals are excepted, because mercy towards these is cruelty to man and other animals.

Some Answered Questions. 'Abdu'l-Bahá, p. 9

But education is of three kinds: material, human and spiritual. Material education is concerned with the progress and development of the body, through gaining its sustenance, its material comfort and ease. This education is common to animals and man.

Human education signifies civilization and progress: that is to say, government, administration, charitable works, trades, arts and handicrafts, sciences, great inventions and discoveries of physical laws, which are the activities essential to man as distinguished from the animal.

Divine education is that of the Kingdom of God: it consists in acquiring divine perfections, and this is true education; for in this estate man becomes the center of divine appearance, the manifestation of the words, "Let us make man in our image and after our likeness. This is the supreme goal of the world of humanity."

Promulgation of Universal Peace. 'Abdu'l-Bahá, pp. 81, 82

It is evident that although education improves the morals of mankind, confers the advantages of civilization and elevates man from the lowest degrees to the station of sublimity, there is nevertheless a difference in the intrinsic or natal capacity of individuals. Ten children of the same school, partaking of the same food, in all respects subject to the same environment, their interests equal and in common, will evidence separate and distinct degrees of capability and advancement: some exceedingly intelligent and progressive, some of mediocre ability, others limited and incapable. One may become a learned professor while another under the same course of education proves dull and stupid. From all standpoints the opportunities have been equal but the results and the outcome vary from the highest to the lowest degree of achievement. . . . Nevertheless although capacities are not the same, every member of the human race is capable of education.

Children of the Kingdom. Tablet of 'Abdu'l-Bahá. Sept., 1921.

Children are like unto tender branches, they grow just as they are educated. If they are educated in a material way they become materialists and hold firm to the world of matter; and if they are given a divine education they become divine, and obtain heavenly character from the Sun of Reality. Now God has prepared for you the means of obtaining Bahá'í education, ye should therefore be very thankful to your teachers, and strive with utmost perseverance so that every one of you may become a heavenly bounty to the world of humanity.

Words of 'Abdu'l-Bahá. Star of the West. July, 1923. p. 116

You must sow the seeds of peace in the plastic minds of the children. Teach them the victories of peace. Surround them with the lessons of peace. Envelop them with the atmosphere of peace, and inspire their hearts with the glorious achievements of peace. Let their f'wd be peace, . . . their contemplation peace, their highest aspiration peace and the impelling purpose of their lives peace.

Tablets of 'Abdu'l-Bahl. Vol. III, p. 578, 579

. . . Were there no educators, all souls would remain savage, and were it not for the teacher, the children would be ignorant creatures.

It is for this reason that, in this New Cycle, education and training are recorded in the Book of God as obligatory and not voluntary. That is, it is enjoined upon the father and the mother, as a duty, to strive with all effort to train the daughter and the son, to nurse them from the breast of knowledge and to rear them in the bosom of sciences and arts. Should they neglect this matter, they shall be held responsible and worthy of reproach in the presence of the stern Lord.

Talk by 'Abdu'l-Bahá to students of Beirut University. Star of the West, Vol. IX, p. 99.

The Universities and Colleges of the world must hold fast to three cardinal principles.

1. Whole-hearted service to the cause of education, the extension of the boundaries of pure science, the elimination of the causes of ignorance and social evil, a standard universal system of instruction, and the diffusion of the lights of knowledge and reality.

2. Service to the cause of the students, inspiring them with the sublimest ideals of ethical refinement, teaching them altruism, inculcating in their lives the beauty of holiness, and animating them with the excellence and perfections of the religion of God.

3. Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race.

The thoughts of universal peace must be instilled in the hearts of all scholars, in order that they may become the armies of peace, the real servants of the body politic, the world.

The six short articles which follow have appeared in BAHÁ'Í NEWS within the past two years. They are filled with gem-like helps and suggestions to all those in a position to rear children into the World Order of Bahá'u'lláh.

*Tablets and Prayers**

The former generation of American Bahá'í parents and children received many Tablets and prayers penned by 'Abdu'l-Bahá Himself. A few of these are given below for the Bahá'í children of this important time.

O my Lord! O my Lord!

I am a child of tender years. Nourish me from the breast of Thy mercy, train me in the bosom of Thy love, educate me in the school of Thy guidance and develop me under the shadow of Thy bounty! Deliver me from darkness, make me a brilliant light; free me from unhappiness, make me a flower of the rose-garden; suffer me to become the servant of Thy Threshold and confer upon me the disposition and nature of the righteous ones; make me a cause of bounty to the human world and crown my head with the diadem of eternal life!

Verily, Thou art the Powerful, the Mighty, the Seer, the Hearer!

(Vol. III, Tablets of 'Abdu'l-Bahl, p. 595)

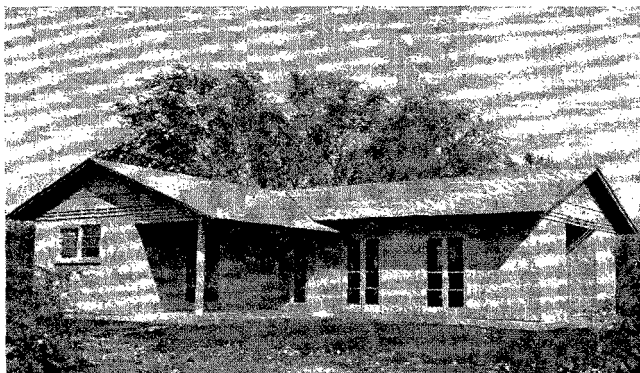
O thou darling dear!

Turn thy face toward the Supreme Kingdom and chant thou this commune:

O Thou Pure God! I am a little child; make Thou the bosom of Thy Gift a dear resting-place of comfort, and suffer me to grow and be nurtured with the honey and the milk of Thy love and train me under the breast of Thy knowledge; bestow Thou freedom while in a state of childhood and grant Thou excellence!

O Thou Incomparable One! Make me the confidant of the Kingdom of the Unseen!

* Bahá'í News, June, 1940, pp. 6-7.



Bahá'í Center Dedicated by the Spiritual Assembly and Bahá'í Community of Honolulu, T. H., October 20, 1941.

Verily, Thou art the Mighty and the Powerful!

(Vol. III, Tablets of 'Abdu'l-Bahá, p. 588)

O thou glorious Lord!

Make thou this little maid-servant a brilliant-starred daughter of the Kingdom; endear her in the Threshold of Oneness and overflow her with the cup of Thy love, in order that she may raise the cries of joy and ecstasy and mix ambergris with musk.**

Verily, Thou art the Powerful and the Mighty, and Thou art the Wise, the Seer!

(Vol. III, Tablets of 'Abdu'l-Bahá, p. 551)

O thou plant of the Garden of the Love of God!

Thy letter was received. Its content was of utmost grace and sweetness. As thou hast turned thy face toward the Supreme Kingdom, I hope thy disposition and nature will prove agreeable and comforting to thy brother and sister.

Although thou art small, yet I hope thou wilt become great in the Kingdom. His Highness Christ sayeth: "Happy is the condition of children!" God willing, thou art one of those children.

Be obedient and kind to thy father and

** This metaphor means the state of prayer and communion with God.

mother, caressing brother and sister, and day by day adding to thy faith and assurance.

(Vol. III, Tablets of 'Abdu'l-Bahá, p. 551)

To the children in the Sunday School.

I am glad to see these bright, radiant children. God willing, all of them may realize the hopes and aspirations of their parents.

Praise be to God! I see before me these beautiful children of the kingdom. Their hearts are pure, their faces are shining. They shall soon become the sons and daughters of the kingdom. Thanks be to God! they are seeking to acquire virtues and will be the cause of the attainment of the excellence of humanity. This is the cause of oneness in the kingdom of God. Praise be to God! they have kind and revered teachers who train and educate them well and who long for confirmation in order that, God willing, like tender plants in the garden of God they may be refreshed by the downpour of the clouds of mercy, grow and become verdant. In the utmost perfection and delicacy may they at last bring forth fruit.

I supplicate God that these children may be reared under His protection and that they may be nourished by His favor and grace until all, like beautiful flowers in the garden



Bahá'í Fellowship House on property of Mr. and Mrs. B. W. Schneider, Richmond Highlands, Washington, dedicated November 10, 1910.

of human hopes and aspirations, shall blossom and become redolent of fragrance.

O God! Educate these children. These children are the plants of Thy orchard, the flowers of Thy meadow, the roses of Thy garden. Let Thy rain fall upon them; let the Sun of Reality shine upon them with Thy love. Let Thy breeze refresh them in order that they may be trained, grow and develop and appear in the utmost beauty. Thou art the giver! Thou art the compassionate! (Vol. I, Promulgation of Universal Peace, pp. 188-189.)

BAHÁ'Í CHILDREN AND THE CALENDAR*

"Thank thou God that thou hast stepped into the arena of existence in such a blessed Age and hast opened ears and eyes in such a Day of Promise."

Bahá'í Scriptures, 850.

Let us look at the Bahá'í Calendar in relation to our children. What significance does it have for them?

There are two special appeals that this calendar will make to the child if his parents will use them. One is the fact that a child likes to have names for every and anything. True the months of our current civil calendar do have names but they are not the

attractive and understandable names such as the Bahá'í months have. Secondly, the child delights in celebrations. Each name on the Bahá'í Calendar such as *Glory*, *Light*, and *Splendor* and others suggests a celebration. Take for example, the month of *Rahmat* (translated *Mercy*, though *Kindness* is more within the experience of the child); this month, the child or children in a Bahá'í family could celebrate by being especially kind to his family, his friends; his pets; yes and even his garden (we remember that 'Abdu'l-Bahá used to speak to the flowers) in so far that he will not neglect its care. Now he goes on to the month of *Kalimát* (words). This he will celebrate by giving especial attention to the words he uses. They will be kind, comforting and full of praise for others; and so on through the year.

Just as the child on a regular schedule, around the clock, through the day, develops into a stronger, sturdier child physically than one whose physical habits are ignored or irregular, so will the child who goes through the year month by month practicing spiritual qualities as suggested by the Bahá'í Calendar grow stronger and firmer spiritually than a child who neglects this practice. A wise parent will help his children to recognize and to follow the Bahá'í months on through the Bahá'í year.

* *Bahá'í News*, July, 1940, pp. 8-9.

An additional advantage is the fact that the child will develop the habit of thinking in Bahá'í terms relative to time. There needs to exist no confusion between the Civil and the Bahá'í calendars no more than a child's language is handicapped if he learns another language as well as his own provided of course that he is well grounded in his own language before he is taught another. Similarly, when a child is capable of grasping the idea of a month he will have no difficulty in recognizing the difference between the two calendars. It would be interesting to help him find his own birthday date on the Bahá'í Calendar or any other date that is especially interesting to him. The more he thinks in terms of the Bahá'í Calendar the more familiar he will become with it.

When the child has celebrated all the Bahá'í months at the end of the year and begins all over again he will better grasp the idea of a year and its possibilities. Then as the years go by he will be prepared to think in terms of cycles and particularly spiritual cycles. Great then will be his appreciation of the fact that he is living in the Greatest Spiritual Cycle of all time.

"This is a new cycle of human power—The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion. 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."—('Abdu'l-Bahá, *Bahá'í Scriptures*, page 273.)

CHILD EDUCATION COMMITTEE.

By: Amy Brady Dwelly.

APPRECIATION*

"O Friend! In the garden of thy heart, plant not but the rose of love and from the nightingale of desire and yearning loosen not thy hold. Treasure the companionship of the righteous and withdraw thyself from fellowship with the ungodly." (Hidden Words.)

How, a mother asks, can I teach my child to distinguish between desirable and undesirable companions? How can I teach him to ignore outward appearances such as color

of skin, poverty, physical disabilities and to see rather only spiritual qualities among his associates? My son often finds disobedient, objectionable children very exciting and amusing. He frequently imitates them in his own behavior.

Perhaps the answer to this mother might be put into a single word—appreciation. If, for example, we want children to distinguish between good and poor music, we begin early to expose them to good music and thus lay a foundation for a true appreciation of music. Later when they hear all sorts of music, they will be able to distinguish between the good and the poor.

Coming back to our small boy, we may say that if he is going to appreciate real values in human relationships, he must be taught this appreciation early. Those who are with him while he is young, must endeavor to show forth the attributes of God. The child must be treated honestly, fairly, kindly and sympathetically. The Golden Rule must be the rule of the home in which he lives. He too must be expected to be as just in his dealings with others as they are with him. This includes his treatment of the grown-ups as well as children both older and younger than himself. 'Abdu'l-Bahá has said: "There are also sacred duties of children toward parents; these duties are written in the Book of God, as belonging to God. The children's prosperity in this world and the Kingdom depends upon the good pleasure of parents, and without this they will be in manifest loss." (Star of the West, Vol. IX, page 91.)

... One must of course protect young children against the companionships that are detrimental, but later the child will be on his own responsibility to choose from a greater variety of children. If the child has been brought up in an atmosphere of love, justice and tolerance, he will resent hatred, injustice and intolerance. A child may go through a phase in which he seems to prefer the child whose objectionable behavior is more dramatic than that of others but this admiration is only on the surface. The child who has been given an early appreciation of spiritual qualities will recognize them and look for them in his companions.

* *Bahá'í News*, September, 1940, pp. 8, 9.

We as adults must be ever ready to recognize the spiritual qualities we see developing in our children and appreciate them. This does not mean perpetual praise, which is of course objectionable, and may even act as a stumbling block to further spiritual development. Children naturally like to be singled out for special attention. However, it is well to teach them that real distinction lies in possessing spiritual attributes. Older children should memorize the following words given to us by 'Abdu'l-Bahá:

"I desire distinction for you. The Bahá'ís must be distinguished from others of humanity. But this distinction must not depend upon wealth—that they should be more affluent than other people. I do not desire for you financial distinction. It is not ordinary distinction I desire; not scientific, commercial, industrial distinction. For you I desire spiritual distinction; that is, you must become distinguished in morals. In the love of God you must become distinguished from all else. You must become distinguished for loving humanity; for unity and accord; for love and justice. In brief, you must become distinguished in all virtues of the human world; for faithfulness and sincerity; for justice and fidelity; for firmness and steadfastness; for philanthropic deeds and service to the human world; for love toward every human being; for unity and accord with all the people; for removing prejudices and promoting international peace. Finally you must become distinguished for heavenly illumination and acquiring the bestowals of God: I desire this distinction among you. This must be the point of distinction for you." (Promulgation of Universal Peace, page 185.)

UNDERSTANDING*

O heedless ones! Think not the secrets of hearts are hidden nay, know ye of a certainty that in clear characters they are engraved and stand manifest in the holy Presence. (Hidden Words.)

When do our children begin to have "secrets of the heart" which they believe are hidden? The new born babe brings his secret with him which even his parents

cannot completely fathom. They feel, in his presence, as though they were before something sacred; something mysterious; something indescribably precious, a bit of heaven perhaps. But this is not the kind of secret or secrets to which we refer. We mean, of course, conscious secrets. When does the child first hide from his parents some of his thoughts and his feelings? No one really knows. What we do know is that the type of child training that he has in the precious early years hastens or retards the desire for him to keep back his thoughts and feelings from others.

The young child is naturally frank and spontaneous. The amount of frankness and spontaneity will vary largely among individual children, but confidence and trust are characteristic of childhood. Gradually these qualities are modified; in some cases, alas, to be lost almost entirely while in other cases to become tempered with judgment.

The child who becomes secretive is usually one who has lost confidence in those about him. This may have been brought about through a number of channels. The child's serious remarks may have been laughed at too often; he may have been ridiculed; or given a sense of insecurity or of failure or of shame. Perhaps the largest single factor in producing an undesirable form of secretiveness in children is a sense of guilt. He has done something, perhaps quite natural to childhood, yet he has been taught that the thing is bad; so when, inspired by his natural instinct, he again commits the act (it may be as harmless a thing as playing in water) he has a sense of guilt. This then becomes a secret thing which he must not reveal. It becomes hidden.

The building up in a child of a sense of guilt is poor child psychology. Bahá'í parents know that 'Abdu'l-Bahá has taught that, "Everything in existence is good and only the lack of goodness makw a thing evil. The being is created good but when the lack of good is to be seen in it, then it becomes bad. Evil is not created by God." (*Bahá'í Scriptures*, par. 963.) Since evil is not created by God why should we give little children a sense of guilt or evil, especially when this does not act as a deterrent but leads only to a feeling of necessity for

* *Bahá'í News*, October, 1940, pp. 10, 11.

keeping secret his thoughts, words and deeds?

This does not mean, of course, that a child should be left to do whatever his fancy dictates regardless of results. It means simply that we shall emphasize right behavior. Our efforts will be to encourage such attributes as justice, kindness, obedience, love for others and many other such characteristics. Thus the child will grow up free from any devastating sense of guilt but rather he will have a sense of satisfaction when he lives up to these ideals (according to his age and understanding of these ideals) and he will have correspondingly a sense of disappointment rather than guilt if and when he fails.

Those children who already have shadowy secrets which they think they are hiding completely and which for the sake of their own spiritual development, should not be kept hidden, need to be taught that: "whatsoever ye have concealed within your hearts is to Us open and manifest as the day." (*Hidden Words*.) This thought should never be used to frighten the child as has been done so often in past generations. The child needs to think of Bahá'u'lláh as one who is ever present like a kind and tender father, who gives to the child comfort and

security. He should never conceive Him as a sort of Ghostly Guard spying upon the child at all times. Such were the thoughts of the small boy who after pilfering an apple, hid under the porch to eat it, where, as he said, "God can't find me."

Briefly then, with our young children, the matter of hiding guilty thoughts or deeds is a question of training through sympathy and understanding by the adults so as to eliminate any real or imagined necessity for such secrecy. With older children it becomes necessary to give them instructions directly from the teachings of Bahá'u'lláh and 'Abdu'l-Bahá, thus helping them to realize the uselessness of trying to hide that which is impossible to hide from Them. Rebuild the child's confidence and broaden his conception of goodness. Encourage him to learn by heart the following prayer and meditate thereon: "Hold Thou my right arm, O God! and dwell continually with me. Guide me to the fountain of Thy knowledge, and encircle me with Thy glory. Ser Thine angels on my right hand, and open mine eyes to Thy splendor. Let mine ears harken to Thy melodious tone, and comfort me with Thy Presence. For Thou art the strength of my heart and the trust of my soul and I desire none other beside Thee."

REFERENCES TO THE
BAHÁ'Í FAITH

II

REFERENCES TO THE BAHA'I FAITH

Alphabetical List of Authors

- | | |
|--|---|
| <p>Archduchess Anton of Austria
 Charles Baudouin
 President Eduard Beneš
 Prof. Norman Bentwich, Hebrew <i>University, Jerusalem</i>
 Princess Marie Antoinette de Broglie Aus-
 senac
 Prof. E. G. Browne, M.A., M.B., Cambridge
 University
 Luther Burbank
 Dr. J. Estlin Carpenter, D.Litt., <i>Manchester
 College, Oxford</i>
 General Renato Piola Caselli
 Rev. T. K. Cheyne, D.Litt., D.D., <i>Oxford
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 Sir Valentine Chirol
 Rev. K. T. Chung
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 Prof. James Darmesteter, <i>École des Hautes
 Études, Paris</i>
 Rev. J. Tyssul Davis, B.A.
 Dr. Auguste Forel, University of Zurich
 Dr. Herbert Adams Gibbons
 Arthur Henderson
 Rt. Hon. M. R. Jayakas, Privy Councillor,
 London
 Dr. Henry H. Jessup, D.D.
 President David Starr Jordan
 Prof. Jowett, Oxford <i>University</i>
 Prof. Dimitry Kazarov, <i>University of Sofia</i>
 Miss Helen Keller
 Prof. Dr. V. Lesny
 Harry Charles Lukach
 Dowager Queen Marie of Rumania
 Alfred W. Martin, Society for Ethical <i>Cul-
 ture, New York</i></p> | <p>President Masaryk of Czechoslovakia
 Dr. Rokuichiro Masujima, Doyen of <i>Juris-
 prudence of Japan</i>
 Mr. Renwick J. G. Millar
 Prof. Herbert A. Miller, <i>Bryn Mawr College</i>
 The Hon. Lilian Helen Montegu, J.P.,
 D.H.L.
 Arthur Moore
 Angela Morgan
 A. L. M. Nicolais
 Prof. Yone Noguchi
 Rev. Frederick W. Oakes
 H.R.H. Princess Olga of Yugoslavia
 Sir Flinders Petric, Archeologist
 Prof. Raymond Frank Piper
 Prof. Bogdan Popovitch
 Charles H. Prisk
 Dr. Edmund Privat, University of Geneva
 Herbert Putnam, <i>Congressional Library,
 Washington, D. C.</i>
 Eugen Relgis
 Ernest Renan
 Prof. Dr. Jan Rypka
 Viscount Herbert Samuel, G.C.B., M.P.
 Émile Schreiber, Publicist
 Prof. Hari Prasad Shastri, D.Litt.
 Col. Raja Jai Prithvi Bahadur 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 <i>Acad-
 emy of Pesth</i>
 Sir Francis Younghusband, K.C.S.I., K.C.I.E.</p> |
|--|---|

BY DOWAGER QUEEN MARIE OF RUMANIA

1.

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 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 hut 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

¹Miss Martha L. Root.—Editor.

a plan in everything. How unthinkable it is that the miraculous development that has brought man's body, brain and spirit to what it is, should cease. Why should it cease? Why is it not logical that it goes on? Not the body, which is only an instrument, but the invisible spark or fire within the body which makes man one with the wider plan of creation.

My words are lame, and why should I grope for meanings when I can quote from one who has said it so much more plainly, 'Abdu'l-Bahá, whom I know would sanction the use of his words:

"The whole physical creation is perishable. Material bodies are composed of atoms. When these atoms begin to separate, decomposition sets in. Then comes what we call death.

"This composition of atoms which constitutes the body or mortal element of any created being, is temporary. When the power of attraction which holds these atoms together is withdrawn, the body as such ceases to exist.

"With the soul it is different. The soul is not a combination of elements, is not composed of many atoms, is of one indivisible substance and therefore eternal.

"It is entirely out of the order of physical creation; it is immortal! The soul, being an invisible, indivisible substance, can suffer neither disintegration nor destruction. Therefore there is no reason for its coming to an end.

"Consider the aim of creation: Is it possible that all is created to evolve and develop through countless ages with merely this small goal in view—a few years of man's life on earth? Is it not unthinkable that this should be the final aim of existence? Does a man cease to exist when he leaves his body? If his life comes to an end, then all previous evolution is useless. All has been for nothing. All those eons of evolution for nothing! Can we imagine that creation had no greater aim than this!

"The very existence of man's intelligence proves his immortality. His intelligence is the intermediary between his body and his spirit. When man allows his spirit, through his soul, to enlighten his understanding, then does he contain all creation; because man be-

ing the culmination of all that went before, and thus superior to all previous evolutions, contains all the lower already-evolved world within himself. Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of creation!"

Thus does 'Abdu'l-Bahá explain to us the soul—the most convincing elucidation I know.

(From the *Toronto Daily Star*, September 28, 1926.)

3.

At first we all conceive of God as something or somebody apart from ourselves. We think He is something or somebody definite, outside of us, whose quality, meaning and so-to-say "personality" we can grasp with our human, finite minds, and express in mere words.

This is not so. We cannot, with our earthly faculties entirely grasp His meaning—no more than we can really understand the meaning of Eternity.

God is certainly not the old Fatherly gentleman with the long beard that in our childhood we saw pictured sitting amongst clouds on the throne of judgment, holding the lightning of vengeance in His hand.

God is something simpler, happier, and yet infinitely more tremendous. God is All, Everything. He is the power behind all beginnings. He is the inexhaustible source of supply, of love, of good, of progress, of achievement. God is therefore Happiness.

His is the voice within us that shows us good and evil.

But mostly we ignore or misunderstand this voice. Therefore did He choose his Elect to come down amongst us upon earth to make clear His word, His real meaning. Therefore the Prophets; therefore Christ, 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 Bahá'is or of the Bahá'í Movement which is known in America, you will know what that is. What I mean: these Books have strengthened me beyond belief and I am now ready to die any day full of hope. But I pray God not to take me away yet for I still have a lot of work to do."

I.

"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 all men."

6.

"The Bahá'í teaching brings peace to the soul and hope to the heart.

"To those in search of assurance the words of the Father are as a fountain in the desert after long wandering." 1934.

7.

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

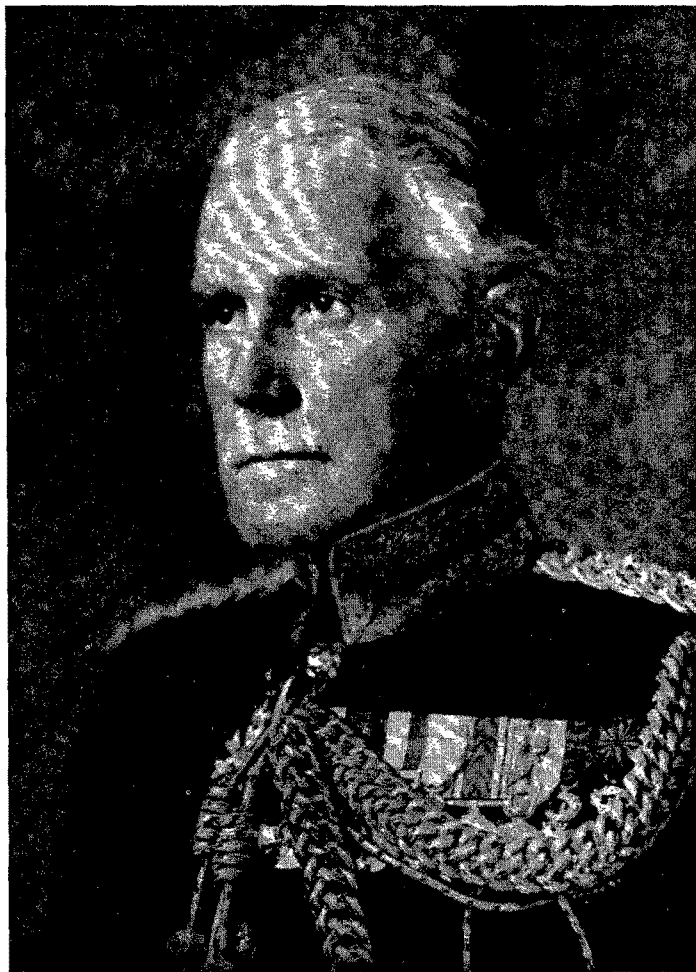
"To those searching for light, the Bahá'í Teachings offer a star which will lead them to deeper understanding, to assurance, peace and good will with all men." 1936.

By PROFESSOR E. G. BROWNE, M.A., MB.

1.

Introduction to Myron H. Phelps' *'Abbás Effendí*, pages xi-xx; 1903 rev. 1912—

I have often heard wonder expressed by Christian ministers at the extraordinary success of Bahá'í 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 Bahá'ism 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,



The late Major General W. P. Hill, C.B., C.M.G., D.S.O.

He lent his prestige to the Faith in the British Isles. He wrote a letter of recommendation in support of the application for incorporation made by the National Spiritual Assembly, and many meetings were held in his home. He died shortly after his daughter Bridget. He remains an inspiration and an example of true nobility to those who knew and loved him.

"practical," standards. . . . There is, of course, another factor in the success of the Bábí propagandist, as compared with the Christian missionary, in the conversion of Muhammadans to his faith: namely, that the former admits, while the latter rejects, the Divine inspiration of the Qur'án and the prophetic function of Muhammad. The Christian missionary must begin by attacking, explicitly or by implication, both these beliefs; too often forgetting that if (as happens but rarely) he succeeds in destroying them, he destroys with them that recognition of former prophetic dispensations (including the Jewish and the Christian) which Muhammad and the Qur'án proclaim, and converts his Muslim antagonist not to Christianity, but to Skepticism or Atheism. What, indeed, could be more illogical on the part of Christian missionaries to Muhammadan lands than to devote much time and labor to the composition of controversial works which endeavor to prove, in one and the same breath, first, that the Qur'án is a lying imposture, and, secondly, that it bears witness to the truth of Christ's mission, as though any value attached to the testimony of one proved a liar! The Bībī (or Bahá'í) propagandist, on the other hand, admits that Muhammad was the prophet of God and that the Qur'án is the Word of God, denies nothing but their finality, and does not discredit his own witness when he draws from that source arguments to prove his faith. To the Western observer, however, it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct towards mankind and especially towards their fellow believers, which constitutes their strongest claim on his attention.

2.

Introduction to Myron H. Phelps' *'Abbás Effendí*, 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 hook 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 Bībī 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 & Bábí religion no other claim to greatness, this were sufficient—that it produced a heroine like Qurratu'l-'Ayn.

4.

Introduction to A Traveller's Narrative, pages ix, x—

Though I dimly suspected whither I was going and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted.

In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called *táj* by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain.

A mild, dignified voice bade me be seated, and then continued: "Praise be to God, that thou hast stained! . . . Thou hast come to see a prisoner and an exile. . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this that he loves his country; let him rather glory in this: that he loves his kind. . . ."

Such, so far as I can recall them, were the words which, besides many others, I heard from Bahá. Let those who read them consider well with themselves whether such doctrines merit death and bonds, and whether the world is more likely to gain or lose by their diffusion.

5.

Introduction to A Traveller's Narrative, pages xxxv, xxxvi—

Seldom have I seen one whose appearance impressed me more. A tall, strongly built man holding himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead, indicating a strong intellect, combined with an unswerving will, eyes keen as a hawk's and strongly marked but pleasing features—such was my first impression of 'Abbás Effendi, "The Master" ('Aghá) as he per 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 his 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 1810. . . . 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. CHEYNE, *! LITT., *!*

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 supernatural men. . . . We learn that, at great points in his career after he had been in an ecstasy, such radiance of might and majesty streamed from his countenance that none could bear to look upon the effulgence of his glory and beauty. Nor was it an uncommon occurrence for unbelievers involuntarily to bow down in lowly obeisance on beholding His Holiness.

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 *Shiráz*."

"Il sentait le besoin d'une réforme profonde à introduire dans les mœurs 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. Bahl'u'llih was a man of the highest class—that of prophets. But he was free from the last infirmity of noble minds, and would certainly not have separated himself from others. He would have understood the saying: "Would God all the Lord's people were prophets!" What he does say, however, is just as fine: "I do not desire lordship over others; I desire all men to be even as I am."

The day is not far off when the details of 'Abdu'l-Bahá's missionary journeys will be admitted to be of historical importance. How gentle and wise he was, hundreds could testify from personal knowledge, and I, too, could perhaps say something. . . . I will

only, however, give here the outward framework of 'Abdu'l-Bahí's life, and of his apostolic journeys, with the help of my friend Lutfullh. . . .

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 ÁRMINIUS VAMBÉRY

Testimonial to the Religion of 'Abdu'l-Bahá.
(Published in *Egyptian Gazette*, Sept. 24, 1913, by Mrs. J. Stannard.)—

I forward this humble petition to the sanctified and holy presence of 'Abdu'l-Bahá 'Abbás, who is the center of knowledge, famous throughout the world, and loved by all mankind. O thou noble friend who art conferring guidance upon humanity—May my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant, and the rug which you have forwarded, came safely to hand. The time of the meeting with your Excellency, and the memory of the benediction of your presence, recurred to the memory of this servant, and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Islám, yet have I never met so lofty a character and so exalted a personage as your Excellency, and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and accomplishments of your Excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain first-hand information and experience, entered into the ranks of various religions, that is, outwardly, I became a Jew, Christian, Muhammadan and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematize each other, that

¹ Bahá'u'lláh.

² Báb.

all their religions have become the instruments of tyranny and oppression in the hands of rulers and governors, and that they are the causes of the destruction of the world of humanity.

Considering those evil results, every person is forced by necessity to enlist himself on the side of your Excellency, and accept with joy the prospect of a fundamental basis for a universal religion of God, being laid through your efforts.

I have seen the father of your Excellency from afar. I have realized the self-sacrifice and noble courage of his son, and I am lost in admiration.

For the principles and aims of your Excellency, I express the utmost respect and devotion, and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart.

Your servant,

(Mamhenyn.)

VAMBÉRY.

BY SIR VALENTINE CHIROL

Quotations from *The Middle Eastern Question or Some Political Problems of Indian Defense*, chapter XI, page 116. (The Revival of Bábísm.)—

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 Atábak-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 stolid fatalism of the masses, the scoffing skepticism of the more educated classes, and from time to time the revolt of some nobler minds? Of such the most recent and perhaps the noblest of all became the founder of Bábísm.

Chapter XI, page 120—

The Bib was dead, but not Bábísm. He was not the first, and still less the last, of a long line of martyrs who have testified that even in a country gangrened with corruption and atrophied with 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 Bábísm 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.

THE BAHÁ'Í WORLD

By HARRY CHARLES LUKACH

Quotation from *The Fringe of the East*,
(Macmillan & Co., London, 1913).—

Bahá'ism is now estimated to count more than two million adherents, mostly composed of Persian and Indian Shí'ites, but including also many Sunnis from the Turkish Empire and North Africa, and not a few Brahmans, Buddhists, Taoists, Shintoists and Jews. It possesses even European converts, and has made some headway in the United States. Of all the religions which have been encountered in the course of this journey—the stagnant pools of Oriental Christianity, the strange survivals of sun-worship, and idolatry tinged with Muhammadanism, the immutable relic of the Sumerians—it is the only one which is alive, which is aggressive, which is extending its frontiers, instead of secluding itself within its ancient haunts. It is a thing which may revivify Islám, and make great changes on the face of the Asiatic world.

By 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 [Bah'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 Bábitism (as the Bahl'í movement was then called) might prove the most important religions 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 Uni-

versity 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 Bahl'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 Bahá'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 Bahá'í movement, it behooves us to take cognizance of it and its mission. . . . Today this religious movement has a million and more adherents, including people from all parts of the globe and representing a remarkable variety of race, color, class and creed. It has been given literary expression in a veritable library of Asiatic, European, and American works to which additions are annually made as the movement grows and grapples with the great problems that grow out of its cardinal teachings. It has a long roll of martyrs for the cause for which it stand?, 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, 1925. (The Marker Literary Series for Persia, No. 2.)—

The political reprieve brought about by the *Šúfis* 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 'Ali 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 *Bbbiism*. Demoralized for centuries by ten foreign conquests, by the yoke of a composite religion in which she believed just enough to persecute, by the enervating influence of a mystical philosophy which disabled men for action and divested life of all aim and objects, Persia has been making unexpected efforts for the last fifty-five years to re-make for herself a virile ideal. *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. *Bbbiism*, which diffused itself in less than five years from one end of Persia to another, which was bathed in 1852 in the blood of its martyrs, has been silently progressing and propagating itself. If Persia is to be at all regenerate it will be through this new faith.

BY CHARLES BAUDOUIN

Excerpts from *Contemporary Studies*, Part III, page 131. (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, till at last she comes to the lonely reaper reaping his harvest in the sun. For if the office cannot wait, or the buying and selling, or the craving for excitement—love waits, and beauty, and the wisdom of suffering and the fruits of patient devotion and reverent meekness of simple faith. And thus shall wait the East till her time comes."

Being thus led to turn our eyes towards Asia, we are astonished to find how much we have misunderstood it: and we blush when we realize our previous ignorance of the fact that, towards the middle of the nineteenth century, Asia gave birth to a great religious movement—a movement signalized for its spiritual purity, one which has had thousands of martyrs, one which Tolstoy has described.

H. Dreyfus, the French historian of this movement, says that it is not "a new religion," but "religion renewed," and that it provides "the only possible basis for a mutual understanding between religion and free thought." Above all, we are impressed by the fact that, in our own time, such a manifestation can occur, and that the new faith should have undergone a development far more extensive than that undergone in the same space of time nearly two thousand years ago, by budding Christianity.

... At the present time, the majority of the inhabitants of Persia have, to a varying extent, accepted the Bábíist faith. In the great towns of Europe, America, and Asia, there are active centers for the propaganda of the liberal ideas and the doctrine of human community, which form the foundations of Bahá'íist teaching.

We shall not grasp the full significance of this tendency until we pass from the description of Bahá'íism as a theory to that of Bahá'íism as a practice, for the core of religion is not metaphysics, but morality.

The Bahá'íist ethical code is dominated by the law of love taught by Jesus and by all the prophets. In the thousand and one details of practical life, this law is subject to manifold interpretations. That of Bahá'u'lláh is unquestionably one of the most comprehensive of these, one of the most exalted, one of the most satisfactory to the modern mind. . . .

That is why Bahá'u'lláh is a severe critic of the patriotism which plays so large a part in the national life of our day. Love of our native land is legitimate, but this love must not be exclusive. A man should love his country more than he loves his house (this is the dogma held by every patriot); but Bahá'u'lláh adds that he should love the divine world more than he loves his country. From this standpoint, patriotism is seen to be an intermediate stage on the road of renunciation, an incomplete and hybrid religion, something we have to get beyond. Throughout his life Bahá'u'lláh regarded the ideal universal peace as one of the most important of his aims. . . .

... Bahá'u'lláh is in this respect enunciating a novel and fruitful idea. There is a better way of dealing with social evils than

by trying to cure them after they have come to pass. We should try to prevent them by removing their causes, which act on the individual, and especially on the child. Nothing can be more plastic than the nature of the child. The government's first duty must be to provide for the careful and efficient education of children, remembering that education is something more than instruction. This will be an enormous step towards the solution of the social problem, and to take such a step will be the first task of the Baytu'l-'Ad'l (House of Justice). "It is ordained upon every father to rear his son or his daughter by means of the sciences, the arts, and all the commandments, and if any one should neglect to do so, then the members of the council, should the offender be a wealthy man, must levy from him the sum necessary for the education of his child. When the neglectful parent is poor, the cost of the necessary education must be borne by the council, which will provide a refuge for the unfortunate."

The Baytu'l-'Ad'l, likewise, must prepare the way for the establishment of universal peace, doing this by organizing courts of arbitration and by influencing the governments. Long before the Esperantists had begun their campaign, and more than twenty years before Nicholas II had summoned the first Hague congress, Bahá'u'lláh was insisting on the need for a universal language and courts of arbitration. He returns to these matters again and again: "Let all the nations become one in faith, and let all men be brothers, in order that the bonds of affection and unity between the sons of men may be strengthened. . . . What harm can there be in that? . . . It is going to happen. There will be an end to sterile conflicts, to ruinous wars; and the Great Peace will come!" Such were the words of Bahá'u'lláh in 1890, two years before his death.

While adopting and developing the Christian law of love, Bahá'u'lláh rejected the Christian principle of asceticism. He discountenanced the macerations which were a nightmare of the Middle Ages, and, whose evil effects persist even in our own days. . . .

Bahá'ism, then, is an ethical system, a system of social morality. But it would be a mistake to regard Bahá'ist teaching as a

collection of abstract rules imposed from without. Bahá'ism is permeated with a sane and noble mysticism; nothing could be more firmly rooted in the inner life, more benignly spiritual; nothing could speak more intimately to the soul, in low tones, and as if from within. . . .

Such is the new voice that sounds to us from Asia; such is the new dawn in the East. We should give them our close attention; we should abandon our customary mood of disdainful superiority. Doubtless, Bahá'u'lláh's teaching is not definitive. The Persian prophet does not offer it to us as such. Nor can we Europeans assimilate all of it; for modern science leads us to make certain claims in matters of thought—claims we cannot relinquish, claims we should not try to forego. But even though Bahá'u'lláh's precepts (like those of the Gospels) may not fully satisfy all these intellectual demands, they are rarely in conflict with our scientific outlooks. If they are to become our own spiritual food, they must be supplemented, they must be relieved by the religious spirits of Europe, must be rethought by minds schooled in the Western mode of thought. But in its existing form, Bahá'ist teaching may serve, amid our present chaos, to open for us a toad leading to solace and to comfort; may restore our confidence in the spiritual destiny of man. It reveals to us how the human mind is in travail: it gives us an inkling of the fact that the greatest happenings of the day are not the ones we were inclined to regard as the most momentous, not the ones which are making the loudest noise.

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 Bibi 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 496-504.
(Written in 1892.)—

Beauty and the female sex also lent their consecration to the new creed and the heroism of the lovely but ill-fated poetess of Qazvin, Zarrín-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 priest-

hood 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 Tihrin, 100 in Hamadán, 50 in Káshán, and 71 per cent of the Jews at Gulpáygán. . . . The two victims, whose names were Hhji Mírzá Hasan and Hhji Mírzá Husayn, have been renamed by the Bábís: Sulṭánu'sh-Shuhadá', or King of Martyrs, and Maḥ-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 Iṣfáhán." . . . It is these little incidents, protruding from time to time their ugly features, that prove Persia to be not as yet quite redeemed, and that somewhat staggers the tall-talkers about Iránian civilization. If one conclusion more than another has been forced upon our notice by the retrospect in which I have indulged, it is that a sublime and murmuring [?] devotion has been inculcated by this new faith, whatever it be. There is, I believe, but one instance of a Bábí having recanted under pressure of menace of suffering, and he reverted to the faith and was executed within two years. Tales of magnificent heroism illumine the bloodstained pages of Bábí history. Ignorant and unlettered as many of its votaries are, and have been, they are yet prepared to die for their religion, and fires of Smithfield did not kindle a nobler courage than has met and defied the more refined torture-mongers of Tíhrán. Of no small account, then, must be the tenets of a creed that can awaken in its followers so rare and beautiful a spirit of self-sacrifice. From the facts that Bábism 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 in-

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ferred 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 successors, that there is any foundation for such a suspicion. . . . The charge of immorality seems to have arisen partly from the malignant inventions of opponents, partly from the much greater freedom claimed for women by the Báb, which in the oriental mind is scarcely dissociable from profligacy of conduct. . . . If Bábism 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 Bib, 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. . . .

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BY SIR FRANCIS YOUNGHUSBAND

1.

Excerpts from *The Gleam*. (1923).—

The story of the Bib, as Mírzá 'Alí-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 Báb's passionate sincerity could not be doubted, for he had given his life for his faith. And that there must be something in his message that appealed to men and satisfied their souls, was witnessed to by the fact that thousands gave their lives in his cause and millions now follow him.

■ If a young man could, in only six years of

ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch, though hunted down and without trial sentenced to death, sawn asunder, strangled, shot, blown from guns; and if men of high position and culture in Wrsia, Turkey and Egypt in numbers to this day adhere to his doctrines, his life must be one of those events in the last hundred years which is really worth study. And that study fortunately has been made by the Frenchman Gobineau and by Professor E. G. Browne, so that we are able to have a faithful representation of its main features. . . .

Thus, in only his thirtieth year, in the year 1850, ended the heroic career of a true God-man. Of the sincerity of his conviction that he was God-appointed, the manner of his death is the amplest possible proof. In the belief that he would thereby save others from the error of their present beliefs he willingly sacrificed his life. And of his power of attaching men to him, the passionate devotion of hundreds and even thousands of men who gave their lives in his cause is convincing testimony. . . .

He himself was but "a letter out of that most mighty book, a dewdrop from that limitless ocean." The One to come would reveal all mysteries and all riddles. This was the humility of true insight. And it has had its effect. His movement has grown and expanded, and it has yet a great future before it.

During his six years of ministry, four of which were spent in captivity, he had permeated all Persia with his ideas. And since his death the movement has spread to Turkey, Egypt, India and even into Europe and America. His adherents are now numbered by millions. "The Spirit which pervades them," says Professor Browne, "is such that it cannot fail to affect most powerfully all subject to its influence."

2.

For many years I have been interested in the rise and progress of the Bahi'i 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.

3.

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. Ḥusayn had been slain in battle. Quddús had been done to death in captivity. But Bahá'u'lláh lived. The One who shall be made manifest was alive. And in him and in others had been engendered such love for the Báb and what he stood for as, in the words of the chronicler, no eye had ever beheld nor mortal heart conceived: if branches of every tree were turned into pens, and all the seas into ink, and Earth and Heaven rolled into one parchment, the immensity of that love would still remain untold. This love for the Cause still survived. And it was sufficient. Bahá'u'lláh was, indeed, despoiled of his possessions, deserted by his friends, driven into exile from his native land and, even in exile, confined to his house. But in him the Cause was still alive—and more than alive, purified and ennobled by the fiery trials through which it had passed.

Under the wise control, and direction of Bahá'u'lláh from his prison-house, first at Baghdád and then at 'Akká in Syria, there grew what is now known as the Bahá'í Movement which, silently propagating itself, has now spread to Europe and America as well as to India and Egypt, while the body remains of the Báb, long secretly guarded, now find a resting-place on Mount Carmel in a Tomb-shrine, which is a place of pilgrimage to visitors from all over the world.

Excerpt from *The Christian Commonwealth*, January 22, 1913: "'Abdu'l-Bahá at Oxford"—

'Abdu'l-Bahá addressed a large and deeply interested audience at Manchester College, Oxford, on December 31. The Persian leader spoke in his native tongue, Mírzá Aḥmad

Sohrab interpreting. Principal Estlin Carpenter presided, and introduced the speaker by saying that they owed the honor and pleasure of meeting 'Abdu'l-Bahá to their revered friend, Dr. Cheyne, who was deeply interested in the Bahá'í teaching. The movement sprung up during the middle of the last century in Persia, with the advent of a young Muḥammadan who took to himself the title of the Bib (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 Bib, 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 Bahá'í religion has made its way . . . because it meets the needs of its day. It fits the larger outlook of our time better than the rigid exclusive older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true, and their scriptures as inspired. The Bahá'ists bid the followers of these faiths disentangle from the windings of racial, particularist, local 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 relation. They admit the cogency of modern criticism and allow that God is in His nature incomprehensible, but is to be known through His Manifestations. Their ethical ideal is very high and is of the type we Westerners have learnt to designate "Christlike." "What does he do to his enemies that he makes them his friends?" was asked concerning the late leader. What astonishes the student is not anything in the ethics or philosophy of this movement, but the extraordinary response its ideal has awakened in such numbers of people, the powerful influence this standard actually exerts on conduct. It is due to four things: (1) It makes a call on the *Heroic Element in man*. It offers no bribe. It bids men endure, give up, carry the cross. It calls them to sacrifice, to bear torture, to suffer martyrdom, to brave death. (2) It offers liberty of thought. Even upon such a vital question as immortality it will not bind opinion. Its atmosphere is one of trust and hope, not of dogmatic chill. (3) It is a religion of love. "Notwithstanding the interminable catalogue of extreme and almost incredible sufferings and privations which this heroic band of men and women have endured—more terrible than many martyrdoms—there is not a trace of resentment or bitterness to be observed among them. One would suppose that they were the most fortunate of the people among whom they live, as indeed they do certainly consider themselves, in that they have been permitted to live near their beloved Lord, beside which they count their sufferings as nothing" (Phelps). Love for the Master, love for the brethren, love for the neighbors, love for the alien, love for all humanity, love for all life, love for God—the old, well-tried way trod once before in Syria, trodden again. (4) It is a religion in harmony with science. It has here the advantage of being thirteen centuries later than Islám. This new dispensation has been tried in the furnace, and has not been found wanting. It has been proved valid by the lives of those who have endured all things on its behalf. Here is something more appealing than its logic and rational philosophy. "To the Western observer" (writes

Prof. Browne), "it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct toward mankind, especially toward their fellow-believers, which constitute their strongest claim on his attention."

"By their fruits shall ye know them!" We cannot but address to this youthful religion an All Hail! of welcome. We cannot fail to see in its activity another proof of the living witness in our own day of the working of the sleepless spirit of God in the hearts of men, for He cannot rest, by the necessity of His nature, until He hath made in conscious reality, as in power, the whole world His own.

BY HERBERT PUTNAM
Librarian of Congress

The dominant impression that survives in my memory of 'Abdu'l-Bahá is that of an extraordinary nobility: physically, in the head so massive yet so finely poised, and the modeling of the features; but spiritually, in the serenity of expression, and the suggestion of grave and responsible meditation in the deeper lines of the face. Eut there was also, in his complexion, carriage, and expression, an assurance of the complete health which is a requisite of a sane judgment. And when, as in a lighter mood, his features relaxed into the playful, the assurance was added of a sense of humor without which there is no true sense of proportion. I have never met any one concerned with the philosophies of life whose judgment might seem so reliable in matters of practical conduct.

My regret is that my meetings with him were so few and that I could not benefit by a lengthier contact with a personality combining a dignity so impressive with human traits so engaging.

I wish that he could be multiplied!

BY LEO TOLSTOY

Translated from a letter to Mme. Isabel Grinevskaya, Oct. 22, 1903.

I am very glad that Mr. V. V. Stassov has told you of the good impression which your

book has made on me, and I thank you for sending it.

I have known about the **Bábís** for a long time, and have always been interested in their teachings. It seems to me that these teachings, as well as all the rationalistic social religious teachings that have arisen lately out of the original teachings of Brahmanism, **Buddhism**, Judaism, Christianity and **Islám** distorted by the priests, have a great future for this very reason that these **teachings**, discarding all these distorting incrustations that cause division, aspire to unite into one common religion of all mankind.

Therefore, the teachings of the **Bábís**, inasmuch as they have rejected the old 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 **Báb**) as in the practice of life as far as I know it. I therefore sympathize with **Bábism** with all my heart inasmuch as it teaches people brotherhood and equality and sacrifice of material life for service to God.

Translated from a letter to Frid ul Khan Wadelbekow.

[This communication is dated 1908 and is found among epistles written to Caucasian **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, 7-12-11 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 **Islám** have through **Bahá'u'lláh's** teachings been gradually developed and now present us with the highest and purest form of religious teaching.

BY DR. EDMUND PRIVAT

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 **Bahá'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 skvit 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 Bib 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'ís, 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 Mahométisme 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-Bahh 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 der Bahá'ís 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 dévoiant 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 ROLA 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 spontaneously 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 despicable doings of this obnoxious class has badly vitiated its civic life and reputation. But for all that it is a magnificent city—in many respects probably the finest in America; a city of which its residents have innumerable reasons to be proud. . . .

Every day indeed was filled up with sight-seeing and the enjoyment of lavish hospitality. One day, for example, I was entertained to lunch at the Illinois Athletic Club as the guest of Mr. Robert Black, a prosperous Scot belonging to Wigtonshire, who is in the building trade. He is an ex-president of the St. Andrew's Society. Mr. Falconer and other Scots friends were present, and they were all exceedingly kind and complimentary. I could not, in short, have been treated with more distinction if I had been a prominent Minister of State instead of a bumble 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 Bahh'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 Bahh'í in the city, is a quiet and humble man, but full of fine ideas and ideals. He treated me with the utmost brotherly courtesy. How is it, I kept asking myself, that it should be mine to have all this privilege and honour? There was no reason save that they told me I had touched the chords of truth and sincerity in referring to and reviewing the Bahá'í writings and principles in a few short articles in this *Journal*. The Temple is designed to represent these principles—universal religion, universal brotherhood, universal education, and the union of science and religion. Meantime the Chicagoans are seemingly indifferent to all its spiritual significance; but some day they will wake up to a realisation of the fact that its symbolism will mark the city as one of destiny in the world.

BY CHARLES H. PRISK

Editor, *Pasadena Star News*

Humanity is the better, the nobler, for the Bahá'í Faith. It is a Faith that enriches the soul; that takes from life its dross.

I am prompted thus to express myself be-

cause 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 Bahí'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 Bahí'í Faith is as the shining light that shineth more and more unto the perfect day. Countless are its good works. For example, to the pressing economic problems it gives a new interpretation, a new solution. But above all else it is causing peoples everywhere to realize they are as one, by heart and spirit divinely united.

And so I find joy in paying this little tribute to a cause that is adding to the sweetness, the happiness, the cleanness of life.

BY PROF. HARI PRASAD SHASTRI, D.LITT.

My contact with the Bahá'í Movement and my acquaintance with its teachings, given by Hadrat-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 Bahí'í Movement is for human unity. It would secure this through unprejudiced search for truth, making religion conform to scientific discovery and insisting that fundamentally all religions are alike. For the coming of universal peace, there is great foresight and wisdom as to details. Among other things there should be a universal language; so the Bahá'ís take a great interest in Esperanto though they do not insist on it as the ultimate language. No other religious movement has put so much emphasis on the emancipation and education of women. Everyone should work whether rich or poor and poverty should be abolished. . . . What will be the course of the Bahá'í Movement no one can prophesy, but I think it is no exaggeration to claim that the program is the finest fruit of the religious contribution of Asia.

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 cooperation and the granting of self-respect."

THE BAHÁ'Í WORLD

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 Báb, 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-Bahl, 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 Bahá'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 Bahá'í 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. Shoghi Effendi, the grandson of 'Abdu'l-Bahl, 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 Bahá'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-Bahl 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 regime 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

REFERENCES TO THE BAHÁ'Í FAITH

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 laud.

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 Bahi'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-Bahá 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 Bahá'í Cause, so we conversed upon various subjects of human life very thoroughly. It was soon found that what the lady imparted to me came from the source of Truth as I have felt inwardly all along, so I at once realized that the Bahá'í Faith can offer numerous and profound benefits to mankind.

My senior, Mr. Y. S. Tsao, is a well-read man. His mental capacity and deep experience are far above the average man. He often said that during this period of our country when old beliefs have lost their hold upon the people, it is absolutely necessary to seek a religion of all-embracing Truth which may exert its powerful influence in saving the situation. For the last ten years, he has investigated indefatigably into the teachings of the Bahi'i 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 im-

parted to me by Mrs. Ransom-Kehler is veritable und unshakable. 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 Bahi'i 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 beneficial 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 Bahi'isme est un de ces enseignements. Il a ce mérite qu'en portant 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 dijh pour en chercher une autre, mais à faire un effort pour trouver dans cette même religion l'élément qui nous unit aux autres et de 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 Bahá'í religion has made its way because it meets the need of the day. It fits the larger outlook of our time, better than the rigid older faiths. A characteristic is its unexpected liberality and toleration. It ac-

cepts 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 Matteo, the Wandering Jew himself, the splendid line, "All men are Christians—all are Jews." He might equally well have written, "All men are Christians—all are Bahá'ís." For, if the sense of the Unity of Truth is a predominant characteristic of liberally-minded people, whatever may be their religious tradition, it is predominantly a characteristic of Bahá'ism; since here is a religious system based, fundamentally, on the one, simple, profound, comprehensive doctrine of the unity of God, which carries with it, as its necessary corollary and consequence, the parallel doctrine of the unity of Man.

This, at all events, is the conviction of the present writer; and it is why, as a Unitarian, building his own faith on the same basic principles of divine and human unity, he has long felt sympathy with and good will toward a religious culture which stands on a foundation [identical] with that of the faith he holds. And a religion that affirms the unity of things must of necessity be a

religion of reconciliation; the truth of which in the case of Bahá'ism is clear.

BY ERNEST RENAN

Passage tire 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 sottre 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 Givant dans le miracle, croyant avec une foi aveugle des merveilles qu'ils disent avoir vues et touchées. Il y a d'abord 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 cinquante 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'Islam. 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 Babis, 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 Croupe et que les années n'ont pas diminuée. On vit s'avancer entre les bourreaux des enfants et des femmes les chairs ouvertes sur tout le corps, avec des mèches allumées, 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, Cclatantes, au-dessus du silence profond de la foule. Quand un des supplics tombait et qu'on le faisait relever à coups de fouet ou de baïonnette, peu peu que la perte de son sang qui ruisselait sur tous ses membres lui laissait encore un peu de force, il se mettait à danser et criait avec un surcroi 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 bonreau imagina de dire à un père que, s'il ne cédait pas, il couperait la gorge à ses deux fils sur sa poitrine. C'taient 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 ktaït 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 Ctaient attachées en paquets au poteau justicier et les chiens des faubourgs se dirigeaient par troupes de ce côté.

Cela se passait en 1852. La secte de Mozdak sous Chosroès Nousch fut étouffée dans un pareil bain de sang. Le dévouement absolu est pour les nations naïves la plus exquise des jouissances et une sorte de besoin. Dans l'affaire des Babis, on vit des gens qui Ctaient à peine de la secte, venir se dénoncer eux-mêmes afin qu'on les adjoignit aux patients. Il est si d'abus à l'homme de souffrir pour quelque chose, que dans bien des cas l'appât du martyre suffit pour faire croire.

¹ Un autre détail que je tiens de source première est celui-ci: Quelques sectaires, qu'on voulait amener à rétractation, furent attachés à la gueule de canons amorcés d'une mèche longue et brûlant lentement. On leur proposait de couper la mèche, s'ils reniaient; le Bib. Eux, les bias tendus vers le feu, le suppliaient de se hâter et de venir bien vite consommer leur bonheur.

Un disciple qui fut le compagnon de supplice du Báb, suspendu à côté de lui aux remparts de Tabriz et attendant la mort, n'avait qu'un mot à la bouche: "Es-tu content de moi, maître?"

BY HON. LILIAN HELEN MONTAGUE,
J.P., D.H.L.

As a Jewess I am interested in the Bahá'í Community. The teaching lays particular stress on the Unity of God and the Unity of Man, and incorporates the doctrine of the Hebrew Prophets that the Unity of God is revealed in the Unity of Men. Also, we seem to share the conception of God's messengers as being those people who in their deep reverence for the attributes of God, His beauty, His truth, His righteousness and His justice, seek to imitate Him in their imperfect human way. The light of God is reflected in the soul of him who seeks to be receptive. Like the members of the Bahá'í community, we Jews are scattered all over the world, but united in a spiritual brotherhood. The Peace ideal enumerated by the Hebrew Prophets is founded on faith in the ultimate triumph of God's justice and righteousness.

BY 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 Bib et elle réussirent à convaincre, à l'époque, des dizaines de milliers de Persans et le shah de Perse les emprisonna l'un et l'autre, ainsi que la plupart de leurs partisans. Le Báb fut pendu. Sa belle collaboratrice fut étranglée dans sa prison. Leurs disciples furent exilés à Saint-Jean-Saïde, devenue temple du "Bahá'isme." C'est ainsi que j'ai visité la maison du successeur du Bib, 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.

"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 éloigner de plus en plus l'application.

Toute la question est de savoir si ceux qui sont en faveur aujourd'hui, dans tant de pays, sont susceptibles de résoudre le problème non pas de la prospérité, mais simplement du logement et de la faim, dans les différentes nations qui nient par leurs théories et tous leurs actes 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 écrevisses, c'est qu'il leur arrive fréquemment de marcher à reculons.

Voici les principales préceptes de ce moderne Marc-Aurèle:

"L'évolution humaine se divise en cycles organiques, correspondant à la durée d'une religion, laquelle est d'environ un millier d'années. Un cycle social nouveau commence toutes les fois qu'apparaît un prophète

dont l'influence et les enseignements renouvellent la vie intérieure de l'homme et font déferler à travers le monde une nouvelle vague de progrès.

"Chaque nouveau cycle détruit les croyances et les institutions usées du cycle précédent et fonde sur d'autres croyances, en étroite conformité, celles-là, avec les besoins actuels de l'humanité, une civilisation nouvelle.

"L'influence de chaque prophète s'est, dans le passé, limitée à une race ou à une religion, en raison de l'isolement géographique des régions et des races, mais le siècle dans lequel nous entrons nécessite la création d'un ordre organique s'étendant au monde entier. Si le vieil esprit de tribu persiste, la science détruira le monde, ses forces destructrices ne pouvant être contrôlées que par une humanité unie travaillant pour la prospérité et le bien commun.

"La loi de la lutte pour la vie n'existe plus pour l'homme dès qu'il devient conscient de ses pouvoirs spirituels et moraux. Elle est alors remplacée par la loi plus haute de la coopération. Sous cette loi, l'individu jouira d'un statut beaucoup plus large que celui qui est accordé aux citoyens passifs du corps politique actuel. L'administration publique passera des mains de partisans politiques qui trahissent la cause du peuple aux mains d'hommes capables de considérer une charge publique comme une mission sacrée.

"La stabilité économique ne dépend pas de l'application de tel plan socialiste ou communiste plus ou moins théorique, mais du sentiment de la solidarité morale qui unit tous les hommes et de cette conception que les richesses ne sont pas la fin de la vie, mais seulement un moyen de vivre.

"L'important n'est pas en une aveugle soumission générale à tel système politique, à tel règlement, qui ont pour effet de supprimer chez l'individu tout sentiment de responsabilité morale, mais en un esprit d'entraide et de coopération. Ni le principe démocratique, ni le principe aristocratique ne peuvent fournir séparément à la société une base solide. La démocratie est impuissante contre les querelles intestines et l'aristocratie ne subsiste que par la guerre. Une combinaison des deux principes est donc nécessaire.

"En cette période de transition entre le vieil âge de la concurrence et l'ère nouvelle de la coopération, la vie même de l'humanité est en péril. Les ambitions nationalistes, la lutte des classes, la peur et les convoitises économiques sont autant de forces qui poussent à une nouvelle guerre internationale. Tous les Gouvernements du monde doivent soutenir et organiser une assemblée dont les membres soient élus par l'élite des nations. Ceux-ci devront mettre au point, au-dessus des égoïsmes particuliers, le nouveau statut économique du monde en dehors duquel tous les pays, mais surtout l'Europe, seront conduits aux pires catastrophes."

'Abdu'l-Bahá, son successeur, reprenant la doctrine de son père, concluait dans un discours prononcé à New-York en 1912:

"La civilisation matérielle a atteint, en Occident, le plus haut degré de son développement. Mais c'est en Orient qu'a pris naissance et que s'est développée la civilisation spirituelle. Un lien s'établira entre ces deux forces, et leur union est la condition de l'immense progrès qui doit être accompli.

"Hors de là, la sécurité et la confiance feront de plus en plus défaut, les luttes et les dissensions s'accroîtront de jour en jour et les divergences entre nations s'accroîtront davantage. Les pays augmenteront constamment leurs armements; la guerre, puis la certitude d'une autre guerre mondiale angoisseront de plus en plus les esprits. L'unité du genre humain est le premier fondement de toutes les vertus."

Ainsi parla 'Abdu'l-Bahá en 1912, et tout se passa comme il l'avait prédit.

Mais ces paroles n'ont pas vieilli; elles pourraient, sans le moindre changement, être répétées en 1933. Aujourd'hui, comme il y a vingt ans, la menace de la guerre est de nouveau suspendue au-dessus de nos têtes et les causes de haines et de conflits s'accumulent à tel point que, s'il existe vraiment un flux et un reflux des idées, on peut presque conclure, avec une certaine dose d'optimisme, que nous n'avons jamais été si pris de venir aux idées de coopération qui, seules, peuvent nous sauver.

(Excerpt from a letter dated October, 29, 1934.)

Malgré les tristesses de notre époque et peut-être même à cause d'elles, je reste convaincue que les idées & la foi 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 religions '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 Bahá'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 Bahá'í Movement, because it reconciles all Faiths, and teaches that science is from God as well as religion, and its ideal is peace."

BY DR. HERBERT ADAMS GIBBONS

American Historian

(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 JUGOSLAVIA

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 Bahí'i Teachings for universal education and universal peace," said this gracious Princess in her charming villa on the Hill of Topcidor, 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 Bahí'i Movement every success in the accomplishment of its high ideals."

BY EUGEN RELGIS

Excerpt from *Cosmopolis*, 1931, pp. 108-109.

Nous avons track 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 hitlriste, dans les pays terrorisés par le fascisme, paralysés

par la dictature politique,— un spectacle décrit par le suisse Auguste Forel d'après l'anglais Sprague qui a vue en Birmanie et en Inde, des Bouddhistes, des Mahométans, des Chrétiens et des Juifs, qui allaient bras-dessus bras-dessus, comme des frères, "au grand tonnement 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 Bahí'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 Bahá'ism.

2.

I am still of the opinion that I had four years ago that the Bahá'í Movement can form the best basis for international goodwill, and that Bahí'u'lláh Himself is the Creator of an eternal bond between the East and the West. . . . The Bahí'i Teaching is a living religion, a living philosophy. . . .

I do not blame Christianity, it has done a good work for culture in Europe, but there are too many dogmas in Christianity at the present time. . . . Buddhism was

very good for India from the sixth century B.C. and the Teachings of Christ have been good for the whole world; but as there is a progress of mind there must be no stopping and in the Bahá'í Faith one sees the continued progress of religion.

BY PRINCESS MARIE ANTOINETTE
DE BROGLIE AUSSENAC

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 Evolution 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'imettre 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 PROP. 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 Bahí's 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 Bahh'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 PROP. YONE NOGUCHI

I have heard so much about 'Abdu'l-Bahí, 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'ís on the mountainside. Here the tombs of the Báb and of 'Abdu'l-Bahh, set in a fair garden, are a place of international pilgrimage. On Sundays and holidays the citizens of I-laifa of all faiths come for rest and recreation where lie the bones of that young prophet of Shíráz who nearly a hundred years ago preached that all men are one and all the great religions true, and foretold the coming equality of men and women and the birth of the first League of Nations.

BY PROF. DR. JAN RYPKA

The Bahá'ís 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 lore 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 Muḥammadan brothers. During the centuries the Shí'ih Religion has developed a deep national tradition; with this the universal Bahá'í Faith will have a hard battle. Nevertheless, the lack of so great numbers is richly recompensed by the fervor and the inner spirit of the 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. NICHOLAS

Je ne sais comment vous remercier ni comment vous exprimer la joie qui inonde mon coeur. Ainsi donc, il faut non seulement admettre mais aimer et admirer le Báb. Pauvre grand Prophète né au fin fond de la Perse sans aucun moyen d'instruction et qui seul au monde, entouré d'ennemis, arrive par la force de son génie à créer une religion universelle et sage. Que Bahá'u'lláh lui ait, par la suite, succédé, soit, mais je veux qu'on admire la sublimité du Báb, qui a d'ailleurs payé de sa vie, de son sang la réforme qu'il a prêchée. Citez-moi un autre exemple, semblable. Enfin, je puis mourir tranquille.

Gloire à Shoghi Effendi qui a calmé mon tourment et mes inquietudes, gloire à lui qui reconnais la valeur de Siyyid 'Alí-Muhammad dit le Bhh.

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

1.

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 Bahí'í Movement and its summary of the principles for peace. I followed it during the war and after the war. The Bahí'í Teaching is one of the spiritual forces now absolutely necessary to put the spirit first in this battle against material forces. . . . The Bahá'í Teaching is one of the great instruments for the final victory of the spirit and of humanity.

2.

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 Bahí'í Cause which paves the way for universal organization of peace is necessary.

BY SIR RONALD STORRS,
M.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 'Akbb and spent a very pleasant hour with the patient but unsubdued prisoner and exile.

When, a few years later, He was released and visited Egypt 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? 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 Mishkin-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.

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 Bloinfield, 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 Bahí'is and their tenets and principles. Perhaps, I imagined that the Bahá'ís 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 Bahá'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 religions 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 Bahá'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 one-ness should rise above the influences that have separated race from

race, class from class, nation from nation and creed from creed. One destiny now controls all human affairs. The fact of world-unity stands out above all other interests and considerations."

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 1850, 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 → 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'is or even 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'ism.

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'ism, laying stress as they do

on the One-ness 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 Baha'ism, 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'ism 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 'Abbás 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 Bahiyih Khánum. She states that her brother's birth almost coincided with the "manifestation" of Mirzá 'Alí 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 Bábis in 1852 their father Bahá'u'lláh and his family were exiled from Persia, first to Baghdad (1852-63) 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 per-

mitted 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.

AN APPRECIATION OF THE BAHÁ'Í FAITH

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 ser 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 the tradition of race-chauvinism and ethno-religious bigotry.

With best wishes and greetings,

I remain, Cordially Yours,

Benoy Sarkar.

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 hare 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 Báb was led to the scaffold at Tabriz 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 Báb 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 capdce 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 Bernhardt 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, Qurratn'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 Báb. 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 Báb, 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 Báb 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'ís, 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.

III
IN MEMORIAM

III

IN MEMORIAM

JOHN HENRY HYDE DUNN

John Henry Hyde Dunn was born in London, England, the son of a consulting chemist. In early childhood he was dandled upon the knee of Charles Dickens, and was amused and entertained by Cruikshank, the famous illustrator of Dickens' works. As a young man, after engaging in business in Great Britain and on the continent, he emigrated to the United States.

While waiting in a tinsmith's shop in Seattle, Washington, he overheard two men speaking. One man quoted these words of Bahá'u'lláh, "Let not a man glory in this, that he loves his country, but let him glory in this, that he loves his kind." Mr. Dunn interrupted the conversation by saying, "Surely these words are a message from God." The speaker turned, and, including Mr. Dunn in the conversation, gave the message of the Bahá'í Revelations. Mr. Dunn accepted the truth of the Bahá'í Revelation immediately and it was not long before he and Mr. Ward Fitzgerald, the one who had brought him the Message, were traveling together, doing business and spreading the Faith. At one time they took advantage of a brief period of unemployment to journey to Walla Walla, Washington, where they held meetings for this purpose. This journey necessitated extreme economy on the part of the teachers so that they were often obliged to go hungry. A certain lady, who remained after one of the meetings to learn more about the great Message, soon learned, as she talked with the two teachers, that they were as hungry physically as she was spiritually. She tactfully insisted on offering them hospitality and spread a bountiful meal for them.

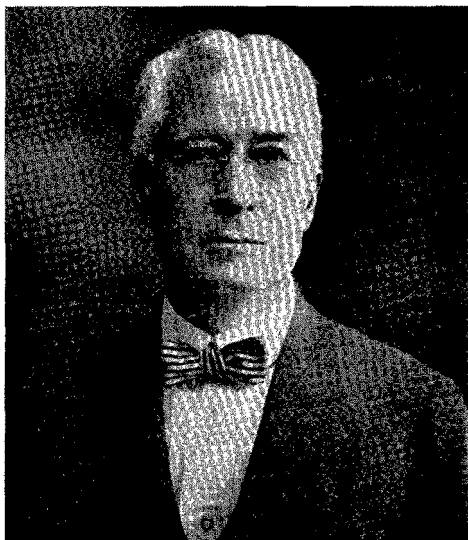
In 1911 Mrs. Lua Getsinger, whom Shoghi Effendi has called the mother-teacher of the American Bahá'í community, was lecturing in San Francisco on the Faith. This drew Mr. Dunn to the city and he continued to

come there as often as his occupation of traveling salesman permitted. He sought out Mrs. Getsinger for every possible private interview, and she gave him generously of her time. In San Francisco he associated also with Thornton Chase, whom 'Abdu'l-Bahá called the "first American Bahá'í." Among the San Francisco Bahá'ís at that time were also Mrs. Gooddall and Dr. D'Evelyn and others whose fellowship he doubtless found most precious and helpful.

In 1911 his first wife, Mrs. Fanny Dunn, died. She had not accepted the Faith when her husband did, but had gradually come to believe in Bahá'u'lláh and His Revelation.

In the fall of 1912 'Abdu'l-Bahí came to San Francisco. He had at one time given up His plan to come to the Pacific Coast. The Bahá'ís of that region were, of course, deeply disappointed, and nine of them met for earnest prayer that He might change His plan and come. This prayer was answered. 'Abdu'l-Bahí telegraphed that He would come! Unbounded joy filled the hearts of the believers. They made arrangements for Him to occupy with His entourage, during His stay in their city, a three story house. Mr. Dunn, eager to be as near the Master as possible, rented a room at a hotel near by. On the night of 'Abdu'l-Bahá's arrival he waited on the curb opposite 'Abdu'l-Bahh's house to catch a glimpse of Him as he alighted from the cab and went up the steps.

His meeting with 'Abdu'l-Bahá later he himself described as having a tremendous effect on him. 'Abdu'l-Bahh's penetrating glance, his life-giving words, he felt gave him the power that enabled him later to become the spiritual conqueror of a continent. This meeting set ablaze the universal love that smoldered in his heart, and the rest of his life was devoted to scattering that love to the best of his ever growing capacity. Not



John Henry Hyde Dunn

only did he make known the Teachings of Bahá'u'lláh, but he gave generously material help to those who needed it. By practicing rigid economy in expenditures upon himself, he always had funds to contribute to the support of the institutions of the Bahá'í Faith and to help, secretly, in the emergencies of others.

Not long after 'Abdu'l-Bah's visit to San Francisco the lady who had shown hospitality to Mr. Dunn in Walla Walla, Washington, came to live in San Francisco. A love sprang up and grew between these two, and they were married. A great yearning in the heart of Hyde Dunn was gratified in this second marriage. He had longed to be able to open his home for the promotion of the Bahá'í Faith. Now this longing was satisfied. His home became a joyful gathering place for friends both old and new. Colored and white, rich and poor, of whatever religion or nationality, all were made to feel at home.

During the years 1912-1918 Mr. Dunn spent every moment he could spare from

his business in spreading the "Glad Tidings" of the Bahá'í Revelation.

In 1918, when 'Abdu'l-Bah's Tablets calling upon the American Bahá'ís to hasten to all parts of the world to spread the Teachings, came, Mr. Dunn immediately decided to respond by going to Australia, where he felt he could best serve. Of this decision he wrote: "It was all very simple, a wave that came into our lives possessing us and satisfying every desire to serve our beloved Cause, the Cause of Bahá'u'lláh and His Glorious Covenant. Mother (he always called Mrs. Dunn mother just as she called him Father) was reading 'Abdu'l-Bah's . . . call to the United States and Canada, and His appeal was so penetrating and thrilling, it pierced our hearts. In one part He said, 'If I could only go in poverty and barefooted, and raise the call of Yá-Bahá'u'l-Abbá, but that is not now possible.' Mother looked up and said, 'Shall we go, Father?' 'Yes,' was my reply, and no further discussion took place. We returned to San Francisco (they had been on a vacation), and

after a few months my resignation (to my firm) was sent, everything given up, and arrangements made for our prompt sailing."

Later, when Mrs. Dunn doubted the wisdom of accompanying her husband, he wrote to 'Abdu'l-Bahá for advice. "It seemed like ages," he goes on to narrate, "before a reply came. Read carefully, how and when it came. We were all packed up ready to leave the cottage we were living in. While the carriers were loading on our luggage and Mother waiting in the wee garden, a telegraph boy appeared with a *cable* from 'Abdu'l-Bahh containing these words, '**Highly Commendable.**' Imagine our hearts' delight and joy. This made our future an open door to service on this continent (Australia)."

On their way to Australia they stopped at Honolulu and remained there two months. This stay was "in the truest sense a real Baha'i visit, with a lasting profit of understanding and consciousness of real love and service to God. . . . We landed in Sydney from the Steamship Sonona, April 18, 1919.

"How strangely things happen, and how wonderfully does God act and bring His plans into our lives . . . so that we can serve Him. He is All-powerful to fulfill His Divine purpose for us in every thing. . . . O beloved ones of Bahá'u'lláh, make firm your steps and secure every opportunity to serve with a new consciousness of love and service and so justify our being Baha'is. Strange to say, traveling on the Sonona to New Zealand and Australia was the manager of the firm that Mother had represented in America for many years, and this gentleman landed in Australia after visiting New Zealand about the same time that we landed in Sydney after visiting Honolulu. . . . This manager offered Mother a position in the Australian company and set us right upon our feet. This (arrangement) lasted for the first five or six months. Our original plans for making a living in Australia were of no avail. Being far from well when we landed (I) was not fit for work, but how wonderfully does God guide us.

"One day at the end of September, while laying the cloth for dinner, a voice, a mental voice, said to me, 'Now is the time for you

to write to the firm in Melbourne, regarding a position.' The mail that night carried a letter to a good firm in Melbourne, . . . to whom I felt able to give good service. By return post a reply arrived (which read) 'Your application is most opportune, . . . Call and see our Sydney manager.' (Thus) . . . a good position was obtained which ultimately took me over the whole of Australia . . . and to New Zealand with the Bahi'i Message. . . . Praise be to God!

"Mother was able to surrender her position and God made it possible for me to earn enough to travel all over the continent, taking Mother to the capital cities.

"For two and a half years we remained in New South Wales . . . Interest in the Cause continually increased and people . . . came at all times to see us. There was no breathing space at all. It was an incessant plowing ahead. One outstanding instance in the teaching work Father Dunn carried on in Sydney was the meeting and making of the first real believer in Australia, Mr. Whitaker, who proved a blessing to the Cause and all its believers, holding the friends in Sydney together and advancing the Cause while Father and Mother Dunn were traveling.

"After these two and a half years . . . work in New South Wales, another miraculous thing happened in business; the whole of the continent was given me to work in . . . Melbourne was our first stop and we remained in the State of Victoria for about six months. Early in 1923 we visited Adelaide; and the same work was repeated there with great happiness.

"Then the great opportunity came that we had been longing for, and we crossed the Great Desert to Western Australia and opened our Bahá'í campaign with many successes . . . Here in Perth . . . we had the honor and happiness to meet dear Martha Root. A successful teaching campaign followed.

"Later we visited Queensland and revisited New South Wales together with Victoria and West Australia."

Father Dunn died at Sydney, February 17, 1941. The Sydney Bahá'is have supplied an account of his last days and funeral, which we quote in part: "Father was at the Heal-

ing Meeting at the Center on Tuesday afternoon, February 11th, and was his usual bright, informative self. After arriving home he had an unconscious spell . . . but recovered and was fairly well until Friday when he became unconscious and remained so until he passed on, Monday morning.

"The funeral service was conducted by Bahi'is. It consisted of readings of Bahi'í prayers and selections from the 'Hidden Words' and of words from Mother Dunn, smiling and wonderfully composed, who gave those assembled a message such as she knew Father would have wished to express."

The following tribute to Father Dunn came from the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand:

The history of the Bahá'í Cause in Australia and New Zealand during the last twenty years is bound up with the life and work of Mr. John Henry Hyde Dunn. Mr. and Mrs. Dunn together responded to the call of 'Abdu'l-Bahá to the American believers for workers in other fields. It was to these countries, Australia and New Zealand, they travelled, and the story of their joint pioneer work is known and appreciated throughout the length and breadth of these dominions. Alone and unknown, with no material prestige whatsoever they raised the call of the New Day in all the capital cities of Australia, and in Auckland, New Zealand. Carefully and lovingly they nurtured the Faith. In the first few years no fewer than five local Spiritual Assemblies were established; four of these are still functioning in addition to a number of groups. In 1934 Father's heart was rejoiced to see the further flowering of his labor when the National Spiritual Assembly came into being.

All hearts were turned in loving sympathy to Mother Dunn when the news was sent to the believers of Father's passing to the Abhá Kingdom on February 17th, 1941. The threads binding him to earth had been wearing thinner and his hold on life becoming lighter for some time, thus preparing us for the severe blow of separation. Though conscious of our irreparable loss, grief for one so full of years and honor and who lived to accomplish so much would be misplaced. Let us rather thank God for the privilege vouchsafed us and future generations who

are destined to inherit the fruit of his glorious labors. To the sincere seeker he was as a finger post on the spiritual highway.

Absolutely and completely confirmed, he was a brilliant example of one in whom the confirmations of the spirit had become a living force, vitalizing every thought and action. Bahá'u'lláh, as the embodiment of Reality, was the spring from which he drew his ever-increasing supply: of spiritual sustenance. It was not alone the great message of which he was the bearer that arrested attention but in addition, the unearthly light that suffused his whole personality when giving the message, endowing him with a quality which set him on a spiritual plane to which others were blindly groping, a height reached only through the surrender of personal will and ambition. The only recompense he sought was the joy of being used in the service of Bahá'u'lláh. Every contingency he accepted as an opportunity he must seize for the furtherance of his supreme task--spreading the Message, sowing the seed which was to fructify into the world order envisaged by Bahá'u'lláh. From this task he never swerved, never lost heart, however hard the ground, or poor the soil, or meagre the apparent harvest. His faith in the ultimate triumph of the Beloved's Cause was firm as a rock that no buffetings of indifference or adversity in the path could move.

This steadfast soul-satisfying faith coupled with his kindly graciousness and understanding heart contributed in no small degree to his unique attractive personality. But it was his dauntless faith in the power inherent in the Cause he proclaimed that enabled him to light a flame in these distant lands that can never be extinguished. Let us all unite in praise and thanksgiving to God for the privilege, vouchsafed to us of this generation, of personal friendship with dear Father Dunn. May we be moved to emulate his complete consecration. All he was and all he had of ability and talent he used in instant, exact and complete obedience to the call of the Master, and in devoted, tireless service to Bahá'u'lláh.

National Spiritual Assembly
of the Bahá'ís of Australia
and New Zealand.

IN MEMORIAM



'Abdu'l-Jalil Bey Sa'ad

The following cable from Shoghi Effendi, the Guardian of the Bahá'í Faith, to the National Spiritual Assembly of the Bahá'ís of the United States and Canada was received February 21, 1941:

"I share (your) sorrow (in the) loss, (and) participate (in your) rejoicings (for the) triumph (of) beloved Father Dunn. (The) magnificent career (of this) veteran warrior (of the) Faith of Bahá'u'lláh reflects the purest luster (of the) world historic mission conferred (upon) American community by 'Abdu'l-Bahá. To (the) three heroines whose dust reposes (in the) heart (of) Persia, (in the) Pacific Island and southern extremity (of the) American continent, a fourth witness in far-off Australia (is) now added, attesting (the) first vital sparks (of) far-flung spiritual dominion American believers (have been) commissioned (to) establish. (I am) moved (to) congratulate them (for the) resplendent successes (of the) Plan destined (to) encircle (the) entire globe. Advise hold National Memorial Gathering (in)

Mashriqu'l-Adhkár befitting the rank (of) Australia's spiritual conqueror.

(Signed) Shoghi Rabbani."

'ABDUL- JALÍL BEY SA'AD

On the 25th of May, 1942, the friends of Egypt felt very deeply the passing of a valiant believer and pioneer, 'Abdu'l-Jalil Bey Sa'ad, to whom the beloved Guardian has given the title of "one of the Hands of the Cause of God."

As an old Bahá'í of Egypt, who embraced the Cause in the days of Mírzá Abu'l-Faḍl, who was his teacher, 'Abdu'l-Jalil Bey Sa'ad was distinguished by such high and noble characteristics that he is entitled to rank among those rare believers who devote their lives wholly to the Word of God. So faithful was he to the Cause that he never hesitated to make any sacrifice, whenever he was called upon to do so. He loved profoundly the Faith of Bahá'u'lláh; in its service he endured many hardships with a spirit of true devotion and radiant acquies-

cence which sustained him in the course of many transfers of his position to remote localities, where he was often isolated from both his family and the believers. We lost no opportunity to promote the interests of the public, irrespective of creed, and we may well believe that future generations, perhaps, indeed, even the present generation, will recognize the valuable services he rendered Egypt.

In 1923, when the constitutional laws of the country were being legislated, the committee appointed for this purpose recommended that religious freedom be confined to recognized religions. 'Abdu'l-Jalil Bey Sa'ad, as a judge of the Civil Courts, wrote very inspiring articles on this subject, maintaining that all religions should be treated with equal freedom. This principle was passed in the third reading by the legislators.

This noble Bahá'í distinguished himself during every phase of the development of the Cause in Egypt. In May, 1929, the situation of the believers in Egypt became critical owing to the historic verdict rendered by the Muslim Court against the Bahí'is of Kom El Sa'ayda in 1925. As directed by the beloved Guardian, Mr. Mills came to Cairo, where he met 'Abdu'l-Jalil Bey Sa'ad, and together they saw the Prime Minister and other high officials with a view to improving the situation of the friends. Later, 'Abdu'l-Jalil Bey Sa'ad pursued these negotiations alone.

In 1934 the Declaration of Trust had to be legalized, but it was refused by the Mixed Tribunal on the ground that it constituted an instrument of a religious nature and was therefore beyond the Tribunal's jurisdiction. However, the tact and persistence with which 'Abdu'l-Jalil Bey Sa'ad supported the claims of the Bahá'ís to the Prosecutor General finally overcame all resistance and the Declaration of Trust was recognized as valid and legalized. This historic act greatly facilitated future transactions with the Government.

In that same year (1934) a certain learned Shaykh el Kharashi attacked the Bahá'í Faith in a series of articles under the heading "The Bahá'í Faith Is a Pleasing Illusion." 'Abdu'l-Jalil Bey Sa'ad, with outstanding zeal and courage, refuted the assertions of

that writer in a series of fourteen articles under the heading "The Bahá'í Faith Is an Everlasting Truth." So graphic was his presentation of the teachings, so ample the proofs he adduced in support of them, that the fanatics, having failed in their arguments, sought the aid of the authorities and demanded to know how a judge in a Muslim country could be permitted to promulgate the teachings of a religion they declared to be anti-Muhammadan. They appealed on these grounds to the Minister of Justice with a view to stopping his articles. The Minister of Justice, on his part, tried to persuade him to cease writing his articles in defense of the Cause, but 'Abdu'l-Jalil Bey Sa'ad answered him: "If your Excellency wishes me to cease defending my belief, then the other side should also cease attacking it." In connection with this incident the question of religious freedom was once again raised in the House of Parliament where the Minister stated that although the absolute freedom of religions is sanctioned by the law of the country, action had been taken to cease the publication of articles by both parties concerned.

Meanwhile, as a disciplinary action, 'Abdu'l-Jalil Bey Sa'ad was transferred to a remote locality in upper Egypt where they believed he would not be able to resume his activities. On the contrary, he took advantage of this opportunity and translated the "Dawn-Breakers" into the Arabic language, thus enabling the Arabic-speaking countries to study this authentic history, so rich in subject matter, and so precious to all Bahá'ís. In 1941 his translation was published, but owing to the war had to be referred to the Publicity Section of the Government. From this department it was passed on to high Muslim authorities who pronounced it to be against the Muslim Faith and stated it should be condemned. Whereupon the entire edition was gathered for destruction. Having learned of this, 'Abdu'l-Jalil Bey Sa'ad interviewed all the officers concerned and endeavored by every means in his power to procure the release of the books. Far from being daunted by the opposition and unhelpful attitude he met with, he seemed rather to be spurred on by it and, ignoring the apparent hopelessness of his efforts,

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Hájí Mírzá Buzurg Afnán 'Alá'í

finally succeeded, after untiring and persistent labors, in procuring not only the release of all the books but also official permission to distribute them in Egypt and abroad.

Among his other historic services was the translation of "Bahá'u'lláh and the New Era" into Arabic and the compilation of the "Laws of Personal Status" and "Rules of Procedure."

In 1941 he again employed the Declaration of Trust as an instrument to induce the Ministry of Civil Defense to grant permission to build the Ḥaẓíratu'l-Quds in Cairo and to purchase the necessary materials for its construction. So dedicated was he to this task that he personally was often to be found on the site, supervising the work. He continued to carry on this labor of love, in spite of all his other work, and the intense heat, until he fell ill and died suddenly after an operation.

He was for many years president of the National Spiritual Assembly of the Bahá'ís of Egypt and the Sudan and a staunch up-

holder of Baha'i Administration. His loyalty to the beloved Guardian, his ability as a teacher, his wide knowledge of the Holy Writing., the love he showed his fellow-Bahá'ís and the courage and self-sacrifice with which he served the Cause of God will remain forever in the memory of the Egyptian believers, who are proud of their first Hand of the Cause and of his imperishable services.

HÁJÍ MÍRZÁ BUZURG AFNÁN 'ALÁ'Í

Afnán 'Alá'í was born at Shíráz in 1873. His father was Áqá Mírzá Núru'd-Dín Afnán, a close relative of the Bib.

From childhood he was attached to the Cause and when but ten years old he addressed a supplication to Bahá'u'lláh and was honored with a reply. He attained to the Presence of Bahá'u'lláh when he was eighteen years of age and stayed at the Holy Land for nine full months, his earlier return being prevented by an outbreak of cholera in Syria and Egypt.

Two months after his departure from Haifa, the Sun of Truth set, and, at the Master's bidding, Afnán 'Alá'í set up in business at Port Said. He proved helpful to Bahá'í pilgrims arriving at that city, and, ten years later, wound up his affairs under the Master's instructions, returning to Shíráz with his father to take care of the Holy House. When, in 1903, Persia was rocking with the storm raised by the enemies of the Cause, this family was quietly busy, repairing the House. On the father's death, Afnán 'Alá'í and his brothers carried on the work to a successful conclusion and to the Master's entire satisfaction.

At Shíráz, his home was always open to the large number of believers who flocked on pilgrimage to the Holy House from Persia or elsewhere.

An apt scholar in youth, well-versed in Arabic, and a fine penman, Afnán was eminently qualified for the education and training of children, a work into which he threw himself with his wonted zeal in Shíráz. He taught them the Aqdas, and acquainted them with the Holy Laws and Teachings. He was indefatigable in his efforts, acting as Secretary for the Local Assembly, serving on various Committees, carrying on a correspondence with friends in East and West, transcribing the Holy Tablets. Although, in later life, his health failed him, yet he was unrelaxing in his endeavors for the Faith.

In speech and action, he was an exemplary believer, both friend and foe testifying to his unwavering faith, his radiant heart, and his unquestioning loyalty.

He ascended to the Abhá Kingdom in 1941.

MISS MARGARET STEVENSON

The Bahá'í Assembly of Auckland, New Zealand, has suffered a severe loss in the passing to the Abhá Kingdom of its secretary, Miss Margaret Beveridge Stevenson.

A short time before her sudden death she had begun to write her experiences in connection with the Bahá'í Faith in New Zealand. The following are excerpts from her notes:

"As far as I know I was the first to be-

come a Bahí'í in New Zealand. My first knowledge of the Bahí'í Cause was through 'The Christian Commonwealth,' which was sent to me from England by my sister, who was at that time studying music in London. She had heard 'Abdu'l-Bahá preach. I read the article about him in the papers, but am sorry to say did not think any more about it. My sister returned from England, and in 1912 a friend of hers, Miss Dorothea Spinney, came to New Zealand to give recitals of Greek plays. While in Auckland, she stayed with us, and told us about the Bahí'í Cause. She had met 'Abdu'l-Bahá, and as she told me about it all, evidently a subconscious chord was touched. As a child, I used to wish I had lived when Christ was on earth. As Miss Spinney spoke, I remembered my childhood's wish, and the thought came to me that I too might have denied Him as so many others had done. It was this secret thought that made me seriously think of what I heard from Miss Spinney, and through God's grace and mercy I was enabled to grasp and believe in Bahá'u'lláh and His message. Naturally, I told others about it, but though they appeared to be interested, nothing more came of it. Mrs. Blundell, who also had read 'The Christian Commonwealth,' was the most interested, and we had many talks.

"Miss Spinney had given me some Bahá'í books, and I sent to America for more and also subscribed to 'The Star of the West,' Bahá'í magazine. The first great event after this was the visit of Mr. and Mrs. Hyde Dunn to Auckland. Mrs. Blundell invited them to her home, Lynbury Ridings Rd., Remuera, to speak to a group of about twenty people she thought might be interested. My two sisters and I were amongst them, and I shall never forget my first meeting with Mr. Dunn. On being introduced, I noticed the Bahá'í ring on his finger. I was also wearing one and turned my hand to him. When he saw my ring his pleasure and astonishment will always be something to remember, for when Mr. and Mrs. Dunn arrived in Auckland they did not know there was a believer in New Zealand. This was the first Bahá'í meeting in New Zealand. While Mr. Dunn was with us a hall was rented and public meetings held. After

IN MEMORIAM



Margaret Stevenson

his return to Australia, Mrs. Dunn remained for a time and formed a study group. The classes were held at our house in Cowie Road, Parnell, for about ten years, and it was here that what Mrs. Dunn called the first Bahí'í Feast took place. This was an auspicious occasion and a flashlight photograph was taken which appeared later in 'The Bahá'í World.'

"It is through this effort of Mr. and Mrs. Dunn that the Cause in Auckland grew, and on March 11th, 1924 it was decided that the time had arrived when it was necessary for the Bahá'í Cause in New Zealand to have an official head, some person who would be responsible for the conduct of the Assembly. Quoting from the Minutes:— 'It was proposed, seconded and carried unanimously that Miss M. B. Stevenson be first President (Chairman) of the first Bahá'í Assembly in New Zealand and that she be known as the Mother of the Cause in this land.' This minute is an eloquent testimony to the ignorance of these early believers of Bahá'í Administration. They began to call

themselves an assembly at this time, 1924, though the first properly constituted assembly was not formed till April 21st, 1926."

The narrative was cut short at this point by Miss Stevenson's sudden passing to the higher kingdom. Between 1924 and 1926 the little paper covered book "Bahí'í Administration" was received and a study of this resulted in the proper formation of an assembly. Miss Stevenson was elected secretary, which office she filled with faithfulness and efficiency till her days came to an end.

This steadfast servant was an active worker in the Cause of Bahá'u'lláh for more than eighteen years. Her first visit to Haifa and the Holy Shrines in 1921 made a deep impression, which resulted in an unswerving loyalty and consecrated devotion. Her duties as secretary of the Spiritual Assembly over a long period of years, as also her work as a member of the National Spiritual Assembly, were undertaken in a spirit of loving, willing service. Her sweet, lovable nature endeared her to all and her deep un-



Mary J. Revell

derstanding of the Teachings was a great help to students and enquirers.

Her passing to the Abhá Kingdom on February 11th, 1941, was a severe loss to the Assembly and to the Faith in New Zealand. Her memory will be revered by future generations who look back to the record of her work.

Mrs. E. M. Axford.

MARY J. REVELL

By JESSIE AND ETHEL REVELL

Mrs. Mary J. Revell, born October 8, 1859 in Philadelphia, Pa., had an early life filled with many difficulties, which she overcame because of her love for, and dependence on, God. In 1900 after years of illness, her husband, a devout Christian, passed away leaving her with six young children, all of whom she brought up. This developed in her strong traits of character—fearlessness, a love born of God, patience, a sympathetic nature which seemed to divine the needs of

souls, a confident hope and cheerfulness, benevolence—traits which singled her out as a pioneer from the time of her contact with the Bahá'í Faith.

Though actively engaged in church work, she was searching, and that search made her receptive to the teachings of Bahá'u'lláh when presented to her by her sister, Mrs. Annie E. McKinney. She proved the truth of these teachings to her own satisfaction by her analysis of Bible prophecies; accepted the Faith, opened her home as a center for meetings, attracted some of her church friends and others to these meetings, and attended classes conducted by Mrs. Isabella D. Brittingham, who was sojourning in Philadelphia at that time. This stirred up bitter persecution from the minister, which only tended to make her faith more steadfast. In an early *Tablet* to Philadelphia believers 'Abdu'l-Bahá said: "It is easy to advance toward the Kingdom but it is difficult to remain firm and steadfast." (See *Star of the West*, Vol. 5, July 13, 1914, No. 7.)

In the darkness of one *night* on three different occasions while she was praying, a brilliant light appeared before her, which made her feel that she was witnessing the light of God's Countenance and deepened her spirit.

Perhaps it may not be out of place to quote here from a talk, given at a memorial meeting for Mrs. Revell, by Mrs. Elizabeth Pharo:

"Naw-Rúz 1926, was my first introduction to the Revell family. On that day Mrs. Revell opened the door of her home and welcomed me. My first conscious thought was *one of happiness, for I was surrounded with a warmth of love I had never experienced before.* In the seventeen years that have elapsed, that warmth, that loving interest, never wavered.

"Toward the end of her life, everyone affectionately referred to Mrs. Revell as 'Mother Revell.' The name was an apt one for if ever a mother was tender, loving, steadfast, and of phenomenal courage, that person was Mary J. Revell.

"Before her acceptance of the Bahá'í Faith, Mrs. Revell was a staunch, God-fearing Christian, active in church circles and with numberless friends of similar interests. During 'Abdu'l-Bahá's visit to Philadelphia in 1912, the Revell home, then just around the corner from the North Philadelphia Railroad Station, was the only home in Philadelphia that sheltered the Master. Later, many illustrious Baha'is enjoyed that hospitality. Isabella D. Brittingham lived with the Revells for three years prior to her passing. Elizabeth Stewart, who devoted thirteen years of her life to service for the Faith in Tíhrán, Persia, passed to the next world from Mrs. Revell's home. Martha Root, May Maxwell, Keith Ransom Kehler and numberless other Bahá'is of East and West, all were attracted by the magnet of her love.

"This presents a rosy view of life, but there was another side that Mother Revell never shirked. It took courage and initiative usually associated with youth, to leave the accepted form of religions worship in those early days; to see the established friendships of many years crumble. A few became actively hostile; indeed one esteemed

member of society publicized his chagrin in a local newspaper. Nevertheless, her courage and faith never wavered.

"I have met many from the negro race, Orientals, as well as the famous and obscure of our own race, in the Revell home. The fact that they came as often as they were in the city is proof of the same selfless, unaffected hospitality.

"Week after week, year after year, this Bahá'í home was a center. The work of teaching was the major problem. Classes were held as well as feasts, anniversaries and special meetings. Literally hundreds of people have heard the Message there. Books, a constant flow of them, passed into the hands of inquirers and seekers, at no cost to the recipient. The poor, the neglected, the sick always found a practical and sympathetic helper in Mother Revell.

"No word of mine can adequately describe this spirit, that is like a beacon to those who knew her. Some folks leave a heritage of material wealth, wealth sometimes gathered at the expense of the helpless, and, in some instances, this wealth is a curse to the legator. Yet here is a lady who has scattered a wealth of love like a spiritual fragrance all over the world.

"We are of the fortunate ones to have known her. Let us be assured that her spirit will continue to inspire us to greater efforts in the Cause of God."

It was 'Abdu'l-Bahá who wrote to Mrs. Revell in a Tablet dated October 11, 1908 (now in the Bahá'í archives in Wilmette, Ill.):

"I supplicate the True One that this maid-servant of God become the beloved in the Supreme Kingdom, and be distinguished among the people for understanding and wisdom."

It was 'Abdu'l-Bahl also who, on the occasion of her first visit to Him in New York City in 1912, said through the interpreter: "This is a firm believer. Her spirit is larger than her body. I will see you often in Philadelphia." In telling about this visit, she would relate how she seemed to be treading on air in His presence, her heart full to overflowing with the greatest happiness.

A few weeks later (early Sunday morn-

ing, June 9, 1912), while she was visiting with 'Abdu'l-Bahh at the Rittenhouse Hotel, Philadelphia. He suddenly turned to her and said: "I will come to your home tomorrow morning at nine o'clock." Her heart was full of happiness, the hour came, the rooms were crowded, 'Abdu'l-Bahá arrived and greeted the friends bringing joy and happiness to all.

In His talk that morning, 'Abdu'l-Bahh likened the friends present to a string of pearls, the brilliancy of which, He said, would be realized as time went on (See *Star of the West*, Volume 5, June 24, 1914, No. 6). Two friends, arriving late, found those present standing in line on the stairs and in the halls, eagerly awaiting their turn for a personal interview with 'Abdu'l-Bahh. After everyone had left that day, Mrs. Revell discovered the lunch she had provided for 'Abdu'l-Bahá and the friends, which, in the ecstasy of the morning, she had entirely forgotten. Those realizing the station of her guest, the Center of the Covenant, the Mystery of God, will hardly wonder at this. Later the same day, 'Abdu'l-Bahh in speaking with some of the friends at the Hotel, referred to Mrs. Revell's home as the "Bahá'í Home." (See Vol. I, *Star of the West*, June 24, 1914, No. 6.)

She was present when 'Abdu'l-Bahh, in 1912, dedicated the grounds of the *Mashriqu'l-Adhikár*, in Wilmette. While in Chicago, she had received a letter from a Persian believer requesting her to touch the hem of 'Abdu'l-Bahá's garment for him. On the day of the dedication, while on the grounds, she breathed a silent prayer that she might fulfil this request. Almost instantly, she found 'Abdu'l-Bahh standing directly in front of her. Quietly she touched the hem of His robe, while thinking of the brother in far-away Persia, and then 'Abdu'l-Bahá walked away.

On being asked which visit with 'Abdu'l-Bahh impressed her most, she related the following incident: After a week-end with her daughter Badia in New York City, spent in hearing 'Abdu'l-Bahá give public addresses and meeting with the Baha'is, she and Badia bade the friends good-bye and left for the station. Suddenly, Badia re-

called that her over-night bag had been left where she had stayed. Because of this delay they could not resist attending the evening meeting where 'Abdu'l-Bahh was to speak. On entering, they found a large gathering, 'Abdu'l-Bahá sitting on a divan in the front of the room with an empty seat on either side of Him. To their surprise and delight, He motioned for them to be seated beside Him. Although they had said their farewells to the friends, 'Abdu'l-Bahá knew they would be present that evening; and because His time had been entirely occupied, and they had had no opportunity for a personal visit, even though they had come from Philadelphia, He bestowed upon them this great favor. Many of the friends later said they had wondered for whom 'Abdu'l-Bahh was reserving the seats beside Him.

What was probably her last visit with 'Abdu'l-Bahá was on a train en route from Baltimore to New York City. A group of friends boarded this train in town and rode to Wayne Junction. It was at this time that He handed her a string of beads which He had been carrying, telling her to give one bead to each of the friends. No act of 'Abdu'l-Bahá was without a deep spiritual significance.

Space does not permit the recording of her other contacts with 'Abdu'l-Bahh in Chicago, New York City and Philadelphia.

Spurred on by the messages of the *Guardian*, Shoghi Effendi, to visit towns and cities where there were no resident Baha'is, Mrs. Revell although now advanced in years, showed her pioneering spirit by tirelessly moving about in various outlying districts, searching for and helping to confirm receptive souls.

In August 1942, although she was very frail, she and her two daughters spent their week of vacation in Arden, Delaware, doing very intensive Baha'í teaching work, which was systematically followed up by other Bahá'ís and which, in the period of about a year, resulted in the confirmation of three resident believers.

On October 17, 1943 these three resident Bahá'ís in Arden, with invited friends from Arden and surrounding points, held their first Baha'í gathering since becoming believers. It was on this same day, at about

three o'clock in the afternoon, that Mrs. Revell completed her earthly journey. As the friends were about to leave the meeting in Arden, word was received of Mrs. Revell's ascension. The prayer for one recently departed was immediately read, so that the group at Arden, the last place of out-of-town Bahá'í activity for her, was the first group to offer a prayer for her released spirit.

In striking contrast to her whole previous life, her last year was one of complete physical inactivity, but it served only to emphasize her spiritual qualities, breathing forth a fragrance of which she herself was totally unconscious. The power of her pure spirit affected everyone who came into her presence; and one heard such remarks as these:

"That one brief day with her did something for me for all the rest of my life. It restored something. It was like a return to the flame of the Master's days."

"She is a person I would cross continents to meet."

"We will always look back upon, as the dearest possession in our lives, that love we had from her."

No difficulty, however severe, could cloud the happiness of her sweet nature, because she turned every obstacle into a blessing. Repeatedly, frail and almost helpless as she was, she would say: "I have so many things to be thankful for."

As she passed to the Great Beyond, her last word was "Yá-Bahá'u'l-Abhá", calling to mind these words of 'Abdu'l-Bahá in a Tablet to Charles Greenleaf: ". . . So that nothing shall be left of thee, neither thought, mention, voice or even a whisper save the Word "Yá-Bahá'u'l-Abhá". What a precious, eternal, hallowed memory to witness this flight to the Abhá Paradise!

Shortly after her acceptance of the Bahá'í Faith in 1906, Mrs. Revell asked Mr. Charles Mason Remy, should he be living when she passed away, to conduct her funeral service if possible; and it so happened that he was in Philadelphia on a business trip at the time of her death. In conducting the services he spoke with such sincerity and depth of feeling that all were deeply impressed. The im-

portance of the meeting, he said, was probably not now apparent to some of those present, but the fact that 'Abdu'l-Bahá had honored Mrs. Revell by visiting her home, would be known in the future as a great historic event.

Some of the Bahá'í Teachings on Life after Death were shared at the memorial meeting, November 20, 1943, making very real to the friends present those "days of blissful joy and heavenly delight." Intimate glimpses of her life and service to mankind were given, and some of the numerous messages of tribute were shared. One of these letters from friends who had come from Europe mentioned how they were spared homesickness because of the warmth of her love and hospitality; one wrote of how a very serious problem had been solved by her prayers; another spoke of having been nursed and cared for by her in her home, during a grave illness; a friend abroad said the first thing he will do when he returns to the United States will be to place red carnations on her grave, and one mentioned having contributed to the Bahá'í Fund in her memory. One whom she had taught wrote that she felt now she had a short cut to Heaven by her presence there; a friend who read of her passing in the *Philadelphia Tribune* (a Negro publication) related that on the occasion of her husband's death, Mrs. Revell accompanied her to the cemetery, although the day was one of cold, sleet and snow--and tried to comfort her; still another from the negro race said that one word of Mrs. Revell changed the tide of his whole life some twenty years ago, when he was experiencing a terrific test and wanted to escape it. That word was: "You can't run away from yourself."

Her precious remains are resting in Mount Vernon Cemetery, Philadelphia, about fifty feet from those of Isabella D. Brittingham, whom Shoghi Effendi has named a disciple of 'Abdu'l-Bahá.

Priceless is the tribute paid to her by the Guardian himself in a Cable received October 20, 1943:

"Grieved passing dear Mother. Her services unforgettable. Deserve rank immortal pioneers Faith. Praying abundant blessings. Assure you loving sympathy."



Dr. M. Shlih

DR. M. ŠÁLIḤ

On November 12th, 1943, the friends of Egypt were greatly shocked and deeply grieved by the sudden death of Dr. M. Šáliḥ, the chairman of both the National Spiritual Assembly of Egypt and the Local Spiritual Assembly of Alexandria; a true exemplar of the Bahá'í Faith, and a faithful servant of the Cause.

He was born in 1884; and at the age of 16, when he was yet receiving his secondary education at Alexandria, he was attracted to the Cause through one of his school-mates who was then a Bahí'í.

His intelligence and high standard of character recommended him for free education, as, at that time his financial situation made him unable to continue his studies.

In 1901 he entered the University of Beirut for medical study, where he was so happy just to be near to his beloved Master 'Abdu'l-Bahá, and to be able to visit the Holy Spot whenever chance availed. Owing to illness during his last year of study he

left for France, where he received his degree. In France he cooperated with Mr. and Mrs. Dreyfus (then Mr. Dreyfus and Miss Barney) and Mr. Edwin Scott in serving the Cause. But his greatest privilege was in 1911-1912, when he served 'Abdu'l-Bahá as translator on several occasions.

In 1913 he returned to Egypt and continued his activities in promulgating the Cause.

In 1937 and 1938 he visited Tunis and France respectively, in compliance with the request of the beloved Guardian with a view to strengthening those centers and encouraging their activities.

In 1943 he resigned from his government post with a cherished hope of more energetic activities in serving the Cause, whether in Egypt or abroad, wherever directed by the beloved Guardian. During his last stay in Cairo he was fully occupied in planning for the preparations of the centenary celebrations, and revealed his plans to almost every member of the National Spiritual Assembly.

He was much interested in translating Bahí'í literature and in making compilations and was very careful and accurate in such work.

He was buried in the Bahí'í cemetery near the resting places of his former teacher, Mírzá 'Abu'l-Faḍl and Mrs. Lua Getsinger.

Dr. M. Šáliḥ will remain an ideal for the believers in Egypt both as regards character and as regards faith, and will never be forgotten by those who knew him whether Bahá'ís or others.

May his soul rest at peace in the Abhá Paradise!

OSWALD A. WHITAKER

"Blessed is the man that hath turned his face towards God, and walked steadfastly in His love, until his soul winged its flight unto God, the Sovereign Lord of all, the Most Powerful, the Ever-forgiving, the All Merciful."—Bahá'u'lláh.

Mr. Oswald Alfred Whitaker. Our beloved Bahb'í brother and fellow member of the National Spiritual Assembly was called to his reward in the Abhá Kingdom on the morning of July 3rd. His passing was tragically sudden and unexpected,

though he had been in indifferent health for the last few months. Mr. Whitaker was the first declared believer in Australia and was an assiduous helper of Mr. and Mrs. Dunn in the early days of their pioneering work. It was in the home of Mr. and Mrs. Whitaker that the first Bahá'í Feast was held, and since those early days of the Cause in Australia their home has always been available as a meeting place for the friends and for hospitality to visiting Bahá'ís. It was here the late revered Martha Root spent her first night in Sydney after her prolonged stay in China. Mr. Whitaker was Chairman of the Sydney Spiritual Assembly for many years.

The spreading of the beloved Teachings and Divine fragrances was Mr. Whitaker's constant endeavor. In his business contacts, in his family circle and in his continuous service at the Centre, he "lived the life" and delivered the great Message with sincerity and discretion. The Teachings became to him as a fountain ever being poured out, yet ever being renewed from the Source. In 1934 Mr. Whitaker was elected to the first National Spiritual Assembly and for several years was a valued and beloved vice-chairman. His sincerity and honesty of purpose, his staunchness and fidelity to the Faith were ever an inspiration to his colleagues. His understanding heart, his generous spirit, and a courage that admitted of no compromise when teaching the Faith, coupled with his unflinching adherence to the spiritual principles, which were the compelling force in his personal character and conduct, gained for him the respect and esteem of all who were privileged to know him. He had a rare gift of friendship, constant and deep, which communicated itself, even to strangers, as a benediction of goodwill. He never spared himself when duty called or the opportunity of extending a helping hand presented itself, and no one will ever be able to appreciate the extent of his sacrifice for the Faith. To his sorrowing wife, Lynda, and their only daughter, Margaret, we extend deepest love and sincere sympathy and pray that they may find comfort and strength in the assurance that their dear one is very near to them. May the fragrance of his memory be a reality



O. A. Whitaker
(Shown with his daughter.)

enriching their lives and enabling them to continue the work they shared with him in this earth life.

Hilda M. Brooks.

HILDA GILBERT

Shortly after the cortege for Mr. Whitaker's funeral left for the cemetery, Miss Hilda Gilbert, another early believer, suffered a stroke, from the effects of which she died the following day. Miss Gilbert was a worker for the Cause, first in Adelaide and later in Sydney. She was one of the first secretaries after the Sydney Assembly was formed, also librarian, and has always been a valued worker on various committees. She worked cheerfully and unostentatiously, sharing in the varied activities of the community with a radiant spirit. She will be greatly missed by the Sydney community with which she was actively associated for so long.

Hilda M. Brooks.



Elizabeth R. Greenleaf

ELIZABETH R. GREENLEAF

BY ALBERT R. WINDUST

The Guardian's tribute to Mrs. Greenleaf is contained in a letter to one of the friends:

"Mrs. Greenleaf's passing deprives the friends of yet another veteran and outstanding teacher. The Guardian hopes and prays that among the younger Bahh'is many will train themselves to follow her example and profit by the methods she used so successfully in spreading the Cause. Deep knowledge of the teachings, profound human sympathy, a heart which mirrored the Master's love, and a winning sweetness and friendliness were hers. She will indeed be greatly missed."

In the autumn of 1941, after a lingering illness, the spirit of the revered handmaiden of the Bahá'í Cause, Elizabeth R. Greenleaf, severed its connection with this mortal world, joined her husband and their two sons in the Realm of the Unseen, entered the Kingdom of Light and the life eternal and radiant.

She was a resident of Evanston, Illinois,

when married to her husband in 1882, and retained the refinement and culture of her early environment. She had a delightful sense of humor, and will be remembered by her many friends as a charming teacher of the Bahí'í Faith, not only in Chicago and its environs, but in many cities and towns of the Eastern States, especially at Green Acre, Eliot, Maine.

Soon after the World's Columbian Exposition in Chicago in 1893, her husband, Charles H. Greenleaf, heard the Bahí'í Message, and together with Mr. Thornton Chase ("the first Bahh'í in America") and others, became one of the great pioneers of the Faith in this country. In a Tablet revealed by 'Abdu'l-Bahá in 1907 for Mr. Greenleaf, He said:

"O thou who art firm in the Covenant! Thy services, and those of thy revered wife, are acceptable in the Kingdom of Abhá, for ye made your home a nest for the birds of God, and have engaged in teaching the Cause of God. Ye are truthful gardeners of the Garden of God, and two agreeable servants of the Holy Threshold. This confirmation must become the source of joy to life and repose to the conscience."

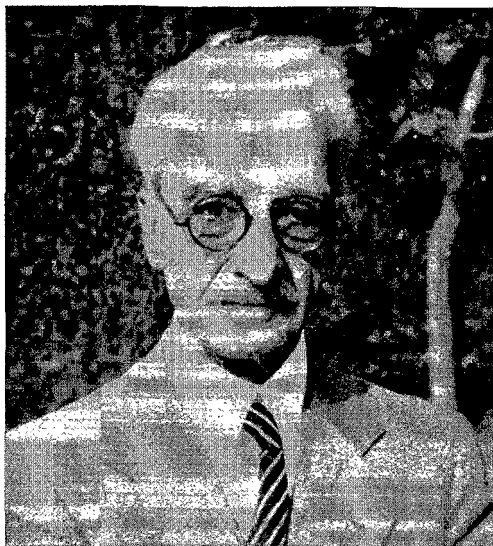
Mr. Greenleaf passed to the Supreme Course in 1920, and was eternally honored by the Guardian of the Bahá'í Faith, Shoghi Effendi, in the publication *The Bahá'í World*, Vol. IV (1930-1932), not only as one of the nineteen disciples of 'Abdu'l-Bahá, but as a "herald of the Covenant" and "firm supporter of the Faith."

Mrs. Greenleaf's last wishes were fulfilled in that her mortal remains were laid to rest beside her beloved husband, after a Bahh'í funeral service was read in the beautiful Chapel in Rosehill Cemetery in Chicago. The many friends present rejoiced for her as they listened to the glorious supplication revealed by Bahá'u'lláh for the recently departed spirit.

HOWARD COLBY IVES

BY DORIS MCKAY

The life of Howard Colby Ives is a saga of the spirit. It was not its events but his interpretation of them that portrayed his genius. He had, it would seem, been born



Howard Colby Ives

with a degree of awareness that made, even of ordinary existence, a swing between ecstasy and torture. God favored him in that He had bestowed upon him the grace of a martyr's heart: a head willing to bow, a spirit straining to soar.

Howard Ives in his spiritual autobiography "Portals to Freedom" divided his life sharply in two. The forty-six years before he met 'Abdu'l-Bahá he compares to the experience of a child of ten! He was born in Brooklyn in 1867 and after the death of his father his family lived in Niagara Falls, N. Y., until Howard was seventeen and then returned again to Brooklyn. We hear of his spending many months on a ranch in Wyoming while overcoming a lung difficulty and are given a picture of a nineteen year old youth tending sheep on the mountain sides alone sometimes for weeks and writing poetry by the light of the moon. In 1902 he entered a Unitarian theological school at Meadville, Pennsylvania, and was graduated in 1905, 38 years of age. Of this period in his life his daughter Muriel Ives Barrow writes:

"His first parish was a small one with a beautiful New England church. Brewster, Mass., on Cape Cod. He was there only a year when he was called to New London, Connecticut. We lived in New London for five years, during which time father built a very nice, though modest, brick church for the people; then he was called to Summit, New Jersey. . . . In Summit, as he had in New London, he built a church . . . modelled after one of the early Christopher Wren's. . . . It was from Summit that he started additional work with his Brotherhood Church in Jersey City and also organized his Golden Rule Fraternity—a cooperative idea, as I remember . . . one of his many attempts to help humanity in some organized way. The fact that he made it while he was so active building the Summit Church besides starting the Brotherhood is characteristic of the restlessness that always drove him. One job was never enough. Two might do. Three was better. And four was what he'd like."

The Brotherhood Church had no affiliation with his regular denominational work

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and no salary. A group of "brothers of the spirit" among whom he was a prime mover made a gesture through these Sunday night meetings to include more of humanity in the scope of spiritual endeavor. Through one of his associates there he attended his first Bahá'í meeting. It was in April 1912 that 'Abdu'l-Bahá came to New York and the second phase of life began for Howard Ives, another Birth.

'Abdu'l-Bahá found, then, among the crowds of thrilled and excited people who surrounded Him on His arrival, a Unitarian minister from New Jersey. He was on the outer fringe of the sea of faces, looking and feeling our of place. 'Abdu'l-Bahá saw Howard Ives, singled him out of all the throng, beckoned to him, and as Howard later said in "Portals to Freedom": "such an understanding love enveloped me that even at that distance and with a heart still cold a thrill ran through me as if a breeze from a divine morning had touched my brow." Of the interview that followed Howard could but say "*He looked at me!* It seemed as though never before had anyone seen *me.*"

We now leave the outer man behind. It is as if a musical score had been written for an instrument which was as yet but a concept in the mind of the Musician. Howard Ives had to die to truly live—by the Mercy of God, at last he has done so: When 'Abdu'l-Bahí "saw" him He saw the tumult and splendor of one of His own chosen ones—in chains still, it is true, forever to be in chains as long as the pathetic inadequacy of the body should limit the interpretation of the Score itself.

The people about the Master were all enraptured by His heavenly aspect, which made Him the epitome of every adorable quality—there were a few, and greatly gifted among them, Howard Ives, who had the capacity to truly love celestial Beauty for Itself. Years later he wrote me in answer to a childish question concerning the love of God:

"The passionate love for the Beloved of the worlds has no relation to any bodily form or any physical expression . . . This sense imagination has been in the past the great barrier to that 'Nearness which is likeness.' Do not try to build a bridge. Every such

effort is our own imaginations seeking vent. Throw open wide the doors of the soul and He will surely enter. But it will be in His way, not ours. The doors of the Placeless are surely wide open but it needs the blood of the lovers to adorn its lintel."

There passed from 'Abdu'l-Bahá to Howard Ives a transfusion of spirit. A Father claimed His son, and never were time, absence, vicissitude in any way to weaken for a moment the link between them. All of the first aspect of his life Howard had been searching the Beloved, until, as he admitted, his spirit fainted. When he found 'Abdu'l-Bahá he found not only the Man but a trace of the Beloved. He knew where to seek and find. He was indeed born into a new world. In a letter to me, he wrote in 1935:

"The universe of Bahá'u'lláh is so beautiful, so filled with wonder and with Light supreme that when one really begins to gaze on it the eye of the spirit is blinded. But how much better it is to have one's open eyes blinded than to keep them eternally shut! It is like the brilliance of the noonday sun after being shut in a dark room. The blinding is most confusing—perhaps painful—but Praise to be God, after a while the eyes become accustomed to the light and we see our way about. Just so it is with this Celestial Light. Some great day we shall become so used to it that we shall be able to see our way about the World of Reality and all our terrors, creatures of the 'night of self' shall vanish as if they had never been."

'Abdu'l-Bahá paused at the flight of steps toward which We and Howard had been walking. The experience, which he has described in "Portals," was as follows:

"Again 'Abdu'l-Bahá turned to ascend and I made to follow, but for the third time He paused and turning, as it seemed, the full light of His spirit upon me, He said again, but this time in what seemed like a voice of thunder, with literally flashing eyes and emphatically raised hand: that I should remember that This is a Day for *very great things*—VERY GREAT THINGS. These last three words rang out like a trumpet call. The long deserted city block seemed to echo them . . . I seemed to dwindle, almost to shrivel, where I stood as that beautifully dominant figure,

that commanding and appealing voice surrounded me like a sea . . . Who and what was I to be summoned to accomplish great things, very great things? . . ."

Howard Ives was soon to give up all denominational work and to become a "minister of the Temple of the Kingdom." This term, which 'Abdu'l-Bahá had applied to him, Howard Ives defined "to be an adherent and promulgator of the Law of Unity and Love laid down as compulsory upon all sincere believers in one God. To be a minister," he added "is the prerogative of every believer in the Words of God and sincere follower of His Light." He returned to the arena—for him a literal "arena"—of the business world, chose occupations that would involve both traveling and the meeting of numbers of people. During his long train journeys he mastered the writings of Bahá'u'lláh and so became by degrees one of the great authorities on the Bahá'í Faith. In 1919 he met Mabel Rice-Wray, aflame with the same spirit of renunciation and service and the following year, November, 1920, they were married. It was like the juncture of two swift running streams: from the moment of that union the streams became a river.

The plan from the beginning was to build their lives around the propagation of the Cause of God. They settled in New York City and tried first to earn as quickly as possible enough to free their activities completely for the life of teaching, which they felt must somehow be theirs. The fate of all of us spiritual children of theirs hung in the balance on the day that these two had a certain talk in which they faced the facts: they might go on all the rest of their lives working as others did and dreaming of the future—or they could take hold of the apparently impossible by both horns and go then. In 1921 they sold or gave away all their immediate possessions, answered an advertisement for two salesmen and started on their long Odyssey.

As the years passed no one seemed to expect the Ives to have a home. We took it for granted that they should have become wanderers upon the face of the earth and that they should forever be first packing and then unpacking boxes and trunks. In 1934,

Howard—temporarily in Chicago—wrote me as follows:

"You ask me how we can accustom ourselves to homelessness. Our own vine and fig tree is a natural desire to the children of men; there is nothing reprehensible in this desire. Bahá'u'lláh has provided for this in His Law, dignifying the home and hospitality as a means of serving God. Nevertheless there are a few of us to whom He whispers in the ear 'Make My Home thy Mansion, boundless and holy,' 'Riswanae' and I often have a yearning for a permanent place to bestow ourselves and our few goods. Just as sure as this longing finds a place in our hearts we are moved again . . . 'Abdu'l-Bahá's words 'Homeless and without rest' ring in my ears, when He is describing the attributes of the Apostles of Bahá'u'lláh. Rest assured that God does not take away an earthly home without providing a heavenly one right here on earth if we accept His Will with radiant acquiescence. . . . Rejoice, my beloved daughter, in the little home which Bahá'u'lláh has provided for you. If you are worthy He will move you into other homes and other hearts, and you will then rejoice again; for the bounty of a wider horizon of service has been given you; a greater freedom of spirit has been vouchsafed you and a few more chains of this world have been knocked from your limbs."

Their first stop was Pittsburgh, where besides working during the day they held thirty-six meetings in six weeks. From there they moved continually from one city to another. In most of these favored spots the Divine Standard was not only raised but firmly planted. The spiritual children and grandchildren of these teachers are among the pioneers, administrators, writers, of the present generation of Bahá'ís in the eastern, central and southern parts of the country. Literally they are numbered by the scores—and the race increases! It was indeed the "day for very great things." How gloriously had those souls arisen to the challenge!

To account for a lion-like courage and often superhuman accomplishment we have Howard Ives' explanation of the secret of power—so diametrically opposed to most modern philosophies on that topic.

"I think it is something like this," he once

wrote. "The Will of God and the will of individual man . . . may, nay must, become identified, become identical. . . . 'Abdu'l-Bahá speaks of losing the self in the Self of God. We must accustom ourselves to the actual doing of this. . . . We cannot think of God's Will as a passive thing any more than we can think of our own will as passive, inert. God's Will is evidenced in nature, in power, in action. To identify our will with His Will is to partake of His activity, His Power, His effectiveness. To submit my will to His Will then, carries an implication of marching—wearing—overcoming. But not marching alone; we march in step with Him. We throw our feeble wills in with His and so become all-conquering as He says we shall. How can the result be other than victory?"

Reiterating again this central theme originating in the Master's words in 1912, Howard, burned out with the strenuous and unstinted efforts of twenty years, in 1939, still gloriously invincible, wrote "Never be afraid of expecting too great things. Nothing is too great for this Day!"

It was in Knoxville, in 1934, that Howard began to write—at sixty-seven. He was employed to write articles about the great dam project there, the T.V.A. Suddenly he found the knack of writing vivid prose. In the late spring and early summer he sat four hours each day at his typewriter in the unaccustomed heat of Tennessee. One morning he fell unconscious on the floor by his bed—his first attack of angina. He had found a gift which might have resulted in a relief from economic stress only to lose the use of it almost at once. His health, always precarious, was now undeniably gone, also his eyesight and hearing began rapidly to go, and he now, already facing an end that might come at any moment, began to struggle for time. Time to put down in his new found style the spiritual memoirs we have referred to as "Portals to Freedom." Forbidden to use his eyes, he learned the touch system on the typewriter and completed the book, which was published by Dutton and Co. in 1937. Then followed his book-length poem, the "Song Celestial." He wrote two later works which have not as yet been published. From Winnetka he wrote: "I am content to wait. It may be that Bahá'u'lláh has still some work

for me to do. As you say, the doctors are often mistaken. I remember an old doctor friend of my mother's, who, when I was eighteen years old, said I would not live beyond twenty-five. Yet here I still am."

I have said that the All-Bountiful One had bestowed upon Howard Ives a martyr's heart. After five long years of debility and actual suffering through which he wrote steadily he was cold by a Memphis oculist that the persistent and increasing dimness of vision that had halted the use of his eyes so alarmingly was cataracts! Already cut off from normal association by his deafness, the closing of another channel of perception-might well have reminded him of a parallel in the story of Job. He did not live to lose his sight, which seemed miraculously extended to fill the needs of his remaining year and a half of life, but he had abruptly to face the ever-present imminence of still another blow. How did he feel about it? From some notes that he wrote, April, 1940 we are permitted to know that too. He begins:

"Yesterday was a marvelous day of spiritual realization, and, God willing, shall mark a new and great step on the path of Reality." He said that his reaction to the doctor's statement was a triumphant inner shout and that it was then as if a voice spoke through the doctor's words saying, "See how I am trusting you! . . . You have offered your life as a sacrifice in My Path. . . . I have taken you at your word. . . ." Then comes the self-revelation of a noble spirit "at the culmination of calamity," following several pages of honest self-analysis:

"If, as I can sincerely say is true, ever since I have been intellectually and spiritually conscious, approximately from my 15th-17th years, my passionate longing has been for spiritual attainment; and if, ever since I met 'Abdu'l-Bahá the path of attainment has been sincerely shown to me to be the path of self-renunciation, self-sacrifice, detachment from all save God; if it has been my sincere and earnest prayer: 'Shower Thy sorrows upon me that my soul may live!' What, then, I ask, must be the instant reaction when that life-long yearning is even partially appeased? What the response of my soul when those very trials and sufferings and even the supreme tests

descend from the heavens of His Mercy and Bounty? . . . Has He not in effect said to me: 'I have taken from you one by one the normal use of your organs. There is scarcely a part of your body unaffected by My Decree. Your nerves, your back, your feet, your heart . . . your hearing, and now your sight—and you have not repined, you have not sought to evade nor have you turned away for a single moment from My Love. Nay, rather, have you accepted all this as the very evidences, signs, proofs of that Love.' I can almost hear Him saying with that divine smile 'Congratulations!' "

The concluding words of this fragment of Spiritual Diary might be the voice of his translated being speaking, not then to us but NOW, from the realm to which he has been gathered:

"When I recognize the undoubted fact that all this life has taught me, or could ever possibly teach me, is but a sign, a token, a symbol, of what the future worlds of God shall surely teach—my whole being is lost in thanksgiving and praise of Him Who has bestowed on me—this boundless Gift and this infinite Bounty."

On June 23rd, 1941, a group of about fifty friends, gathered in a chapel in Little Rock, Arkansas, to gaze for the last time upon the heroic outer shell of this great man. His beloved wife, teaching in a summer school of Vogel Park in Georgia, had reached his bedside in time. The pain in the last days was like the exquisite throbbing of violins, stabbing the heart with their terrible but ecstatic beauty. Then his long patience was rewarded. With his sheaf of VERY GREAT THINGS in his hands he went forth to meet his Beloved. Crowning his life was the Guardian's cablegram:

"Profoundly deplore tremendous loss outstanding promoter Faith. Evidences his magnificent labors imperishable. Deepest sympathy. Ardent prayers.

Shoghi Effendi."

MÍRZÁ 'ABDUL-RAHÍM KHÁN
HĀFÍZU'Ş-ŞİHĪH

Born in the Jewish fold in the very year which witnessed the birth of the Cause,

he almost saw the turn of the first century of the Baha'i era, for he lived up to the age of 99 years.

He died with the Greatest Name on his lips on the 27th of December, 1942, his death being as peaceful as his life had been stormy.

Devoted to the Cause ever since he embraced it at the age of 32 years, he was in the very nature of things bound to encounter and overcome formidable obstacles in its service.

His skill and fame as a physician placed within his reach wealth and influence, which he dedicated unhesitatingly to the service of the Faith.

Numerous were the schemes, the plotting—the assaults of the Jewish, and to a lesser extent, the Muslim populace, directed against the Jewish Bahá'ís in his native city, Hamadán. Whenever the enemies could secure the ear of one in power, they would make the most of their opportunity. And it was at such moments that the zeal and resourcefulness of Háfízu'ş-Şihhîh were manifest. Approaching governors, and securing on more than one occasion the ear of the King himself, he pleaded and argued until he got their wrongs redressed, their oppressions removed. At one time, for instance, a Bahá'í was refused burial in the Jewish cemetery; Háfízu'ş-Şihhîh offered the friends a plot of land for this purpose. At another, the Jews conspired to refuse admittance to the Baha'ís to their public baths; he constructed one at his own expense and placed it at the disposal of the friends. He assisted in the establishment of two Baha'í schools at Hamadán and contributed largely towards the purchase of a site for the Bahá'í center. He lived the life and brought numerous souls into the Faith. The first Jewish converts to the Bahá'í Faith at Kirmánssháh were due to his efforts.

Although his house was burnt, his property pillaged, his son killed, he never swerved from the true course of action he had marked for himself, loving even those who had wrought such atrocities on him and, in several instances, setting them again on their feet when they were in straitened circumstances and bringing them into the Cause through this means. It was on the occasion of his visit to the Capital in connection

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Mirzh A. Háfízu's-Şihhíh

with this particular outrage that the Central Government offered him as amends the title of "Háfízu's-Şihhíh" (i.e., Superintendent of Public Health) and a post in the Foreign Ministry but he felt that his work lay at Hamadán and obtained permission to return to that city.

Not even old age and failing health could keep him idle and he continued serving right till the end.

He attained to the presence of 'Abdu'l-Bahh at Haifa after His return from America and the Tablets revealed in his honor both by the Blessed Beauty and the Master attest to his high station and his devotion and fidelity to the Cause.

MATHEW KASZAB

Pioneer Bahá'í Teacher in Nicaragua

By LOULIE MATHEWS

While Mathew was a student at the University of New York, he met Mrs. Louise

Talbot, who gave him the Bahá'í Message. From that moment, Mathew's real life began. The heroic age of the Báb and the martyrs absorbed his mind and *The Dawn-Breakers* became his constant companion. He never spoke of his childhood or youth or of anything prior to his contact with the Revelation. He was utterly without personal ambition. He worked at anything that would allow him time to study the Bahá'í writing. At one time, he motored to Washington with a friend, and Mrs. Preston (then Miss Vail), who offered him a room in her house. He went to work in a restaurant, happy and content to be under the roof of a Bahá'í.

When Shoghi Effendi's *Advent of Divine Justice* was published in February, 1939, it contained words that lighted a flame in his heart:

"Let some, at this very moment, gird up the loins of endeavor, flee their native towns, cities and states, forsake their country, and, putting their whole trust in God, as the best

IN MEMORIAM



Mathew Kaszab

provision for their journey, set their faces and direct their steps towards distant climes, those virgin fields, those unsundered cities, and bend their energies to capture the citadels of men's hearts." (page 52)

These dynamic utterances carried Mathew away, and without delay he set out for Panama. I was, at this time, Chairman of the Inter-America Committee, and was obliged to write Mathew that the post of Panama had been already assigned to two pioneers, Louise Caswell and Cora Oliver, who would arrive in about six months' time.

I sensed his immense disappointment at the news-contained in the letter, but like the good soldier of Bahá'u'lláh that he was, he accepted our suggestion that he go to Nicaragua. We knew he had some family connections there and we hoped this would make it easier for him.

After his acceptance of the new post, he was made radiantly happy by a letter from the Guardian, Shoghi Effendí, who wrote in his own hand:

"Dear and precious co-worker: I have just heard of your transfer to Nicaragua and hasten to assure you of my special and loving prayers wherever you may labor and whatever circumstances under which you serve. You should feel proud, grateful and

happy. The rising generation will be stimulated and inspired by the example you and your fellow-workers are setting. May the Beloved achieve your heart's dearest wish. Persevere and rest assured.

Your true and grateful brother,
Shoghi."

While in Panama, Mathew wrote articles for all the leading journals: *The Panama-American*, *The Star and Herald*, and *The Tribune*. He gave Bahá'í talks on the radio and brought into the Faith our first Panamanian believer.

We wanted him to take a cabin steamer on his journey to Nicaragua but he wrote that this was an Unnecessary expense. He embarked on a small cattle ship, *The Alajuela*. He wrote of this journey that he lay on the floor of the deck at night looking up at the sky and reviewing in his mind the stormy journey of the Báb and Qaddús, during which they continued writing and praying as though in the atmosphere of complete calm.

From the very beginning, everything in this sick land was a disappointment. The property that had belonged to Mathew's grandmother had been sold and he was not able to secure any redress. He went to work

in the gold mines of Blue Fields. He described the deplorable conditions of poverty and vice and was so appalled by the ignorance of the miners' children, that he took a night shift and taught school in the day time. When I remonstrated with him because he was giving himself no time for sleep, he replied that his time was so short he could not afford to sleep! All his efforts at betterment in Blue Fields having failed, he returned to Managua. Suddenly, while walking on the street, he was arrested. The reason given was that he uttered words in criticism of the Nicaraguan government. This may have been the reason or not,—the cause is very obscure. He remained in prison from March 1st to 23rd. As suddenly as he was interned, he was liberated. He determined to leave Nicaragua, sensing danger, and began to make preparations for his departure. When they were complete, he came to say goodbye to our first native believer, who was teaching school nearby. He was loved by the children of the school, who gathered around him and sang their songs for him. The group of students that had studied with Mathew came to say goodbye and wish him Godspeed, they would have accompanied him to the airport but, as it was far from the town, Mathew would not let them. When he reached the airport, an officer stepped forward and presented a warrant for his arrest. The day was September 28th of 1942. It was some time before his friends learned the sad news. On November first Mathew was attacked by an illness the nature of which was never learned, his condition was so grave that he was moved from the dungeon to the Guard's hospital. His friends were allowed to visit the hospital but he did not recognize any one. At that time death seemed imminent but his strength slowly returned and he was sent back to the prison. On December 28 the authorities announced that he was free, but must leave the country. Silently and alone, he took a plane to Mexico City and there reembarked for Brownsville, Texas, where he died January 13th, 1943.

It is due to Mrs. Louise Caswell that we know the details of his death. She visited Brownsville in the summer of 1943 and placed flowers on Mathew's grave and inter-

viewed the proprietor of the small hotel where Mathew died.

On his arrival, Mathew went to the Brownsville hospital, but he did not remain there; though his left side was completely paralyzed, he rented a small room in a modest hotel. He locked himself in and went to bed. As no sound came from his room after repeated knocking, the manager had the room broken into at the beginning of the fourth day of Mathew's silence. He was unconscious, though still breathing, and died before a doctor could reach him. He was buried in the city graveyard of Brownsville. On his tombstone are engraved the words cabled by our Guardian Shoghi Effendi when he received the news of Mathew's death:

"His services are unforgettable."

His short life, filled with suffering and pain, was offered to Bahá'u'lláh. Down all the ages, he will be remembered and remain a beacon light to the Bahá'í world. His example will become a spur to achievement. Where he labored and lost, a bright victory will follow. The high standard of purity and faith set by his life will not die with him but live on forever.

MABEL RICE-WRAY IVES

By EDRIS AND COLSTON RICE-WRAY

"As my Lord wills," she said frequently during her last illness. Indeed this thought had been the undercurrent of her life and continued so to the end.

Mabel Rice-Wray Ives, known to many of her friends as "Rizwana," was born in 1878 in St. Louis, Mo. She was the daughter of Caroline McGrew Simon and Albert G. Simon. Her grandfather's parents were from Germany while her mother's parents came from Virginia and were of English extraction. She was always a very vital and active person, loving outdoor sports, especially tennis, horseback riding and swimming. She grew up to be a very beautiful, charming and sought after young woman. At the age of 21 she heard of the Bahá'í Message from Mrs. Doty of Baltimore, Md., and not many months later became a Bahá'í.

Mother often related that from the time she was a young girl, she had an intense

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Mabel Rice-Wray Ives

desire to find truth. She investigated every avenue which gave the least promise of being able to fulfill her intense desire to know until she found the Bahá'í Faith.

In those days they knew nothing of the details of the World Order of Bahá'u'lláh. They had no books, only a few tablets from 'Abdu'l-Bahá. She was asked one day how it was possible to accept this Faith. She replied, "I only knew that a Manifestation of God had again walked the earth and that was enough."

In 1903 she married Theron Canfield Rice-Wray. They established their home in Newark, N. J., and during the first four years, became the parents of three children: Edris Roushan, Landon Carter (who died in infancy) and Rouhi Colston. During this period they were frequently hosts to many of the early believers such as the Haneys, 'Alí Kuli Khán, Harlan Ober, Haoper Harris, and others.

Mrs. Haney remembers that she and Mrs. Brittingham frequently spoke of Mabel

Rice-Wray's beauty and radiance, but particularly her spiritual capacity, so unusual in such a new believer and especially in one so young.

From 1909 to 1914, we lived in the vicinity of Los Angeles. Though her Faith was very vital and absorbing, she still had time to be active in various women's organizations, particularly those she felt would further the cause of women or of children or of World Peace.

During these years in California her activity in teaching the Bahá'í Faith gradually increased. There were frequent meetings and study classes at our home in Tropicco. She and Mrs. Kathryn Frankland became close friends at that time and worked together in teaching the Cause. Mrs. Frankland says that a local Spiritual Assembly was formed there in Tropicco, Cal., now a part of Glendale.

Mrs. Mariam Haney writes of her at this time: "Through the throes of tests and trials she was proving how well fortified

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she was spiritually. Life in this world was not easy, but as the tree of her existence was well rooted in the revealed Word, she was ever faithful, though the whirlwinds of tests were many and tragic. . . . There was a mark upon her; there was a distinction about her. There was that spiritual pull she said she always felt."

In that memorable year of 1912, when 'Abdu'l-Bahá came to America, mother looked forward with great longing to the time when He would visit Los Angeles and she would at last see Him face to face. When she heard the electrifying news that He had indeed arrived, we were in the midst of moving into a new house. She dropped everything to the consternation of the movers and of my grandmother. She managed somehow to get herself and her children dressed. We were then six and eight years old. We arrived at the hotel just as He and a group of the believers entered the lobby and we rode up with Him in the elevator to His room, where we spent an hour or more, along with 12 or 14 others. We children did not fully appreciate the importance of this meeting at the time; to us He was as a kind grandfather, but to our mother it was a moment of rededication, a moment of increased awakening. She became inflamed with the deepest longing to serve this Cause, of which He was the authorized Interpreter and Exemplar.

Our next home was in Detroit, Mich., where we moved in 1914. Here her teaching activities continued and soon a group was formed. Through a host of personal difficulties at this time, she learned complete renunciation. Of this period, she said, "I turned to God, saying that I wanted nothing but His will—that I asked no personal happiness, nothing but one thing—to be permitted to serve His Cause. Whatever was His Will was also mine."

Her second marriage, to Howard Colby Ives, was a very rare and beautiful spiritual union. She said, in speaking of her marriage, "There is no greater thrill than for two souls to grow spiritually together, to explore the spiritual universe together, to learn spiritual lessons together. To share all this with one you love is a most marvelous

experience." One of the last things Howard, her husband, said to her before he left this world was this, "Darling, we'll be together through all the worlds of God." And they both knew that this was the truth.

From the time of her marriage with Howard Ives, her effectiveness as a teacher increased amazingly. Together they accomplished wonders. She excelled in attracting the public and giving lectures, he at deepening and confirming those attracted.

During the first year of their marriage they lived in New York City near Grace and Harlan Oher. These four were closely associated in business and in the teaching work, and there grew up between them a love and affection which continued the rest of their lives. This was an example of the bond which unites Bahá'ís, a bond which is not like any other relationship, because it is founded upon eternal values. Many times in the years to follow, the Obers or the Ives would travel long distances to help one another establish a group in virgin territory.

At this time they also saw a great deal of Juliet Thompson and the Kinneys, as well as May Maxwell, who was in New York a good part of this first year. There was a strong bond of love and understanding between Mabel Ives and May Maxwell, which was augmented by their many contacts in the Cause throughout the years. After Mother's passing, Ruhíyyih Khánum wrote, "Mabel seems to me to be my own mother's (May Maxwell's) twin sister. Something in them is just exactly the same stuff. Pure, courageous, wonderful stuff! They know the spiritual laws which we all do so desperately need to know."

One day in 1921, the Ives' made a momentous decision. In Mother's words, "Our plan had been to earn a lot of money rapidly—enough to make us independent so we could give the rest of our lives to spreading the Cause. This proved to be a chimera, and our dream of traveling and teaching was no nearer fulfillment. Then one day we realized that we might go on the rest of our lives trying to establish security so that we might go out in the teaching field, but never do anything but simply work and dream of this future. So we decided that, because it was *utterly impossible* and

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couldn't be done, as we had no money, we would now go out and teach.

So began our long Odyssey. We advertised for some selling proposition for two salesmen who wished to travel, received 21 answers, chose one, and felt ready to go. We sold or gave away all our earthly possessions, reduced all our earthly goods to a trunk or two and a couple of suitcases. When we had bought our train ticket to Pittsburgh, we had just \$7.00 between us."

From this time on, they never stopped. At first they earned their living by making show-cards on a little machine. They were printed in different styles and colors and had appeal to the average store. Later they sold an adult education course which included the hooks. Think of the difficulties which beset these two precious souls, both of them past middle life; Howard, who was trained for the ministry, and Mabel who had been brought up in the South to be a lady. Neither of them knew anything about business, nor were they equipped to earn their living in this manner. They worked hard calling on prospective customers all day and then spent their evenings holding Bahá'í lectures, classes, fireside groups. Their housework and all the rest was sandwiched in between. Mother once wrote us that they were having such interesting experiences and that she hoped God would help them learn the lessons that they were supposed to learn from them. One of these "interesting experiences," it turned out later, was the problem of finding themselves with only twenty-five cents between them, in a new city. If they could not make a sale that night, they would neither sleep nor eat.

Kenneth Christian writes of 1934 when they were in Albany, N. Y. "They invited me to bring a group of college friends to their apartment one evening. It was a glorious evening. Later I found out, by a slip on Mabel's part, that they had spent their last dollar in order to buy refreshments."

On another occasion, down in Tennessee, difficulties beset them from every side; the lack of money, difficult personalities, impossible living conditions, and so on. Mabel turned to Howard and said, "I give up; I

just can't take it any longer!" He replied, "Bahá'u'lláh said, 'The only escape is in submission.'" So she went off by herself and started to submit. In her words, "I was very much in earnest and I repeated, 'I submit, I submit, I submit,' and kept on saying it until at last I began to feel it. I submitted with everything that was in me, until I finally had the feeling that my whole being was fluid. All the feeling in my being was gone. There was a sense of fluidity, of openness. I felt in utter amazement that I really had submitted and I began to feel pretty good that I really had done it, and then a voice deep, deep down inside of me said, 'Oh yes, hut you haven't gone far enough. There is another step.' I exclaimed, 'But what more can I do? I have submitted.' And then the voice said, 'But you must be thankful.' And I said, 'Be thankful? I can submit to the thing and I will, but how can I be thankful about it?'

"I started being thankful and I thanked God, expressed thanks for each phase of the rather large situation and, at first, it was just words and then pretty soon I began to feel it more and more, until at last I really meant it, for everything that was happening, and this little voice began talking again and said, 'But you haven't gone far enough.' I said, 'Another step?' 'Yes, you must love.' I thought, 'I can submit and be thankful hut how can I really love it?' I said, 'All right, I am going to love it.'" A couple of days later, all those problems were somehow resolved, she said and then added: "Submission, thankfulness, love. It has never failed. This is one of the Laws of God. It works. I have tried it again and again. You have to mean it. You can't fool God."

Her teaching activities took her the length and breadth of the continent, from New York to California, North Dakota to Louisiana, as well as middle and eastern Canada. In her notes concerning this period we read: "During our six weeks in Pittsburgh, after working during the day, we held 36 meetings."

And again: "During our 19 days in Buffalo, we spoke 17 times."

The list of cities in which they spread the Faith seems almost endless.

One winter in Pittsburgh the Others, the

Willard MacKays and the Ives all lived together and worked together in business and in teaching the Faith. Here the six of them further demonstrated the amazing results of group activity when the members are completely unified in their common dedication to a great Cause.

Noreen Keith-Beattie, writing of Mother's teaching techniques during her stay in Toronto mentions her unflinching patience. She said, "We (the young group particularly) peppered her with questions, our only excuse being the ignorance of the very young. And yet we received her full, undivided, courteous concentration and interest. She always made you feel that you had thought of something wonderful or important. Her answers were invariably truly important and really wonderful and profound and yet simple, logical and clear-cut. Another remarkable faculty she possessed (and this was almost psychic) was her ability to sense and penetrate to the heart of your particular individual dilemma or problem and to set your feet firmly on the right path to recovery. She always knew the right answer. She never hurried you. She never seemed impatient.

"We were all so constantly impressed with her power to choose the best approach to her various audiences, gauging both their mental and their spiritual needs and capacities. You felt at all times her reliance, not on herself but on God. You could almost see her drawing unto herself that invisible power. She was a marvelous demonstration of radiant acquiescence. Nothing seemed to daunt her spirit. That inner light seemed to glow through her skin. . . . Now here is something that delighted us. She was so good to look at, so dainty, so exquisitely groomed, that we could be proud of her.

"We also had constant admiration for her executive ability, the swiftness and smoothness with which she could organize and get things done. No grass grew under her busy feet. It never seemed to occur to anyone not to do what she asked them to. Everyone was made to feel necessary and thus was encouraged to take an active part. This was a reflection of her own dynamic vitality."

In the fall of 1940, they went to Memphis, Tennessee, and then to Hot Springs and Little Rock, Arkansas. From then on until 1943,

her activities were localized in the South.

It was in Little Rock that her beloved husband, Howard Colby Ives, ascended. And it was there, possibly more than in any other place or time, that she showed her spiritual stamina.

She was put in a most difficult position, for there was no one for her to lean on or draw strength from. Her children and all the older Bahá'ís were far away. The people there were either young in the Faith or newly interested. During those two days, until the day of the service, when we arrived, it was a matter of their continuing to draw on her for strength. But she was able to rise above her personal grief and continued as usual to give herself for others. At the memorial service for her husband, her beloved Howard, she felt that certain things should be said that only she could say. So she took part in the service and eloquently and beautifully told of his quality of renunciation, his great spiritual capacity, his tremendous devotion, and self-sacrifice in the path of God.

After his passing, she spoke frequently of being aware of his presence and assistance. In speaking with others of the eternal quality of a spiritual union in which there can be no separation, she had expressed the belief that after his passing, she would find her work augmented by assistance from the unseen world. It was amazing, during the last two years of her life how she was able to combine both her former qualities and his as a Bahá'í teacher. She could still make contacts, attract people and give lectures, but now she also had his distinct quality of being able to confirm souls and deepen them in the teachings.

Gertrude Gewertz writes of her teaching methods in Birmingham: "She was so weary when she arrived. She was to have rested that week. But the next morning there she was, dressed up as pretty as a picture and ready to plunge in and start the campaign. During the four months that I had been in Birmingham, I had gathered together the names of some who I thought would be good material for the Cause. She took the list and the details and went forth. Late that afternoon she called me at my office saying that she had already lunched with

the Theosophists and was going to talk to them that Sunday. She had received an invitation to talk before the Women's Club and the Civic Club (this led to invitations to two other clubs).

"It was her method to interest a few people who would direct her to others and they in turn would direct her to still others. In this way she would build up lists of people who were thinking more or less along Bahá'í lines. It was wonderful how she would track down information, not resting nor letting one lead get away from her. From these lists, and the contacts she made from her talks before clubs, and the people she met, she gathered her first audience. This was what she was working for, to build up an audience. The hotel room was then arranged for, the invitations printed, and posters made up and distributed.

"She told me she found from experience that it was better not to mention Bahá'u'lláh as the Prophet or to give the direct Message until the fourth lecture, because she found from the trial and error method that more people came back that way. This gave them the opportunity to become imbued with the Bahí'í spirit. After these lectures were over she gave three more if they wanted it. Those who followed through to the last of the lectures came to the classes. There were about nineteen.

"She used the thirty-six lesson study course. From these people she gradually took out the ones whom she felt were ready for a deeper class and then started on the 'Dispensation.'

"What was so unique about her teaching was that she seemed to know at the right time what questions to put before them, such as, 'Do you believe in progressive revelation?' If they said they did, then she asked them if they thought it was possible that Bahá'u'lláh was the One sent by God in this day. It was at this point that some of the friends for the first time expressed themselves as believing. Then she would lead up to the Will and Testament of 'Abdu'l-Bahá authorizing the institutions of the Guardianship and the Universal House of Justice. Then finally came the signing of the card for membership."

During all this intensive teaching work,

she suffered greatly from ill health and often had to stay in bed. She always managed to get up somehow and go and give the lecture even if she had to return directly and go back to bed. Following the 1942 convention in Wilmette she was very ill and during this time suffered a great deal of pain. One day she exclaimed, "I give up. I can't take any more of it. I'm through." Then after a little while she said, "Why, I have been praying that the quality of my work might improve. I know I can't increase the quantity of it because there aren't any more than twenty-four hours in the day. The only way one can improve the quality of one's work is by deepening. Now, I know no one deepens without suffering. Why, this is exactly what I asked for and I am going to make the most of every minute of it." When she got well, she said, "Oh, I have gained so much spiritual growth through this illness that it was indeed a small price to pay. I realize now that when one teaches, it depends upon the plane of consciousness from which one speaks. One sentence when spoken from a plane of great selflessness touches the heart and may change a life, whereas from a lower plane one may talk for a week and produce no effect."

The next fall the work was resumed, this time in Cedar Rapids, Iowa, where Annie Romer and Ruth Moffett had been working and already had a group.

November found her in Louisville, Ky.

Early in January she entrained again. This time it was the West, across the continent to Albuquerque, New Mexico, where her efforts were again joined with those of Kathryn Frankland. She wrote enthusiastically about the exquisite blueness of the sky and the continual sunshine. She had always loved to be out in the sunshine. Often when completely exhausted, she would take the morning off to lie in the sun, and it worked like a tonic. Her three months' stay in this lovely spot was full of activity. There was time for the lectures and classes and many personal contacts. When she left there were a number of new believers, and a beautiful unity had been established in that center.

She wasn't coming to the 1943 convention because she was too exhausted. But we persuaded her at the last minute and at

the last minute she flew to Chicago from Albuquerque, getting a tremendous thrill, as she would, out of the long trip by air. This convention was particularly wonderful to her because she saw so many of her spiritual children strong and active in the Faith. She remarked, "How thrilling to see how they grow from year to year." One of her characteristics as a teacher was her habit of pushing her students away from dependence on her and urging them to get to work and start teaching on their own.

Everywhere she turned during those few days people surrounded her, each insisting, "But you must spend some time with me. I am your special baby." Of course that was impossible, since everywhere she looked were those who had heard about the Faith through her efforts . . . dozens and dozens of them. It must have been a tremendous source of inner joy to see gathered under one roof so many to whom she had given new life. She had once said to Sylvia King while teaching in Omaha, Nebraska, "I have lived longer than you have and so I will tell you this; some day you won't remember when you were happy, you won't remember the times when you were sad, you will only remember the times when you helped the Cause of God." This convention surely roused those memories.

A week afterward she started out again, to Oklahoma City. She had planned to rest a couple of weeks here before starting the lectures. As usual it seemed as though she never could really rest. If anyone needed her help or wanted to hear of the Teachings, she always put aside every personal consideration. The series of lectures was planned as usual. She gave the first one and then became ill and had to cancel the second. When she was told that the people were expecting her at the next she realized the disappointment of the Oklahoma friends, who had spent money on this campaign, and of the people who were interested, and she left her sick-bed to give two more. At the last one, even the audience could see that she was very weak. She finally realized this herself and consented to enter a hospital. She said several times, "I have let the people down. I have let the Guardian down. I have let Bahá'u'lláh down."

After a stormy illness of ten days, she ascended to the supreme world. We were both with her at the last. Almost her final words were, "My children."

"Yes, we are both here," we answered.

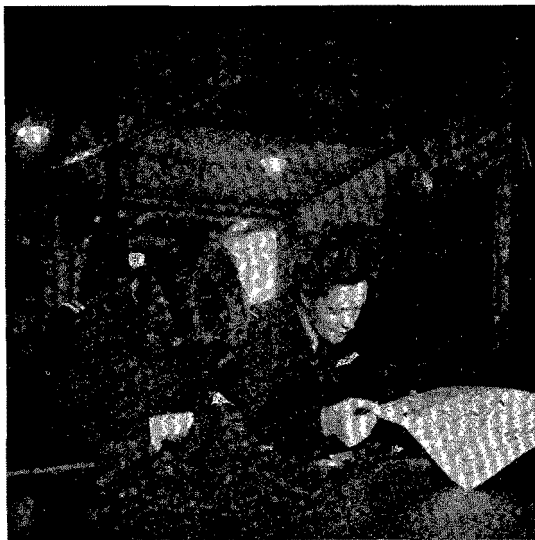
After a pause she went on, "But I have so many children . . . and there's so much work to be done!"

She passed on at 19 minutes after eight on June 18, just two years, lacking two days, after the ascension of her beloved Howa d. Now they are again united. What a power they must be in the unseen world to assist us who carry on the great work to which they gave their lives. Her physical remains were interred in Memorial Park in Oklahoma City.

In the *Bahá'í News* of September, 1943, speaking of the settling by Bahá'ís in various centers where the Faith was not established, the National Teaching Committee said, "However great the sacrifices entailed in making these necessary moves at the earliest date, they can never exceed the magnificent deeds of souls like Mabel Ives, those who have dedicated their lives to the triumph of the Seven Year Plan. The single devotion of Mrs. Ives to the fulfillment of the Guardian's hopes for North America will be remembered in years to come. Her achievements in numerous virgin states and provinces are yet to be recounted. Throughout the entire course of the first six years of the plan she gave her energies, her time and her spirit. It is surely significant that her passing should have been in Oklahoma City, the first of the organized assemblies to be pioneered and organized under the plan. Not until the last hours did her labors cease. She was an example to us all."

Shoghi Effendi, the Guardian of the Bahá'í Faith, cabled as follows: "Profoundly deplore loss self-sacrificing, distinguished teacher Faith Mabel Ives. Manifold contributions teaching activities before and since inception Seven Year Plan outstanding, memorable, highly meritorious. Assure daughter deepest loving sympathy, prayers. Abiding felicity crowning noble labors."

Mother had a full and complete awareness of what it meant to be Living in the Day of God. She realized the bounty of being of the few with sufficient insight to have



Bridget Hill (On the right)

recognized God's Messenger for this day. She, furthermore, was thoroughly conscious of the responsibility which goes with this knowledge. First, was the responsibility of obedience to the laws of God which involved steadfastness in her belief, firmness in her Faith. Secondly she put into practice in her daily life the teachings and admonitions of her Faith.

Every personal consideration was secondary. She used to say, "When you are in doubt about any particular action you are contemplating, stop and ask yourself whether or not it will be for the good of the Cause or not. That is the final criterion."

Her strict obedience to the admonition to teach this Cause was coupled with her full realization of humanity's desperate, if unrecognized, need of it. The knowledge that God works through men to help other men made her burn with a desire to become more and more the hands and feet of God. She prayed constantly that she might be a perfect instrument for his will. She strove daily to further purify herself so that the

light of God might shine through. By many experiences she learned that the only way her work could be done was to get herself out of the way and let God do it. Whenever her successes made her think she was pretty good and feel important in her own right, she said all the doors would slam shut in her face and her work would lose its effectiveness. She would then become aware of what she was doing, and with the realization that she of herself could do absolutely nothing, that her effectiveness and power were in direct proportion to the degree to which she could empty her own heart of self so that the power of the Holy Spirit could flow through, she would go forward again and be assisted.

BRIDGET HILL

A TRIBUTE BY R. ST. BARBE BAKER

Bridget Hill of the Air Transport Auxiliary, only daughter of Major General and Mrs. Walter P. H. Hill of West Ameshnry House, Wiltshire, was killed on active ser-

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vice in an aeroplane crash on Sunday, March 15th, 1942. Her immortal spirit winged its flight into the Great Beyond leaving her friends stunned with unutterable sorrow and anguish.

It was in June, 1937, while staying at Government House, Jersey, that I met her when she was a fellow guest. That too was her first introduction to the Bahá'í Cause.

On her return to Salisbury, her parents at once became interested, independently investigated the Bahá'í Faith and were subsequently inspired to invite Bahá'í speakers to their beautiful home to interest their many friends.

Bridget and her mother were very welcome members of the Bahá'í Summer School at Matlock Bath where they were able to make a deeper study of the Teachings. It was after long and careful research that Bridget declared herself a Bahá'í.

I had never met a single human being so human yet so divinely human as Bridget.

In her new Faith Bridget became more radiantly lovely than ever before and, whenever I saw her, there seemed to me to be some new grace and charm reflecting divine attributes.

Bridget was fond of trees and all living things, she was clever with horses and even the most highly strung animals immediately responded to her.

When she was so suddenly taken it came as a rude shock which took me unawares. It seemed such a ghastly waste, so young, only twenty-seven, so courageous, so daring, so competent, so kind and with infinite understanding and personal charm. I was angry and resentful, forgetful of the profound teachings so clearly given in the Writings. Then on Thursday night following the tragedy, perhaps at four o'clock in the morning, I felt Bridget was standing near me; she did not speak but had a look of such divine radiance I was at once aware that all anger and resentment had vanished forever.

How can we extol a life so full of joy and solace, so rich in imperishable memories? How certain in her belief, how steadfast her faith in the Bahá'í Cause. Her radiant spirit will forever conquer space, she has created an abiding place in our hearts' affections,

which time will not obliterate nor the passing years change.

RICHARD MARLOW

Richard Marlow was for over thirty years a familiar figure in Southbourne. Having been deprived of both legs by an accident, he supplemented his small pension by selling matches, knitted and raffia work. So it was that Dr. Esslement one day found him, sitting in his wheeled chair at a corner of the road, and struck by his spiritual character, gave him the Bahá'í Message. To this he made a ready response, and when a Local Spiritual Assembly was formed in the district in April, 1923, Mr. Marlow was made a member and when possible would be taken by friends to our meetings.

Although he had no opportunities of teaching the Cause, he lived the life, and was a shining example of quiet courage and cheerful resignation to the Will of God. When the Bahá'í group became dispersed, only Miss Challis was able to keep in touch with him through letters. But before his death he was destined to make personal contact again with the friends, who gave him every help in their power.

The spiritual assurance of Richard Marlow never seemed to falter, and one came away from his dark little room impressed by the simple faith and patience of a truly beautiful soul.

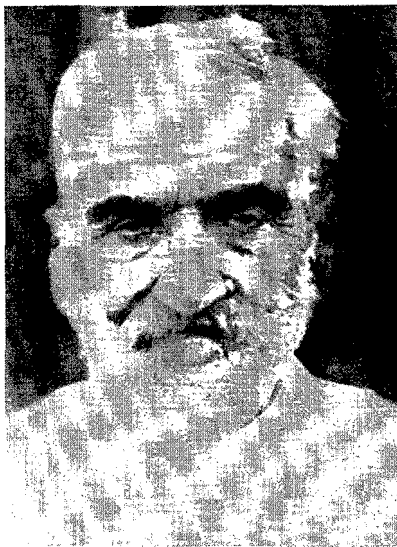
When on 30th April, in his 76th year, the mortal cage was opened, with what joy he must have winged his flight to the "Paradise of 'the Placeless.'"

F. Pinchon.

HÁJÍ 'ALÍ YAZDÍ

The oldest survivor in the Holy Land of the early days of the Faith, Hájí 'Alí passed away in Haifa on November the 13th, 1943, in his ninety-eighth year. He was originally from the town of Yazd, in Persia, and proceeded to Baghdád shortly after Bahá'u'lláh's exile to Adnanople. During the persecution of the believers in Baghdád he suffered severe beatings at the hands of their fanatical enemies. A few days after Bahá'u'lláh and His Family were removed from their two-year

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Hájí 'Alí Yazdí

confinement in the Barracks of 'Akká, Hájí 'Alí arrived at the Prison City and entered the presence of Bahá'u'lláh. From then on he lived in 'Akki and its environs, was present at the time of Bahá'u'lláh's Ascension at Bahjí and continued to reside in Palestine until his death. He will forever be remembered, amongst other things, as the establisher of Bahí'i endowments in the vicinity of 'Akká through his gift of a tract of land dedicated to Bahá'u'lláh's Holy Tomb in Bahjí. In spite of the eventfulness of his long life, the feebleness of old age and the handicap of almost total blindness, Hájí 'Alí, up until the last weeks of his life, continued to work, and persisted, with touching devotion, in attending all the Bahí'i Feasts and Anniversaries held in Haifa and 'Akká, which involved a tedious journey of about four hours in either direction. He retained until the very last a clear memory of the wonderful rimes he had witnessed in the days of Bahá'u'lláh, and after His passing, and his interest in the contemporary events of the Faith, as frequently recounted

to him by Shoghi Effendi, was deep and keen. He bequeathed all he possessed to the Cause and was buried in the Bahl'i Cemetery in Haifa, at the foot of Mt. Carmel.

MRS. MARGARET DIXON

By MRS. ELEANOR WHEELER

The passing of Mrs. Margaret Dixon recalls the early days of the Bahí'i Cause in Melbourne. Mrs. Dixon was one of the first to accept the Teachings brought to Australia by Mr. and Mrs. Hyde Dunn. By her pen and voice, in season and out of season, she strove to spread the Bahí'i Teachings wherever she went, and even when stricken with illness she carried on the work with unabated enthusiasm.

In June, 1940, she passed on, and at the funeral service conducted by the Unitarian minister at whose church Martha Root spoke from the pulpit, a fine tribute was paid by him when he said, "The Bahí'i Teaching is the purest and most all-embracing expression of Universal Truth."



Margaret Dixon

IDA BOULTER SLATER

BY MARIAM HANEY

Mrs. Ida Boulter Slater was born in Portland, Maine, February 19, 1860, and died in Chicago, Illinois, November 17, 1941. Her mortal remains were laid to rest in Rosehill Cemetery after a Bahá'í funeral service.

Mrs. Slater heard of the Bahá'í Faith from Mr. Thornton Chase ("the first Bahá'í in America") in 1902; but it was in 1912, when 'Abdu'l-Bahí was traveling through the United States and Canada, that her interest in the Faith was thoroughly awakened. When He was in Chicago, Mrs. Slater and her husband had a brief interview with Him. It was observed, when they came out of the room, that she was crying. It was learned later that 'Abdu'l-Bahá had said to her: "You have sought the Kingdom of God in many places, and it was good, but now—you have arrived at home." And her reaction was: "I knew I had come home when I entered the Presence of 'Ahdul-Bahí; those were not tears of sorrow, they were

tears of spiritual joy." Both Mrs. Slater and her husband, Dr. William F. Slater, became members of the Chicago Bahá'í community immediately, and for a number of years were members of the Spiritual Assembly, Mrs. Slater serving as Secretary and Treasurer.

This unique and most lovable maidservant of the Bahá'í community was very hospitable, and every one who crossed her path must have felt her marvelous Bahá'í spirit and her great generosity. She poured out bounties upon young and old friends and Bahá'ís. She entertained many distinguished Bahá'í teachers, notable among them, Mrs. Lua Getsinger and Jenab-i-Fadil and his family; and during Jenab-i-Fadil's teaching program in Chicago she, with Dr. Slater as a special committee, arranged for him to speak before twenty thousand people in ten days. Later she served on the Regional Teaching Committee for the Central States, and also was a delegate for many years to the Bahá'í Annual Conventions.

The visit of Dr. and Mrs. Slater to the Bahá'í Shrines on Mt. Carmel and 'Akff,

IN MEMORIAM



Ida Boulter Slater

Palestine, in 1927, was another great spiritual event in their lives. There they had the privilege of being guests of the Guardian of the Bahh'i Faith, Shoghi Effendi, for about nineteen days. He entrusted them with a sacred mission in allowing them to bring with them on their return to America, rugs from the Shrines of the Báb and 'Abdu'l-Bahá on Mt. Carmel, and a letter addressed to Albert R. Windust, Chairman of the Chicago Bahi'i Spiritual Assembly, containing instructions to open the Bahá'í House of Worship in Wilmette, Illinois for public meetings, to furnish the Foundation Hall of the Temple, and to hang on the walls these rugs which they had so carefully, devotedly and even prayerfully carried with them every step of the way from the Holy Land. Bahá'ís will never forget the devotion and loyalty and sincerity and strict obedience with which this mission was fulfilled. Very few now in this, material world, could, we venture to say, understand the depth of their spiritual emotion as they realized how the protection of the Holy Spirit o'er shadowed

them. Their recognition and appreciation of the Pure Bounty bestowed upon them was ever present.

The effect of the Bahh'i Teachings on Mrs. Slater's life was most definitely manifested in the way she traveled "The Path paved by Bahá'u'lláh", for during the years she lived an active Bahi'i life she rose to great spiritual heights, she functioned always on an increasingly higher level where severance and sacrifice and devotion to the Holy Threshold of the Almighty became the "normal accent of life."

During her long illness she had a courage horn of the spirit, and endured severe trials and tribulations as if they were real gifts. 'Abdu'l-Bahá said, "Tests create holy souls," and so it was evident to all during her last days in Columbia Hospital in Chicago—even among all those strangers there—that she was truly a holy soul and that she would ever be remembered for her kindness, her gentleness, her uncomplaining spirit, her graciousness. She indeed was "a manifest sign for the religion of God,"—and, to the.



Frank E. Osborne

Bahá'ís who knew her well, she was a living proof of the transforming power of Bahá'u'lláh.

Early in her Bahí'i life, 'Abdu'l-Bahá gave her the name "Gohar," meaning Pearl. She had truly found the pearl of priceless value in the Bahí'i Teachings, and the beloved 'Abdu'l-Bahá, Reader of hearts, knew she would remain firm and steadfast within the Fold of the ABHÁ Kingdom.

Mariam Haney.

FRANK E. OSBORNE

BY DELLA C. QUINLAN

The American Bahí'i community suffered the loss, a short time ago, of one of the early believers in the Faith through the death of Frank Edward Osborne of Brooklyn, New York.

Mr. Osborne received the Bahí'i Message of the new Day of God in 1899 from Mr. George Witte, who had attended the earliest classes held in New York City. Mr. Witte

was very active in teaching at that time and introduced all of the men with whom he was associated, in the shop where he worked, to the knowledge of the Revelation of Bahá'u'lláh. A few of them accepted the Faith and were for many years very active themselves in spreading the Teachings; and among them Mr. Osborne was outstanding.

He was a member of the first Bahí'i Board of Council of New York City, and served almost continuously as its secretary from the time it was organized until about the middle twenties. He also served as secretary on the Board of Council of Brooklyn, N. Y., as long as that body was in existence.

He had the inestimable honor of meeting 'Abdu'l-Bahá during His visit to America and was accorded, with his family, an interview.

A valuable service which he was peculiarly fitted to render was to serve at one time as chairman of the New York Archives Committee. Most of the Bahí'i history of



James F. Morton

New York was within his personal experience and had been recorded by him during his secretaryship.

Mr. Osborne came from a background of New England pioneers, of English stock. Perhaps it was due to that spirit of religious devotion which brought those Puritan settlers across the ocean to people a new land, that this son of theirs was enabled to recognize the Manifestation of God for this day. He was born in Oxford, N. Y. on October 12, 1819 and ascended to the supreme world at Brooklyn, N. Y. on December 24, 1941.

From the time that he accepted Bahá'u'lláh as his Lord, he served Him unswervingly and devotedly.

JAMES F. MORTON

BY M. H.

James F. Morton was born in Littleton, Mass., on October 18, 1870, and died October 7, 1941, as a result of a traffic accident; he was hit by an automobile as he was walk-

ing along the highway in Totowa Borough near Paterson, New Jersey.

Mr. Morton had been curator of the Paterson, N. J. Museum since 1921; he was also an author of several books and poems, a pamphleteer and lecturer.

He received his Bachelor of Arts and Masters degrees at Harvard University, from which institution he graduated *cum laude* in 1892. Two years later he graduated from the School of Expression; thereafter he lectured on literary and social topics. Some time was also given to journalism, as he was a reporter on The Boston Globe and Pacific Coast papers.

He was a descendant of one of America's oldest families. One of his ancestors, the Rev. Samuel Francis Smith, was the author of "America."

For many years Mr. Morton was a follower of the Bahá'í Faith, and his articles appearing from time to time in *The Bahá'í Magazine* were much appreciated and widely read. His clear presentation of the necessity for a

renewing of religion proved that this theme was nearest his heart.

"The Bahá'í Cause comes as a blessing to all, with good will to every preceding form of divine worship," a statement oft repeated in private and public addresses, especially to Esperanto groups. His interest in a universal auxiliary language was well known.

From one of his articles published in *The Bahá'í Magazine* this quotation is particularly interesting:

"The world awaits new methods, a new spirit pulsing with a deeper life than it has known . . . The divine plan never fails; but it requires new steps, as the world becomes prepared for larger expressions and applications of the One Eternally True Message . . . The Messenger of the present day has arisen in an epoch when all things are again becoming new, and when the intellects of men, baffled and bewildered by their own gigantic discoveries and inventions, have vainly sought satisfaction in the tenets and the forms which were sufficient for their fathers.

"Hence the Message of our day is a majestic synthesis of all the truths revealed in the preceding revelations, together with clear and comprehensive applications of the principles of spiritual truth to the needs and the problems of the whole world of humanity. It offers a firm foothold for the restless spirit of inquiry, and meets the challenge of skeptical investigation with patient and lucid exposition as satisfying to the pure reason as its marvelous vision of Divine Glory is inspiring to the spirit of religions emotion. The altar to the Unknown God is no longer vacant, but is radiant with *Celestial Glory*."

Mr. Morton was well known by the Bahá'ís in New York and New Jersey, and in Philadelphia and Washington, D. C. He spoke at Bahá'í meetings in many Eastern cities, and will always be remembered for his great sincerity, his kindly spirit, and his loyalty to the Truth. May he receive that reward which 'Abdu'l-Bahá refers to in these words:

"When you break a glass on which the sun shines, the glass is broken, but the sun still shines . . . The same is true of the spirit of man. Though death destroys his body, it has no power over his spirit which

is eternal, everlasting, both birthless and deathless . . ." "The reward of that Other World is nearness to God."

HARRY RAVER,
THE BLIND CRUSADER

BY MARY HOTCHKISS BODE

"O thou possessor of a seeing heart! Although, materially speaking, thou art destitute of physical sight, yet, praise be to God, spiritual insight is thy possession. Thy heart seeth and thy spirit heareth . . ."

Words of 'Abdu'l-Bahá in a Tablet to a blind believer.

Today I have visited a saint. As I opened the door (which is never locked) of the simple California bungalow with its sign announcing to all who pass that therein lives and works a "Busy Blind," I felt I was entering a sanctuary where peace and repose could be found and the spirit and mind become refreshed and encouraged.

As I became aware of the fine, sensitive face, the broad forehead and generous head, eyes that had lost their outer sight, the long slender body tranquilly awaiting me, I felt the power of an illumined spirit rush out and envelop me with a welcoming warmth. Such was Harry Raver; "Uncle" Harry to thousands of blind and helpless, and to the Bahá'ís a great and noble person who had accepted the world's acclaim with calm detachment, and tribulation and adversity without fear or plaint, content with the Will of God.

During my association with this rare person I witnessed his spirit working through an almost shattered body, spreading the Teachings of Bahá'u'lláh, and at the same time cheering, encouraging and improving the conditions of suffering humanity.

Mr. Raver was connected with the theater for thirty-five years finding his way there from the circus, which he joined at the age of twelve. From this beginning he fought his way upward until he attained an eminent position in the theater, collaborating in the production of many well known plays and having numerous theaters under his management.

Being always a man of broad vision,



Harry Raver

he was among the first in America to see the possibilities of the motion picture and applied all of his imaginative capabilities to its promotion, in the formative period of this industry. Seeing always beyond the usual, he tried, he imported many foreign films of great beauty and artistry, which were immediately acclaimed in this country. Among these was Gabrielle d'Annunzio's great picture "Cabiria" and this, the first film to be exhibited at the White House, be was privileged to show before President and Mrs. Wilson. This privilege made it possible, some time later, for him to aid in securing the President's permission to write the story of his life for the films. He guided innumerable pioneering enterprises to a successful conclusion, attracting men of distinction and ability w association with him in all that he did. His effort was never for himself alone as it was a part of his nature to use his vision and good judgment to help others achieve their goal. This he did, in many cases, with no thought or desire for return; but the gratitude of one whom he had so assisted brought a valued return, years later, as it was through this medium he was enabled to give, over the air, the

Words of Bahá'u'lláh and 'Abdu'l-Bahá.

Overwork and strain caused a complete breakdown and forced him to go to Florida in an effort to regain his health. Out of this experience came time to search his soul and he began to find the deep spiritual knowledge that became so much a part of him. It was also there he received a letter from his broker announcing that all he had of material wealth was gone, wiped out.

Still broken in health, he came to California and opened an antique shop, displaying the many fine pieces he had collected from time to time. Among these was a string of rare Baluchistan black amber beads. One day these beads attracted the eye of a Bahá'í who happened to be passing. Being an archeologist and recognizing their background and their value, he entered the shop. Mr. Raver told of this meeting with a little chuckle, "I had always been interested in philosophy and so with my interest in philosophy and this Bahá'í's interest in my Baluchistan heads we were drawn together and had many fine talks. He told me of Bahá'u'lláh, and one day he told me I was a Bahá'í!"

Harry Raver had sought for truth through

many philosophies and was a prepared soul to receive the challenge of the Bahh'í Message. "It was easy for me to become a believer *in Bahá'u'lláh*," he stated quite simply, and added that when he read *in* the newspapers of 1912 the reported accounts of 'Abdu'l-Bahá's talks he thought "That is something I have always believed."

He minimized a major tragedy by whimsically saying, "You know, I placed the Bahh'í books in my shop and then wore out my remaining good eye trying to read every one of them."

Feeling the urge to remain ever useful, not allowing frailty or affliction to limit him, he pushed on and put his talents to work writing many radio programs, persuading those for whom he wrote to broadcast sections of "The Goal of the New World Order," and was repaid by requests for further broadcasts along these lines.

As he became acutely aware of the needs of the blind he had an overpowering desire to help them, and evolved a radio program, naming it "Cheer-Up" and dedicating it to inspiring and educating the blind and handicapped to "come out of their corners," to broaden their horizons and become self-supporting. He knew that happiness was their need, so gave of his own, having learned well and followed faithfully the words of 'Abdu'l-Bahí, "There is a star of happiness in every heart, let us remove the clouds so it may twinkle radiantly." He knew their need to hear of their Lord and from this program, every week for a number of years, he radioed out over the ether waves the Teachings of the Blessed Perfection, Bahá'u'lláh. He invited Bahá'í guest speakers to partake of the privilege of this great service; Mme. Barney, Mrs. French, Mrs. Gibson and Mr. Hatch spoke to the blind of the beauty of the Great Day *in* which they were living.

The blind have been stimulated by this program to "carry on" and have learned trades and crafts that have earned them regular amounts; and Harry Raver, their kindly, courageous friend, to whom they could always turn and receive help, earned their deep love and respect for *hi* Faith, as his teaching was based on deeds. He gave them hope and earned their eternal gratitude.

He was very fond of the following prayer, which he one day gave me, saying, "I have a prayer which I use when in a dilemma and it clears things up for me,

"O God! O God! Open Thou the gate, prepare the means, make straight the path, pave the way and supply my need!"

"If the gate is open so that you can see, the way is clear. If the way is paved, you won't stumble, and if the need is supplied, that's all we need."

EPILOGUE.

To Harry Rush Raver, who died September 14, 1941, this sonnet was written, by a Bahh'í friend.

My song is sad today, for yesternight
Died one I've known and loved through
many years—

One who had faced Life's plaudits—and its
jeers—

With calm disdain! He was a flawless
knight,

With arms *é*r ready to embrace the cause
Of those who sorrowed; He would still their
fears—

Their helpfulness and courage re-unite,
Enduing them with strength to wage the
fight

To shield their brothers from both grief and
tears!

I do not grieve that he is gone—I find
That I myself would ask no moment's
pause—

If I might go, and going, leave behind
So grand a record for the world's applause,
As this man leaves, who was both ill—and
blind!

Harry Raver's beautiful and heroic service was ended abruptly by the hand of an assassin who entered *hi* unlocked door, as he lay on his couch, and brutally attacked and robbed *him*, leaving him in such a serious condition that after ten days of grievous suffering he slipped away. At the last one who loved and always assisted him in his labors for the blind, held his paralyzed band and repeated the Greatest Name. On the last syllable of the ninety-fifth mention of this Name, Harry Raver was released and his spirit winged its way to meet his

Lord, Whom he had served so well and so lovingly.

Before becoming unconscious he pleaded for mercy for his assailant, saying, "He must have needed the money so much more than I did."

Though the skill of the physicians failed to bring him to consciousness, he would come out of his coma whenever "Alláh-u-Abbá" was repeated. Shortly before the end he heard the Name of Bahá'u'lláh mentioned and in a clear, strong voice asked, "Who speaks of Bahl'u'llih?" and "What is said of Him?"

In life his only thought was of Bahá'u'lláh and at the moment of his passing he lingered to tell once more of Him. He truly was one of whom 'Abdu'l-Bahá spoke in His Tablet, "Thy heart seeth and thy spirit heareth."

SYDNEY SPRAGUE

BY WILLARD P. HATCH

His Holiness Bahá'u'lláh has written: "True life is not the life of the flesh but the life of the spirit. . . . This life knoweth no death, and this existence is crowned by immortality. Even as it hath been said: 'He who is a true believer liveth both in this world and in the world to come.'"

Sydney Sprague lived in this world, and lives now in the world to come. He was born into this world in Oshkosh, Wisconsin, in the year 1875; he ascended to his heavenly home Monday, August 16th, 1943, at the age of 68 years. His body rests in Inglewood Cemetery, Inglewood, a town adjacent to Los Angeles, California. His grave is beside that of Tom Collins, husband of Amelia Collins, and lies just across the road from the grave of Thornton Chase, "First Bahá'í of America."

The Bahá'ís of Los Angeles, California, to which Bahá'í community Sydney Sprague returned in 1941, after 28 years of absence from membership in the Faith of Bahb'u'llih, quickly learned to love their newly reinstated Bahá'í brother. Some saw the great humility it took for him to turn his back upon his error, of which so many in the Cause knew, and to return to their companionship in the Truth.

The distinguished Guardian, Shoghi Effendi, was reported to have warned the believers that no one should reproach Sydney Sprague with the past. The friends heeded this advice. Tenderly, they guided his feeble steps, as he left the automobile which brought him to the Bahá'í Feasts and meetings. They provided him with an arm-chair to make him comfortable while he was with them. They, too, rejoiced in his evident happiness at being once more in the company of the friends of God.

Some of the Bahá'ís knew that there was recorded in the papers of Thornton Chase a copy of a Tablet written by the beloved 'Abdu'l-Bahí in which He had stated that Sydney Sprague, as he neared the end of his life, would return to the Bahí'í Faith. The friends were happy to realize the fulfillment of this prophecy. They were appreciative of the fact that those last days of Sydney Sprague's Bahá'í life were to be spent in Los Angeles.

How glad the friends were to visit their dear brother. They found him like a thirsty traveller newly rescued from a desert. He drank in, through his eager questioning, the facts which brought him up to date in his knowledge of what had occurred in the Faith of God in the years intervening since his own close association with its dramatic history. In this effort also, he was best assisted by reading the "World Order of Bahá'u'lláh," pamphlets by Shoghi Effendi. These formed the best bridge by which he could cross over the gap between the days of 'Abdu'l-Bahá, the heroic age of the Faith, and the present transitional period of the Guardianship, in which the Bahí'í Administrative Order becomes the "cradle" for the future, spiritual Bahá'í commonwealth.

The believers, in their turn, also Lamed from Sydney Sprague. They heard from his own lips the story of how he fell ill from fever while traveling for the Faith in India; of how he lay helpless in bed in that far-off country, and of how an Oriental Bahá'í came to nurse him. This Oriental, spiritual brother remained faithfully with Mr. Sprague until he recovered. But, in the meantime, the fever had passed from the patient to his nurse and the nurse failed

THE BAHÁ'Í WORLD



Sydney Sprague

to withstand its attack. When the nurse died, Mr. Sprague became the first Occidental Bahá'í for whom an Oriental Bahá'í had sacrificed his life.

After his own passing, the press of Los Angeles carried items concerning Sydney Sprague that its world of readers would most likely be interested in noting—that world which, for the most part, is so heedless of spiritual truth, a fact to which His Holiness Jesus testified when He said: "Let the dead bury their dead."

There was no mention in the newspapers of the happiness that came to Sydney Sprague when he returned to the Bahá'í Faith and thus to that eternal spiritual life which is theirs who accept the Manifestation of God in the Day of His Dispensation. These papers wrote that Sydney Sprague had been an author, lecturer, and composer. They stated that, at twenty-three, he had studied at the Sorbonne, Paris, France; that he was at one time a "free lance" writer, and, as such, "covered," in France, the trial of Captain Dreyfus, and the funeral of Emile

Zola. The press also stated that in Persia Mr. Sprague had taught music to the daughters of the ruling Sháh; that he is credited with having later introduced Persian music to the Occident.

Since every useful work that one does is acceptable to God, in its fullest sense, only after the individual has achieved faith in his Creator and the knowledge and love of God, these deeds of Sydney Sprague now weigh heavily in his credit. As Jesus stated: "But rather seek ye the Kingdom of God; and all these things shall be added unto you."

The newspapers had not stated how difficult affairs had gradually become for Sydney Sprague, during his period of absence from his Faith. They passed by his financial losses in his attempt to become a producer of plays. They said nothing of his being swept into failure and into debt. They failed to remark on his being afflicted with apoplexy. They did not mention his ever growing yearning to return to the Bahá'í Faith, the proof of his understanding of the purpose and work of all of the

Prophets of God Who had preceded the Bib and Bahá'u'lláh. But to the Bahá'ís, this intense longing to return had become known and was understood. They encouraged it.

There came a day when the power of his innermost heart longing surmounted some difficulties. In 1931, Sydney Sprague appeared at the home of this writer in the city of Los Angeles. He introduced himself, he stated his wish to return to the Bahí Cause. He was advised to get in touch with the Guardian of the Faith, as his was an internationally known case. This action, after 10 years more of troubles, Sydney Sprague succeeded in accomplishing. He expressed to the Guardian his acceptance of the Will and Testament of 'Abdu'l-Bahá, of the Guardianship, and of the spiritual Bahí Administrative Order.

The repentance of Sydney Sprague was sincere; it was accepted. Word of it was sent to the National Spiritual Assembly of the Bahá'ís of the United States and Canada. The news that he was to be readmitted was conveyed to the Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California. Sydney Sprague, to the joy of those concerned, was reinstated by this Spiritual Assembly to full membership in the Los Angeles Bahá'í community, with the approval of the National Spiritual Assembly, in the year 1941. This was the 47th year of the Bahá'í classes in America. It was the 97th year of the Bahá'í Revelation in the world.

His Holiness Jesus recited to His disciples the parable of the man who had two sons, the younger of whom became a prodigal. He departed from the homestead, while the older son remained at home. When the prodigal repented, it was for him that the father killed the fatted calf. The elder son had always had the companionship of the father, an all-sufficient recompense. The prodigal son had been lost. He had been counted as one dead. This prodigal had returned. He was as one resurrected from a tomb.

His Holiness Bahá'u'lláh once wrote: "How often hath a sinner, at the hour of death, attained to the essence of faith, and, quaffing the immortal draught, hath taken

his flight unto the celestial Concourse. And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire."

Sydney Sprague, who had gone out from the "impregnable fortress" of the home, or Faith, of the divine Father, had returned to the Cause of God over two years before he passed through the portals of earthly death. He is now in the realms of eternal, spiritual life. Having died firm in his Faith, he is happy in the certainty of Divine forgiveness. "He hath taken his flight unto the celestial Concourse." "All praise he to Thee, O God, my Lord, the most glorious."

CAROLE LOMBARD GABLE

People who knew Carole Lombard will tell you of her amazing vitality. They cannot imagine her as not living. They say the films do not show her as she really was, that because of her coloring and vibrant quality she was more beautiful in real life.

The daughter of Frederick and Elizabeth Knight Peters, she was born Carol Jane Peters, in Fort Wayne, Indiana. At seven she was brought by her mother to Los Angeles with her two older brothers, Frederick and Stuart. As a young girl she won medals in the Los Angeles schools for sprinting and jumping. She appeared in school plays, attended a drama school, obtained roles in the movies, in 1930 was placed under contract by Paramount, and by 1936 was a top ranking star. Miss Lombard was twice married; in 1933 she became the wife of William Powell, but their careers gave them little time together and a divorce resulted two years later; in 1939 she married Clark Gable.

Carole Lombard's closest Bahá'í friend was the well-known teacher, Mrs. Beulah Storrs Lewis, who writes: "The Carole who longed to meet and know her Lord, 'Abdu'l-Bahá, the Carole who planned to see Him, the Carole who spoke with the writer of the service she wanted to render her Lord—this Carole few people knew." Carole attended Mrs. Lewis' classes held in Mrs. Peters' home; at fourteen she wrote the Master of her love for Hi, her ambitions and long-



Carole Lombard Gable

ings, and she said, "If only He approves, I shall not fail." His Tablet came, praying for her success. Mrs. Lewis writes, "Carole never failed to give credit to her Lord." Miss Lombard in later years wrote to the Guardian—the tone was that of a child writing to its father, Mrs. Lewis says—and received his answer.

Mrs. Lewis taught many persons of the Cause in Miss Lombard's home. On the threshold of what was to be her last journey, Carole Lombard had a long talk with her friend; she spoke of her desire to see the Faith spread, and discussed plans for a trip across the United States in its interest.

Carole Lombard's acceptance of the Faith is recorded in the April, 1938, issue of the Los Angeles Bahá'í newsletter. Mrs. Lewis states that both mother and daughter came into the Faith because of their great love for 'Abdu'l-Bahá. After many visits with Carole, Mrs. Lewis told her: "The time has come for you to stand up on this earth openly and declare your Faith." She answered, "Well, Beulah, I am ready if you

will take me to the Center and stay with me."

Mrs. Sara Kenny, then a member of the Los Angeles Assembly, describes Carole Lombard as she appeared that night. She looked very young, in a simple tailored suit; usually so vital, now she was subdued and reverent, "like a bride." Later that night Carole, her face streaming, said to Mrs. Lewis: "I have acted many parts, I have been in many plays, but this is the greatest act of my life, this is why I was born."

Miss Lombard was famous for her democratic attitude, her lack of ostentation; at home she liked to wear simple clothes, and her three cars were all Fords. She was a good hostess; an eminent judge who met her socially describes her as an intelligent conversationalist, and well-read. She was popular for plain speaking and hatred of sham. Marked character traits were her sense of humor and her love of practical jokes. Most important were her continual acts of kindness.

After the plane crash which took the

lives of both Carole Lombard and her mother, a brother asked Mrs. Lewis to assist in selecting the memorial readings. The Los Angeles Assembly likewise appointed a committee to offer Bahá'í participation on this occasion. In this way the words of Bahá'u'lláh beginning "I have made death even as glad-tidings . . ." and "O Son of Man! Thou art My dominion and My dominion perisheth not . . ." were read as part of the memorial at Forest Lawn.

Carole Lombard died in the service of her country. For this, tributes were paid her editorially, both in the New York Times and the New York Herald-Tribune, and she was publicly commended by Secretary of the Treasury Henry Morgenthau, Jr. She had been on a bond-selling tour and was nearing exhaustion. At the State House, Indianapolis, in a few hours she had sold two million dollars worth of bonds. With Mrs. Peters and her press representative she boarded a plane for home. On the evening of January 16, 1942, miners in the Nevada mountains heard a terrific explosion; then they saw flames shoot from a peak, and vanish. Some fourteen hours later, rescuers had toiled up almost vertical slopes to the wrecked transport. They found the pine trees burned for yards around, and a wide pit melted in the snow. There were no survivors.

She was a second generation Bahá'í. Her mother had been brought into the Faith by Mrs. Orol Platt, and as a child Carole often served at Baha'i gatherings held at Mrs. Platt's Los Angeles home. Mrs. Platt remembers how happy Carole was when the Master's Tablet came, saying that He would pray for her to be an actress, and a successful one.

MÍR 'ALÍ AŞGHAR FARÍDÍ USKÚÍ

Mir 'Ali Aşghar Faridi Uskúí, a true and faithful Baha'i and pioneer, was famed for his sincerity and trustworthiness and charity among friends and non-Baha'is alike. He met the Master in person, visited the Holy Shrines, and received many Tablets from the Blessed Beauty and 'Abdu'l-Bahá. At Ádhirbáyján and Tshqábád, at Tashkand and Mashhad, wherever he settled, he quickly distinguished himself by his zeal, his ac-



Mir 'Ali Aşghar Faridi Uskúí

tivity, and hospitality. His service and selflessness promoted him to the Spiritual Assembly of whatever locality he resided in and thus he continued to a very advanced age when infirmities checked his long career of useful service and he finally ascended to the spiritual Kingdom on the 11th of May, 1942.

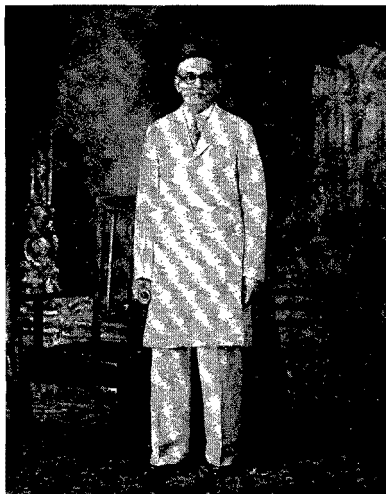
NARAYENRAO RANGNATH
(SHETHJI) VAKIL, (B.A., LL.B.)

1866-1943

"(I) share fully (the) poignant grief (of) the Indian Baha'i community (at the) passing (of) its distinguished champion, firm pillar, able teacher (and) administrator, beloved Vakil (stop) (The) concourse on high acclaim his pioneer (and) historic services (stop) (I) advise (you to) hold befitting memorial gatherings (as a) recognition (of) and (a) tribute (to) his high station. . . . Shoghi Rabbani."

His Bahá'í friends referred to him as Mr. Vakil, although he belonged to the well-known Shethji family of Navsari, an im-

THE BAHÁ'Í WORLD



Narayenrao Rangnath Vakil

portant principality in Baroda, the progressive Indian State under the Mahratta Prince, the Gaikwad of Baroda.

He was the first person from the Hindu community to identify himself with the Bahí'í activities in India, and the first Indian Bahá'í to address an All-India religious conference. He was the first president of the National Spiritual Assembly of the Bahí'ís of India and Burma, and enjoyed such universal confidence that in spite of ill health in the later years, but for a single exception, he was re-elected President of the N.S.A. year after year. Only four days ago he had been re-elected President, and the healing prayer offered for him by his loving colleagues, when he passed away on 2nd May, 1943, aged 57 years. He was born at Navsari in 1866 A.D.

He was a graduate of the Elphinstone College, the premier college of Bombay, and a graduate in Law of the Bombay University. He was an Advocate of the Bombay High Court, and one of the senior legal Practitioners of Surat, where he practiced for 30 years. He was universally respected for his sobriety and integrity and he was well-

known for putting the interests of his clients first. Whenever he found that the parties had really no cause for action, or, that although they had a cause but the matter could be settled better out of court, he exercised his personal influence to bring about a compromise out of court. This led to his being elected a City Father at one of the Municipal elections, but as it encroached upon the time that he was giving to the Bahá'í Cause, he persuaded his admirers to leave him out at the next elections. For a short while he was similarly appointed Assistant Government Pleader, because of his detached outlook.

He came to hear of the Bahá'í Cause in December, 1908. The story of his initiation is of more than personal importance, so it may be told here. Incidentally the year 1909 marks a fresh milestone in the history of the Bahí'í Cause in India, and three students of the Elphinstone College who joined the Indian Bahá'í community in the course of three consecutive months that year through one of the most outstanding Bahá'í Teachers of Persia (Mírzá Mahram Iṣfáhání) have rendered considerable ser-

vices in close collaboration throughout the ministry of 'Abdu'l-Bahá.

Muhammad Ridá Shírání (who later came to be known as Professor Shírání) was studying at the Elphinstone College, Bombay. The Bahá'í Hall was located at 29 Forbes Street, on the 3rd (top) floor. (This has since been rebuilt and the present number is 26.) It was within a few minutes walking distance of the college, being immediately east of the Equestrian Statue of King Edward VII.

Mírzá Mahram was the resident Bahá'í teacher. He had so arranged matters that every day ten or fifteen college students came to see him and try their dialectic strength. Mírzi Mahram had become known throughout the city for his short, convincing and irrefutable repartees, as well as his learned and highly illuminating discourses. Mr. Shírání was one of those students who was proud of his powers of discussion and repartee; and Mírzá Mahram found in him an apt student for being made into a Bahá'í teacher.

It was Mírzá Mahram's invariable practice to start his students on a course of teaching from the very first week. He used to advise his students to consult their fellow students and further test out with their help what seemed to them irrefutable in his arguments. Mr. Vakil was one of those intelligent, sober minded fellow students whom Mr. Shírání selected for this purpose. Thus was started the life long friendship and collaboration between these two star servants of the Cause in India.

Mr. Shírání resided at the Anjuman-i-Islám hostel at Bori Bunder, and Mr. Vakil at the Elphinstone College hostel at Apollo Bunder. But every day, these friends went out for a morning walk together on the sea shore, and discussed what Mírzá Mahram had told Mr. Shírání. One day, in January, 1909, Mr. Vakil declared to Mr. Shírání that he had no further inclination left for picking holes in the arguments of Mírzá Mahram, and that he was desirous of joining the Bahá'í movement (as it was then known).

Mr. Vakil went to see Mírzá Mahram in company with Mr. Shírání, and declared to him that he had become a Bahá'í. But

Mírzá Mahram was not the person to be satisfied with a lip declaration. He believed in making each new-comer a living link in an interminable chain of effective teachers. He said to Mr. Vakil "If you want me to believe that you have intelligently accepted the station of Bahá'u'lláh, then prove it to me by leading your friends and neighbors to accept Him as you have accepted Him. If you cannot do this by yourself, then, you can at least make them sufficiently interested to come to me with you and continue their inquiries."

Thus, in January, 1909, Mr. Vakil started on his career as a Bahá'í teacher, and continued teaching throughout his life. An indefatigable urge to teach the Cause, in spite of obstacles and handicaps, has been the outstanding characteristic of those who have been taught by Mírzá Mahram.

In 1910, A.D., a very big exhibition was held at Allahahad. This included an All-India Religious Conference. Siyyid Mustafá Rúmí, the Grand Old Pioneer, was to represent the Bahá'ís and read an address, which had been printed for distribution to the delegates. But, he had a strong attack of bronchitis, and was unable to read it himself. He requested the Spiritual Assembly of Bombay to send some one; and Mr. Vakil was sent. This was the beginning of that close relationship and collaboration between Mr. Vakil and the local Spiritual Assembly of Bombay, which lasted to the end of his days; so that whenever the Assembly took up any work which needed the collaboration of some Bahá'í who knew English well, and who could be relied upon to safeguard the interests of the Cause to the utmost, they always asked Mr. Vakil to help.

Allahahad, under its ancient Hindu name "Prayag" still rivals Benares in holiness, and as a place of pilgrimage. It is situated at the confluence of the two most sacred rivers of India, the Ganges and the Jumna. A dip in either is sufficient to wash away the life-long sins of a Hindu devotee. So, think of the incalculable efficacy of the waters at the confluence.

The All-India Religions Conference (1910) was held on the banks of the Jumna—near its confluence with the Ganges. Mr. Vakil to all outward appearances an ortho-

dox Hindu, read out the History and teachings of the Bib, Bahá'u'lláh and 'Abdu'l-Bahb, at Prayag. It created a great stir among the delegates, who took with them the Glad Tidings of the Appearance to all corners of India and Burma. The printed pamphlet helped them to refresh their memory, and supplied them the addresses of Bahá'í Assemblies whence they could get some more Bahá'í literature.

A Brahmin from South India, who attended the Conference, maintained touch with Mr. Vakil, and we have it on the authority of the latter's autobiographical note, that Mr. Vakil kept on sending books and pamphlets until he decided to join the Bahá'í community. Thus, the first All-India Religious Conference to be addressed by a Bahá'í was by a Hindu son of the soil; and the first to respond to that call was a member of the hereditary Hindu priesthood.

Mr. Vakil was a prolific correspondent. He loved to write and receive letters. For almost 15 years his were the only letters that disseminated all sorts of Bahá'í news to the outlying parts of India. Whenever he heard of any occurrence of outstanding interest to the Bahá'ís in India, he would issue a typed circular to all who were on his mailing list. Some of his friends have happily maintained files of Valsil's correspondence, and any historian who refers to these letters would find many items of permanent interest recorded there; which have been forgotten by contemporaries. The names of those whom Mr. Vakil interested in the Cause during his many teaching tours, and with whom he maintained contact by correspondence, some of whom declared their complete attachment to the Cause, would be of special interest to those actively interested in establishing groups and centres throughout India.

Mr. Vakil was of a highly devotional temperament. He used to pray intensely for the illumination of those whom he tried to teach. He wrote to his friends always beseeching their prayers in his own behalf. During his travels, he contrived to find time, and wrote long letters to 'Abdu'l-Bahá—almost half of which were filled with "I pray that so-and-so may be confirmed in his belief—or—that so-and-so

may be assisted by the Unseen Hosts."

In 1919 the first Convention was organized. Some Baha'is of Poona, with the concurrence of the local Spiritual Assembly of that city, had received the blessings of 'Abdu'l-Bahá for holding a Convention. Mr. Shírází, Mirzá Maḥmúd and Mr. Vakil played an outstanding part in organizing it, although many other Bahá'ís from India and Burma helped to make it a really memorable success. Being near Bombay and the Convention being held there, Mr. Vakil handled most of the work in English—Mirzá Maḥmúd Zarqání handling the Persian side. When the monthly magazine, "Bahá'í News," (Persian section being called *Al-Bishárat*) was published, Mr. Vakil took a prominent part in organizing it. When the Convention elected an executive committee for 1922-1923, A.D., Mr. Vakil was its President, and when its name was changed to the National Spiritual Assembly of the Bahá'ís of India and Burma, he was its first President. Since then, till 1943, he was re-elected President every year, except once, when Siyyid Muṣṭafá Rúmí was elected President of the N. S. A.

In 1914 Mr. Vakil voyaged by sea to Palestine, and was photographed with 'Abdu'l-Bahá in a group, Prof. Shírází and Mirzá Maḥmúd also being present in the group.

In 1924, Mr. Vakil went on his second pilgrimage to the Holy Land. This time Mrs. Jasodha Vakil, Miss Sushila Vakil and Miss Kapila Vakil also accompanied him. 'Abdu'l-Bahá had passed away. His beloved successor—Shoghi Rabbani was there. The greatest Holy Leaf gave her blessings to the family, bestowing on them the names of Bahiyih, Báhirih and Ṭáhirih respectively. By these new names they have loved to be known since.

Since the passing of Mr. Vakil, his wife and two daughters have shown exemplary strength in every thing, and they are happy, now, to count Surat among cities that have developed into administrative centres with a full fledged Local Spiritual Assembly.

Mr. Vakil went out on an extensive teaching tour immediately after the first convention, visiting Agra, Cawnpore, Allahabad, Benares, Calcutta, Shantiniketan, and Dacca,

IN MEMORIAM



Alma Knobloch

returning to Surat via Karachi. Later he attended the Brahma Samaj Centenary at Calcutta with his wife and daughter. North and South, East and West, he has toured India throughout its length and breadth proclaiming Yá-Bahá'u'l-Abhá. As late as 1940, he travelled with his wife and daughters in support of the six year Plan of Teaching.

He had made it a practice to donate a fixed proportion of his income to the Bahá'í Funds. Whenever there was an appeal for funds, his was among the first donations received. On all the 9 holy days he sent something to the Funds. If, for any reason—e.g. the war—he could not remit his donations, he considered it a debt payable, of which he kept a regular account. He would never allow any direct approach to individuals for funds, saying, everyone is paying all that is possible for everyone. If we ask for more, and he is unable to pay, we shall cause him shame. If he pays under personal pressure, we shall be the cause of inconvenience or hardship.

Mr. Vakil sponsored every charitable cause. When the America Persian Society

invited scholarships for free-ships at the Tarbíyat School, Mr. Vakil communicated the appeal to everybody and secured some donations from Indian Bahá'ís, himself sharing one scholarship with a dear colleague.

Mr. Vakil had a heart full of love—love for each and all. But he also had a head. A perusal of his letters shows that he had thought out many of the plans which have come automatically into being during the last six years. There are some of his suggestions that still await the sympathetic consideration of his colleagues and successors. Perhaps they would be taken up at some future date.

(Signed) S. H. Koreshi.

June 9, 1944.

ALMA KNOBLOCH

By ROSA SCHWARTZ

Alma Knobloch, daughter of Karl and Amelia Knobloch, sister of Pauline Knobloch and Fanny Knobloch, passed into the Abhá Kingdom on December 22, 1943, at the age of eighty. She had been associated with the Cause since 1903 and had expended her

utmost efforts to teach the Cause of God in Germany, as well as in America.

At the request of 'Abdu'l-Bahá, Alma was delegated to take the Glad-Tidings of the advent of Bahá'u'lláh to the soul of the German people. The following are some of the words of 'Abdu'l-Bahá concerning the undertaking.

"Thou hast written about Dr. Fisher, that praise be to God, thou hast found a helper for him and ere long she will start for Germany. Truly I say, the beloved maid-servant of God, Miss Alma Knobloch, is very much acceptable for this service—thou hast done well to choose her. She is accepted by all means, but regarding her stay in Germany, she must stay as long as possible. Forward to this land a copy of every tablet translated into the German language. I hope that the endeavors and exertions of these two sisters, may display all-encircling effects."

Signed: 'Abdu'l-Bahá-'Abbás.

She left in July, 1907, for Germany.

At first the message was spread by word of mouth only. When Alma went to Stuttgart, the homes of those interested were gladly thrown open to her and her wonderful news. The afternoon and evening gatherings were tremendous events in the lives of the friends, and, indeed, many a life was literally rocked as the Message of Bahá'u'lláh changed the direction and the purpose of that life; and through that change came an acceleration of life and the blessings of inner peace. Not a little part in this was the love and devotion with which Alma worked incessantly, always effacing her own strong personality and accenting the Spirít of Bahá'u'lláh.

Soon many young people in Stuttgart, Leipzig, Hamburg, and other cities, visited by Alma, arose and formed informal fireside groups, studied earnestly all material that was available, and many entered into correspondence with the Holy Family. The Bahá'í Faith took root in the hearts of these religiously educated souls, and through the effort and constant study Local Spiritual Assemblies were formed in Stuttgart, Esslingen, Zuffenhausen, Leipzig, and Gera.

The translation of new passages was awaited with avid interest and all with a

working knowledge of English offered their services. The way was not always easy, and Alma, in her fine, soft voice and well-bred manner, fought many a mental battle with the intelligentsia who had become interested. One could see the Bahb'í spirit at work in her, when some learned gentleman discussed in not always a gentle way, the different aspects of our Faith. Never once did Alma lose patience, and never once did she falter in her answers. The foundation of brotherhood 'was firmly cemented through prayer and combined effort.

Concerts and assemblies, held in public halls, brought this new Faith to the attention of the general public, and always the highlight of the evening was the speaker who introduced the Bah'í Cause to an ever widening circle of souls.

Alma was in Germany before 'Abdu'l-Bahá visited there, so the friends knew what a rare and wonderful privilege was accorded them, and also they became aware of the station of Alma. Her unceasing love and patience, kindness and unselfishness, gave ever new evidence of the Spirít of Bahá'u'lláh. When war was declared in 1914, Alma joined in the sufferings of her German brothers and sisters, descended into the damp cellars with them, hungered and froze with them, renounced her American citizenship (which she later resumed), in order to be free to travel in the service of our beloved Master; and indeed, the need for spiritual food was great at that time. Many evenings at the fireside meetings, the spiritual food was the only kind of food the friends had that day. Rut her emphatic, yet gentle, way of speaking and the tremendous power of the prayers, gave sustenance to their weak and hungry bodies.

Before Alma returned to America, she visited Austria, Switzerland, London, and Paris. The groups in the different cities continued to flourish, and a steady correspondence was carried on between Alma and her spiritual children. Some of the German believers received Tablets from 'Abdu'l-Bahl and Shoghi Effendi, and these were all shared with the other believers.

The blessings of Bahá'u'lláh were in evidence; children's groups or gardens, as they were called, were formed. Near Esslingen a

IN MEMORIAM



Philip Effendi Naimi

Bahá'í summer house was built, and friends from near and far came there to meet with other believers. A great day it was when the model of the Temple, that we see so gloriously in Wilmette now, was first shown at one of the gatherings.

When the new regime came to power in Germany, the Baha'í faith was banned, the books confiscated, the Bahá'í house abandoned, the Spiritual Assemblies disbanded; but there remained that nucleus of faith which will never die, and when this conflict is finally ended, the Bahh'ís of Germany will rise anew, purified in fire, and work for the New Day, for the establishment of all that Bahá'u'lláh proclaimed.

The loving memory of our dear Alma Knobloch will ever linger in the hearts of the German believers; and their children and children's children will remember her unselfish service in the Faith of Bahá'u'lláh.

PHILIP EFFENDI NAIMI

In Cairo, in 1913, Philip Effendi Naimi at the age of fifteen embraced the Bahá'í Faith. From then until his death on Jan. 8th, 1942, he remained a devoted and firm believer and rendered the Cause in Egypt many services. He was largely responsible for the establishment of the first Bahh'í Burial Ground in that country, negotiating with the Government authorities for its allotment to the Baha'í Community.

Both in Port Sa'íd and Ismailia he was exposed to grave danger through the attacks of excited and fanatical mobs on the Bahh'ís on the occasion of the deaths of various believers who were refused burial in Muslim cemeteries. He was at all times a courageous defender of the Cause of Bahb'u'lláh, championing its teachings and rights before friend and enemy alike.

After a serious operation, from the effects

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Muhammad Effendi Mussa

of which he died, he gathered his nephews about him and addressed them as follows:

"I had great hopes of you but I am going away shortly! Know of a certainty that there is nothing in this life worth mention except serving the Cause. My earnest hope is that you will grow up and prepare yourselves for serving Bahá'u'lláh devotedly in a degree even greater than your parents did."

The Hospital authorities summoned a priest to perform the last rites, but Philip Effendi Naimi, courageous and devoted to the last, turned to him and said: "I am a Baha'i and I am no longer in need of your services."

MUHAMMAD EFFENDI MUSSA

The passing of the late Muhammad Effendi Mussa of Port Sa'id on August 23rd, 1939, at the age of 77 years was accompanied by a big disturbance which marked a glorious termination of a life which was once rich with services to the Cause.

He was one of those few early believers in Egypt who accepted the Cause in 1910. During the journey of the Beloved Master to Europe and America in 1911-1912 Mu-

hammad Effendi Mussa was privileged by receiving the blessing of 'Abdu'l-Bahá in Port Sa'id. Since he embraced the cause he distinguished himself by historic activities, particularly teaching. Brave and valiant he was never frightened nor discouraged by the threatening forces of opposition.

In 1920 the fire of animosity was rekindled; he was pelted with stones, beaten and wounded; and according to the advice of the Beloved Master he emigrated to Cairo where he settled for some years.

His last visit to the Holy Shrines in 1927 nourished his spirit with still more zeal and energy.

Firm in his belief he never ceased to utter the Greatest Name during the period of his illness.

On spreading the news of his passing away a big disturbance took place whereupon the masses attempted to set fire to his house and to burn the body which action the authorities could but hardly prevent. Finally, and during the night the body was secretly conveyed by the authorities to Ferdan, 40 miles distant from Port Sa'id, where it was buried.

May his soul abide in eternal peace!

IN MEMORIAM

IN MEMORIAM

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 (1940)
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 Miss Mary Young, Syracuse, N. Y.
 Mrs. Leonora Obendorfer, Brooklyn, N. Y.
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 Dr. Lillian K. Sielken, Indianapolis, Ind.
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 Mrs. Mary D. Haskell, Chicago, Ill.
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 Mrs. Shelley N. Parker, Chicago, Ill.
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 Miss Alma Knobloch, Cabin John, Md.
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 Mrs. Annie Liufoot, Piedmont, Calif.
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 Mr. Alexander Mapp, Avon, Mass.
 Mrs. Robert Sully, Buffalo, N. Y.
 Mrs. Gertrude Muffler, Sercna, Ill.
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 Sr. Elias Calderon, San Jose, Costa Rica.
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 Mr. Frederick A. Clapp, Los Angeles, Calif.
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PART THREE

BAHA'Í DIRECTORY, 1943-1944

100 OF THE BAHÁ'Í ERA

1.

BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES

National Spiritual Assembly of the Bahh'is of Australia and New Zealand,
Care of Miss Hilda Brooks, Box 447 D, Adelaide, SOUTH AUSTRALIA

National Spiritual Assembly of the Bahá'ís of Egypt and Súdán,
P. O. Box 29, Faggala, Cairo, EGYPT.
Telegraphic Address: Bahabureau, Cairo.

National Spiritual Assembly of the Bahh'is of Great Britain and Ireland.
Bahá'í Center, 1 Victoria Street, London, S. W., ENGLAND.
Telegraphic Address: National Asgarzadih, London.

National Spiritual Assembly of the Bahá'ís of India and Burma,
P. O. Box P. B. 19, New Delhi, INDIA.
Telegraphic Address: Rabbanian, New Delhi.

National Spiritual Assembly of the Bahh'is of 'Irlq,
P. O. Box 5, Baghdád, 'IRÁQ.

National Spiritual Assembly of the Bahá'ís of Persia,
Care of Z. Khadem, 'Iráq Legation, Tihrln, PERSIA.
Telegraphic Address: Rawhání, Pársiyán, Tihrln.

National Spiritual Assembly of the Bahá'ís of the United States and Canada,
Office of the Secretary, 536 Sheridan Road, WILMETTE, ILL.
Telegraphic Address: Bahá'í, Wilmette.

International Bahi'i Bureau.
No. 40 Grand Rue, Geneva, SWITZERLAND.
Telegraphic Address: Bahá'í, Geneva.

2.

COUNTRIES WHERE BAHÁ'ÍS ARE RESIDENT

"Denotes Local Spiritual Assembly.

- ABYSSINIA**—
Addis Ababa: Cav. Azmac S. Gabriel, Poste Restante.
*Sydney, N. S. W.: Miss G. Moody, Room 6, First Floor, Piccadilly Arcade.
Yerrinbool, N. S. W.: Mrs. A. Hambridge.
- AFGHÁNISTÁN**—
Kabul: Dr. Mesbah, care Persian Embassy.
AUSTRIA—
Vienna: Herr Franz Pollinger, Ramperstorfergasse 25/4.
- ALASKA**—
Anchorage: Honor Kempton, the Book Cache.
BÁHRAYN ISLAND—
*Báhrayn: Care of Mr. Faizi, Secondary Schwl.
- ALBANIA**—
Korce: Mr. Refo Chapiri, Spitali Shtetit (State Hospital).
Shí'jax: Mr. Sulejam Male, Specialist i Avikulturës, (M'Institution Kom. Zooteknik) Xhaf-Zetaj.
Tiranë: Mr. Osman Preza, Toger.
BALÚCHISTÁN—
*Quetta: Bahá'í Centre, care Persian Restaurant.
- ARABIA**—
Jeddah: Muḥammad Ismá'íl, care British Consulate.
Mecca: A. Anvar, Post Box 119.
BELGIAN CONGO—
Kabongo, Province d' Elizabethville: Mr. Vahdat, Agronome Colonie.
- ARGENTINA**—
*Buenos Aires: Bahá'í Centre, Calle Peru 428 Dep. A.
Lanus
Marmol
BELGIUM—
Antwerp: Mme. Steinmann, 13 Ave. Van Peet.
- AUSTRALIA**—
"Adelaide, S. A.: Mr. H. Fitzner, Box 447 D. G.P.O.
Blaney, N. S. W.: Mrs. L. S. Chalker.
Booleroo Centre, S. A.: Mr. D. A. Brooks, "Rockwood."
Goulbourn, N. S. W.: Mr. Maginnis, 310 Sloane Street.
Harvey, W. A.: Mrs. M. Chinn, Udock Road.
Healesville, Victoria: Miss C. Hancock.
Melbourne, Victoria: Mrs. E. Wheeler, Box LI237, Elizabeth Street, P. O.
Mt. Helena, W. A.: Mrs. B. Bunney.
Perth, W. A.: Mrs. A. O. Miller, 73 Berwick Street, Victoria Park.
BOLIVIA—
La Paz: Sra. Molly G. de Landivar, Casilla 639.
Potosi
Sucre
Tarija
Villa Montes
- BRAZIL**—
Bahia: Mr. Roy L. Worley, Caixa Postal 619.
Recife: Mrs. H. V. Armstrong, Caixa Postal 282.
Rio de Janeiro: Mrs. C. R. Wood, 160 Ave. Beira Mar.
Sao Paulo
- BULGARIA**—
Bourgas: Mr. Nikola Vassilef, Ul. Struma 31.
Brenitza-Beloslatinska: Mr. Bentcho Christoff.



Bahá'í Youth Group, Delhi, India, 1944

- Dragoman-Gare: Mr. Christo Knijarof
 Chef-Du-Duvane.
- Elhova: Dr. Christo Tchervenof, Mayor.
- Plovdiv-Gare: Mr. and Mrs. Lucca Konstantinoff, Philipova. Dr. Anghelova Gladston Prodojinia.
- Sofia: Miss Marion Jack, Union Palace Hotel.
- Striklovo: Mr. Dimitri Angueloff, Russenka.
- Varna: Mr. Nicholas Avramof, Ul. Polkovnik, Suychtark.
- BURMA—**
- *Daidanaw: Mr. Ko Bá Sein, Kaugyingoon (Hantháwáddy).
- Kawlin: Mr. B. Khuda-Bakhsh, Rice-Mill Owner.
- *Mandalay: Mr. Ma Thoung Khiny 9-34th St.
- Mogaung: Dr. M. 'Azim Khán, Ci il Hospital.
- *Rangoon: Mr. S. G. Murtaḍá-'Alí, P. B. 299.
- Tawnnnyi: Mr. 'Abdu'r-Rashid, Ywama Road.
- Ywadaw: Mr. 'Abdu'l-'Azíz, Station Master.
- CANADA—**(see sub-section 4.)
- CAUCASUS—**
- Bákú
- CHILE—**
- Colli Pulli
- Punta Arenas de Magallanes: Mrs. Marcia Steward, care United States Consul.
- *Santiago: Sra. M. de Schulder, Mac Iver \$83, Depto 54.
- Temuco
- CHINA—**
- Kweilin, Kwongsi: Mr. C. S. Liu, care Mr. Y. L. Sun, the Kwongsi Provincial Government.
- Shanghai: Mr. H. Ouskouli, Box 551.
- COLOMBIA—**
- Barranquilla
- *Bogota: Sr. L. Sanchez C. Calle 64 No. 10-42.
- COSTA RICA—**
- Alajuela

*Puntarenas: Sr. J. A. Molina, Apartado 13.

*San Jose: Sr. S. Hernandez, Box 2061.

CUBA—

"Havana: Bahá'í Centre, Palacio Pedrosa, Calle Cuba 64.

CZECHOSLOVAKIA—

Praha Te. Mr. Vuk Ehtner, care of Bruckner, U Pujcovny 2.

DENMARK—

Aarhus: Mr. Stefan Barta, Samsogade, 44 III.

Copenhagen: Miss Johanne Sörensen, Skovlaet 4, Hellerup b/Kopenhagen.

ECUADOR—

Ambato
Guayaquil

"Quito: Mr. J. Stearns, P. B. 696.

EGYPT—

Abu-Hammad Sharkia: Mr. Muawwad Muḥammad Ka'oud.

Abu-Sweir Sharkia: Mr. 'Abbls Muḥammad Ghonein.

*Alexandria: P. B. 1865.

Assiut: Mr. Ináyat Ibráhím.

Calub: Mr. Nasim Iskandar.

Damietta: Mr. Fu'ád Zaynu'l-'Abidin, A.I.P.A.

Dessouk: Mr. Sa'ad Salim Nugayr, Chief Clerk of Prison.

El-Brigat: Mr. Mahmlid Ja'far.

*Ismailiyyih: Care Mr. Khalíl 'Ayád, Imprimerie Canal.

Kantara: Mr. Muhammad 'Uwaydá, Customs Dept.

Kom-El-Sa'ayda: Mr. Ḥasan Muḥammad Ḥasan.

Mansurah: Mr. Mikha'il Sa'd, Broadcasting Section.

Mehalla-El-Kebira: Mr. 'Abdu'l-Ḥamíd Zaki.

`Port Said: Care Dr. Rawshan Yazdi.

Qous: Mr. Muḥammad Mihdí Aḥmad, Parquet.

Ras-El-Khalij: Mr. Fu'ád Yazdi.

Shebin-El-Kom: Mr. Ibráhím Stefanos.

Sherbin: Mr. Mikha'il Yúsif, Station Master E. S. R.

Shohag: Mr. 'Abdu'l-Fattáh Sabri.

Suez: Mr. Tskandar Ḥanná, Customs Dept.

Tanta: Mr. Ibráhím 'Abdu'l-Maṣīh, E. S. Telegraphs.

Zagazig: Mr. 'Alí Ṣaliḥ Sharq, Architect Engineer.

EL SALVADOR—

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Ayutuxtepeque
Mejicanos

*San Salvador: Sta. C. Luz Montalvo, 9a Calle Poniente 6.

Sta Tecla
Villa Delgado

FINLAND—

Helsinki: Mr. V. Rissanen, P. B. 13.

FRANCE—

Hyères: Mme. L. Acard, Le Closfleuri, La Poterie (Vard).

Lyon: Mlle. Lucienne Migette, 12 Rue St. Polycarpe (Rhône).

Marseille: Mme. Marie Soghomonian, 17 Ch. St. Tronc, Ste. Marguerite.

Orléans: Mlle. M. Gascoin, 22 Rue de la Bretonnerie (Loiret).

*Paris: Mr. C. N. Kennedy, 104 Ave. de Versailles.

GERMANY—

Berlin: Herr Theo Lebne, Dallgow-Dobberitz, Parkstr. 24.

Dresden A 24: Herr Paul Köhler, Feldschlösschenstr. 22.

Esslingen: Frau Liesel Rommel, Keplerstr. 10.

Frankfurt a/M: Fräulein Edith Horn, Burnitzstr. 8.

Geislingen/Steige: Herr u. Frau Hans Kraiss, Altenstadt, Oleweg 22.

Goppingen: Frau Anna Schoch, Ulrichstr. 24.

Graal: Herr K. Klitzing, Haus Gertrud.

Hamburg 24: Fraulein Anna Bostelmann, Umlandstr. 43.

Heidelberg: Fräulein Friedl Bleck, Mozartstr. 9a.

Heilbronn: Frau Marie Ott, Rabeweg 4.

Heppenheim: Herr Hans G. Schmidt, Postschliessfach 41.

- Karlsruhe-Rüppur-Gartenstadt: Frau Marta Brauns, Resedenweg 70.
- Leipzig C-1: Frau Lina Benke, Antonstr. 21.
- Munich: Herr A. Grassl, Lindwurmstr. 67.
- Neckargemünd b/Heidelberg: Herr Dr. u. Frau H. Grossman, Göringstr. 37.
- Rostock-Warnemünde: Fräulein Charlotte Walcker, Schillerstr. 23.
- Stuttgart: Herr Albrecht Nagel, Schlossstr. 68.
- Warnemünde: Frau Charlotte Schwedler, Personalbahnhof.
- Zuffenhausen/Wttrbg.: Frau Anna Marie Schweizer, Karlstr. 26.
- GREAT BRITAIN—
- Alderley Edge, Cheshire: Miss I. Niven, Broom Corner, Chalford Road.
- Amesbury, Wiltshire: Mrs. Hill, West Amesbury House.
- Bath, Somerset: Miss A. Gamble, St. Martins Hospital.
- Birmingham, Warwickshire: Mr. J. Marshall, 67 Nansen Road, Alum Rock.
- Blackpool, Lancashire: Mrs. Curwen, 6 Mansfield Road West.
- Bournemouth: Miss F. Pinchon, 71 Southbourne Road.
- *Bradford: Miss J. Wilkinson, Bahi'í Centre, 68 Great Horton Road.
- Bridport, Dorset: Mrs. Summer, Ryall, Morcombelake.
- Bristol, Gloucestershire: Miss S. Jewell, 74 the Crescent, Healcaze.
- Bushey, Hertfordshire: Miss I. Mittler, Wick House, Sparrow's Herne.
- Chapel-en-le-Frith, Derbyshire: Miss E. Peake, Eaves Hall.
- Cheltenham, Gloucestershire: Mme. Charlot, 53 Painswick Road.
- Dalraddie, Dalry, Ayrshire: Miss F. Champion, care of Mrs. Douglas Gordon.
- Fishpool, Nottinghamshire: Mr. and Mrs. Nazar, Jalal, Nottingham Road, Larch Farm.
- Hereford, Herefordshire: Mrs. C. Cohen, 10 Manor Road.
- Ilkeston, Derbyshire: Mrs. E. Lacey, 15 Church Drive, Cotmanhay.
- Ingatestone, Essex: Miss M. Bonney, Bearman's Cottage, Margaretting.
- Kingsbridge, Devon: Mrs. McKinley, Channel View, Ringmore.
- Lancaster, Lancashire: Mr. and Mrs. T. Hall, Barrow Greaves Farm, Ellet R. F.
- Limpley Stoke, Somerset: Nurse G. Brown, Winsley Sanatorium.
- Liverpool 12, Lancashire: Mr. A. Cole, 280 Eaton Road, West Derby.
- *London: Mr. J. Ferraby, Bahi'í Centre, 1 Victoria Street.
- "Manchester: Miss J. Young, Bahi'í Centre, 39 High Street.
- Newcastle - on - Tyne, Northumberland: Miss D. Jacobs, 26 Archbold Terrace, Jesmond.
- Northampton: Miss J. Howes, 16 Greenway.
- Nottingham, Nottinghamshire: Miss E. Richardson, Epworth, Fernleigh Ave., Mapperley.
- Painswick, Gloucestershire: Mr. D. Faux, the Bungalow, Castle Hale.
- Petersfield, Hampshire: Miss T. MacWilgains, 17 Princes Road.
- Pleasingtown, Lancashire: Mrs. Cooper and Miss N. Cooper, Feniscowles Old Hall.
- Puncknell, nr. Dorchester. Dorset: Mr. R. St. Barbe Baker, Greenleaze.
- St. Ives, Cornwall: Mr. B. Leach, the Pottery.
- Sutton Coldfield, Warwickshire: Miss E. Eastgate, 1 Richmond Road, off Tudor Hill.
- Thetford, Norfolk: Mrs. and Miss Stockley, Mundford.
- *Torquay: Bahi'í Centre, Mrs. L. Stevens, 14 Market Street.
- White Hall, nr. Buxton, Derbyshire: Miss A. Phillips, Elizabeth College.
- GUATEMALA—
- *Guatemala City: Sr. E. Torres, 7a Ave. S. 55.
- HAITI—
- "Port-au-Prince: Mr. G. McBean, Ruelle Charles Jeanty, Bas Peu de Chose.
- HAWAIIAN ISLANDS—(See sub-section 4.)
- HOLLAND—
- Haarlem: Fraulein K. Braun, 15 Spruit En Bosch Straat.

HONDURAS—

*Tegucigalpa: Sr. Leovigildo Alfaro M.,
Calle Morelos contiguo a la Farmacia
Santa Lucia.

HUNGARY—

Budapest: Miss Renée Pelbcrmann, I Lisznyai
u. 15.

Győr: Mrs. George Steiner, Apátúr. U. 8.

ICELAND—

Reykjavik: Miss Holmfrídur Arnadóttir,
no. 8 Vonarstræti.

INDIA—(See sub-section 7.)

'IRÁQ—

'Amirih

*'Aváshiq: Mr. B. Ismí'íl.

'Aziziyih

*Baghdád: Mr. K. 'Abbás, Post Box I.

*Başríh

*Dhýábih

Hádithih

Hillih

*Huvaydar

Irbil

Karbilá

"Karkhk

*Khániqín

Miqdáriyyih

*Mosul: Mr. Aḥmad H. Husayn Malláh,
Nineveh Street.

Muṭavva'ah

*Sulaymáníyyih: Care Mr. N. 'Abbls,
Gaiza School for Bops.

IRELAND—

Ahascragh: Mr. George Townshend, Aha-
scragh Rectory, Ballinasloe, County
Galway.

ITALY—

Florence: Signora Campani, Viale Duca di
Genova, 24.

Livorno: R. Mouzun, Allievo Ufficiale, R.
Accademia Navale.

Rome: General R. Piola Caselli, Via G. B.
De Rossi, No. 15 Rome.

JAMAICA—

"Kingston: Miss Marie Louise Brown, 190
Orange Street.

JAPAN—

Kyoto: Mr. Tokujiro Torii, care of Kyoto
School for the Blind.

Tokyo: Mrs. Yuriko Furukawa, 501
Zhome Sendagaya Shibuya-ku. Mr.
Daiin Inouye, 171 Tairacho, Meguro-
ku.

Yamaguchi ken: Mr. H. S. Fughita, Yanaii.

JAVA—

Batavia

LEBANON—

Beirut: Mr. Hussein Ekbal, Post Box 774.

MEXICO

Cananea

Coxcatlán D. F.

Coyoacán D. F.

*Mexico City: Bahá'í Centre, Bucareli 65,
piso 2.

*Puebla: Sr. G. O. Alarcon, 3 Oriente 608,
altos 13.

Tacuba

Tepetlaxtóc

"Vera Cruz: Sr. J. T. Gutierrez, Apartado
Postal 185.

Zacualtipán

NEW ZEALAND—

*Auckland: Miss D. Burns, P. O. B. 1906.

Wellington: Mrs. P. Eamcs, 16 Western
Hutt Road, Lower Hutt.

Whangarei: Mrs. H. Parkin, 222 Mauna
Road.

NICARAGUA—

Managua: Srta. Blanca Victoria Mejia.

NORWAY—

Kristiansund: Fru Aagat Krantz-Romsli,
Vaagevej 7, N. Norway.

Oslo: Miss Johanna Schubarth, Prof. Dahl's
gt. 13.

PALESTINE—

'Ákká: The Mansion, Bahji.

Haifa: P. B. 155.

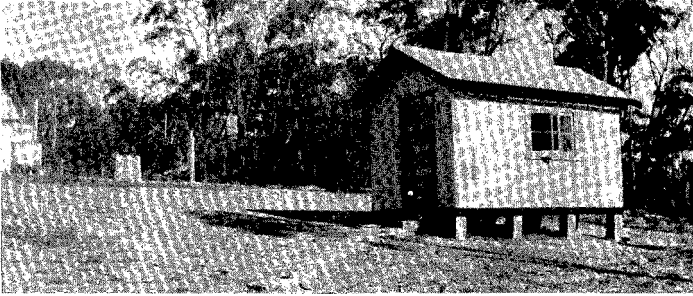
Jaffa: Mr. Maṣṣúr Írání.

Majdal: Mr. M. Murád.

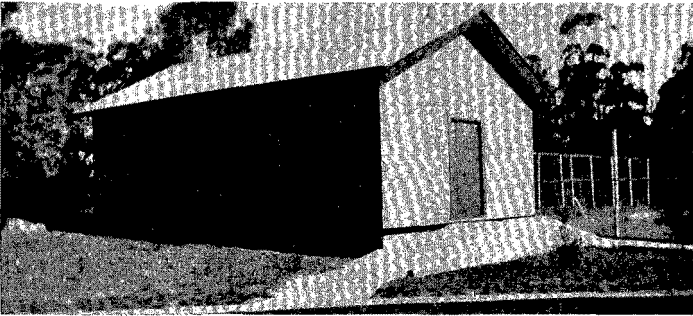
Samriih: Mr. H. Zikrulláh, P. B. 9, Samakḥ.

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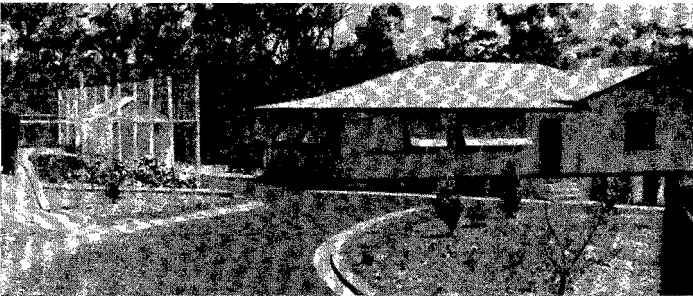
Tiberias: Mr. M. Írání.



The "Hilda Gilbert" Hut at Bolton Place, Yerrinbool Bahá'í Summer School.



Baha'i Memorial Hall, Yerrinbool, Australia, erected in memory of Father Dunn.



Bolton House, Yerrinbool.

PANAMA—

Ancon, Canal Zone: Mrs. L. Caswell, P. B. 1328.

Balboa, Canal Zone: Mr. A. Osborne, Box K.

Christobal, Canal Zone: Mr. C. E. Hamilton, P. B. 1775.

PARAGUAY—

*Asunción: Srta. Josefina Pla, Estados Unidos 658.

PERSIA—(See sub-section 5.)

PERU—

*Lima: Miss Eve Nicklin, Apt/772.

PHILIPPINE ISLANDS—

Solano: Senor F. Maddela, Bintawan St. Nueva Viscaya.

POLAND—

Bielsko: Mrs. Bianka Haas, Kolejowa 11.

Wysniowec-na-Wolyniu: Mr. Vasyl Dorosenko skr. P. 20.

PORTO RICO—

Arecibo

Juncos

Río Grande

*San Juan: Mrs. A. McComb, P. B. 2130.

RUMANIA—

Bucarest: Comitetul Bahá'í stn. Dr. Istrate 10.

RUSSIA—

Leningrad: Mrs. Isabel Grinevskaya, Prospect Nahimson, No. 10, log. 32.

SAN DOMINGO—

Trujillo: Miss G. D. Sholtis, P. B. 65.

SOUTH AFRICA—

Capetown: Mr. F. M. Askeland, Cape Explosive Works, 150 St. Georges St.

Pretoria: Mrs. F. A. Carey, 220 Johann St.

SOUTH RHODESIA—

Salisbury: Mr. and Mrs. Jack Dee.

SUDÁN—

Khartúm: Mr. 'Abdu'l-Ḥamid Yúsif, 22 Rue Sirdár.

SWEDEN—

Råmmen: Fru Rudd-Palmgren, Villa Öster-vick.

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SWITZERLAND—

Geneva: International Bahá'í Bureau. 40 Grand Rue.

Gossau-Mettendorf, St. Gallen: Mr. L. Frischmann, Lei Schwarz.

Kilchberg, bei Zurich: Mrs. Gladys Vautier, Monchhofstr. 32.

Zurich: Mr. L. Bernhard, Entlisbergstr. 40.

SYRIA—

*Aleppo: P. B. 445.

*Damascus: P. B. 194.

TAHITI—

Tahiti: Mr. G. Spitze.

TASMANIA—

Hobart: Miss G. Lamprill, 88 Montpelier Road.

TRANSJORDANIA—

*'Adasiyyih: P. B. 11, Samakh.

*'Ammán: Care H. Rúhí, Land Settlement Office.

TUNISIA—

"Tunis: Care Mr. M. Bushúsha, 115 Rue El-Marr.

TURKEY—

Adana: Miss Z. Naci, care of American Hospital, B. P. 15.

Alexandretta: Mr. N. Vakíl.

Istanbul: Dr. Sarkis Tomasyan, (Öz-Yeni-doğan) Ergenekon Caddesi, No. 89, Pangalti.

Mr. M. A. Agah, Shahenshah Pahlavi Caddesi 43.

Izmir: Mr. Hakki Nomer, care of Halim Alanyali, B. P. 341.

- Kadikoy: Mr. Abbas Huseng, Moda Cad-desi, No. 169.
 Uskudar: Mr. Mehemet Ibrahim DjaFerzad, Pasha Limani, Susuz Bag No. 13.
- TURKISTÁN—
 'Ishqábád
- UNITED STATES OF AMERICA—(See sub-section 4.)
- URUGUAY—
 *Montevideo: Mr. W. Barton, 18 de Julio 1076, piso 3, Aptdo. 10.
- VENEZUELA—
 Caracas: Miss Priscilla Rhodes, Aptdo. 148, San Bernardino.
- YUGOSLAVIA—
 Belgrade: Mrs. Draga Ilić, 41 Kralya Milutina.

3.

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1943-1944

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New England	Tennessee, Alabama
New York	Louisiana, Mississippi, Arkansas
New Jersey, Delaware, Pennsylvania	Oklahoma, Texas
Maryland, Virginia, West Virginia	California, Nevada, Arizona
Ohio, Indiana, Kentucky	Wyoming, Utah, Colorado, New Mexico
Illinois, Michigan, Wisconsin, Iowa	Montana, Idaho
Kansas, Missouri, Nebraska	Washington, Oregon
Minnesota, North Dakota, South Da- kota	Alaska

4.

LOCAL BAHÁ'Í SPIRITUAL ASSEMBLIES,
GROUPS AND LOCALITIES WHERE ISOLATED
BELIEVERS RESIDE IN THE UNITED STATES
AND CANADA

1943 - 1944

1. Cities and Townships having Assemblies

ALABAMA

Birmingham

ALASKA

Anchorage

ARKANSAS

Little Rock

ARIZONA

Phoenix

East Phoenix Rural

CALIFORNIA

Alhambra

Berkeley

Beverly Hills

Burbank

Burlingame

Cloverdale Township

Glendale

Los Angeles

Oakland

Pasadena

Sacramento

San Diego

San Francisco

Santa Barbara

CANADA

Edmonton, Alberta

Vancouver, British Columbia

Winnipeg, Manitoba

Moncton, New Brunswick

Halifax, Nova Scotia

Toronto, Ontario

Charlottetown, P.E.I.

Montreal, Quebec

St. Lambert, Quebec

Regina, Sask.

COLORADO

Colorado Springs

Denver

CONNECTICUT

New Haven

West Haven

DELAWARE

Wilmington

DISTRICT OF COLUMBIA

Washington, D. C.

FLORIDA

Jacksonville

Miami

St. Augustine

BAHÁ'Í DIRECTORY, 1943 - 1944

GEORGIA

Atlanta

HAWAII

Honolulu

Maui

IDAHO

Boise

ILLINOIS

Chicago

Danville

Evanston

Maywood

Peoria

Springfield

Urbana

Waukegan

Wilmette

Winnetka

INDIANA

Indianapolis

South Bend

IOWA

Cedar Rapids

KANSAS

Topeka

KENTUCKY

Louisville

LOUISIANA

New Orleans

MAINE

Eliot

MARYLAND

Baltimore

Cabin John

Chevy Chase—Bethesda

MASSACHUSETTS

Beverly

Brookline

Boston

Springfield

Worcester

MICHIGAN

Ann Arbor

Detroit

Flint

Grand Rapids

Lansing

Muskegon

MINNESOTA

Minneapolis

St. Paul

MISSISSIPPI

Jackson

MISSOURI

Kansas City

MONTANA

Helena

NEBRASKA

Omaha

NEVADA

Reno

NEW HAMPSHIRE

Portsmouth

NEW JERSEY

East Orange

Montclair

Newark

Teaneck

NEW MEXICO

Albuquerque

NEW YORK

Binghamton

Buffalo

Geneva

Jamestown

New York

Rochester

Syracuse

Yonkers

NORTH CAROLINA

Greensboro

THE BAHÁ'Í WORLD

<p>NORTH DAKOTA Fargo</p> <p>OHIO Cincinnati Cleveland Columbus Dayton East Cleveland Lima Toledo</p> <p>OKLAHOMA Oklahoma City</p> <p>OREGON Portland</p> <p>PENNSYLVANIA Philadelphia Pittsburgh Scranton West Chester</p> <p>PUERTO RICO San Juan</p> <p>RHODE ISLAND Providence</p> <p>SOUTH CAROLINA Greenville</p> <p>SOUTH DAKOTA Sioux Falls</p> <p>TENNESSEE Memphis</p> <p>TEXAS Houston</p> <p>UTAH Salt Lake City</p> <p>VERMONT Brattleboro</p> <p>VIRGINIA Alexandria Arlington</p>	<p>WASHINGTON Richmond Highlands Seattle Spokane Tacoma</p> <p>WEST VIRGINIA Charleston</p> <p>WISCONSIN Kenosha Madison Milwaukee Racine Shorewood Wauwatosa</p> <p>WYOMING Laramie</p> <p>2. Cities having Groups</p> <p>ALABAMA Tuskegee</p> <p>ARIZONA Glendale Rural Phoenix Rural (West) Poston Tucson</p> <p>ARKANSAS Hot Springs</p> <p>CALIFORNIA Atascadero Bakersfield Big Bear Lake Compton Elsinore Fresno Huntington Pk. Inglewood Township Inglewood Knightsen Long Beach Lynwood Monrovia Monrovia Twp. Napa Pacific Palisades Pasadena Twp.</p>
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BAHÁ'Í DIRECTORY, 1943-1944

Piedmont
 Riverside
 San Bernardino
 San Marino
 San Mateo
 Santa Barbara
 Santa Rosa (Analy Twp.)
 Santa Rosa
 South Gate

CANADA

Calgary, Alberta
 Armstrong, British Columbia
 Vernon, British Columbia
 West Vancouver, British Columbia
 Hamilton, Ont.
 Ottawa, Ontario
 Westmount, Quebec

CANAL ZONE

Balboa

CONNECTICUT

Hamden
 Hartford
 Norwich
 Orange
 Washington

FLORIDA

Florida City
 Pine Castle

GEORGIA

Augusta

ILLINOIS

Cicero
 Glenview
 Hollywood
 Melrose Park
 Melrose Township
 Moline
 Northbrook
 Oak Park
 Park Ridge
 Pekin
 Limestone Township
 Rockford
 Villa Park
 Western Springs

INDIANA

Fort Wayne

IOWA

Independence
 Waterloo

KANSAS

Burlingame
 Elwood
 Topeka (Mission Township)
 Wichita

LOUISIANA

Covington

MAINE

Canaan
 Portland
 South Windham
 Stoneham

MASSACHUSETTS

Arlington
 Auburn
 Belchertown
 East Hampton
 East Longmeadow
 Fitchburg
 Ipswich
 Malden
 Natick
 Needham
 Newton
 No. Scituate
 Norton
 Palmer
 Plainville
 Princeton
 Salem
 Sharon
 Upton
 Wenham
 West Brookfield
 Woburn

MICHIGAN

Davison
 Dearborn
 Flint (Burton Twp.)
 Fruitport



Attendants at the Baha'i Summer School held in the British Isles, Session of 1943.

Grand Haven
 Grosse Ile
 Grosse Pointe
 Highland Park
 Kalamazoo
 Lake Harbor
 Lansing
 Lincoln Park
 Marysville
 Muskegon Heights
 Nirvana
 Pentwater
 Plymouth
 Roseville
 St. Clair Shores
 Smith's Creek
 Van Dyke
 Wyoming Park

MINNESOTA

Duluth

MISSOURI

Independence
 St. Louis
 St. Louis County

MONTANA

Butte

NEW HAMPSHIRE

Ashuelot
 Dover
 Hinsdale
 New Market

NEW JERSEY

Atlantic City
 Bloomfield
 Dumont
 Englewood
 Hackensack
 Haworth
 Jersey City
 Marlton
 Maywood
 Neptune
 Red Bank
 Riverton
 Tenafly
 Weehawken

NEW YORK

Albany

BAHÁ'Í DIRECTORY, 1943-1944

- Ballston Spa
 Little Falls
 Mamaroneck
 Ransomville
 Roscoe
 Geneva (Seneca Township)
 Victor
 Waterloo
- OHIO
 Akron
 Bucyrus
 Circleville
 Cleveland Heights
 Columbus Grove
 Cuyahoga Falls
 Dayton (Harrison Twp.)
 Findlay
 Lakewood
 Mansfield
 Medina (Granger Township)
 Mechanicsburg (Union Township)
 Hinckley Twp. (Medina County)
 Waynesville
- PENNSYLVANIA
 Ingomar
 New Castle
 Wilkensburg
- RHODE ISLAND
 Pawtucket
 Warren
- SOUTH CAROLINA
 Charleston
 Columbia
 North Augusta
- SOUTH DAKOTA
 Lead
- TENNESSEE
 Knoxville
 Nashville
- TEXAS
 Carrizo Springs
 Winter Haven (Dimmit County)
 San Antonio
- VIRGINIA
 Loudoun County (Waterford)
 Franklin
 Newport News
- WASHINGTON
 Brooklyn
 Halford
 Kirkland
 Monroe
 Sultan
- WISCONSIN
 Bristol
 Chenequa
 Eagle River (Lincoln Twp.)
 Green Bay
 Lake Geneva
 Manitowoc
 Oconomowoc
 Somers Twp. (Kenosha)
 Whitefish Bay
 Wisconsin Rapids
3. Cities and Postal Zones having Isolated Believers
- ALABAMA
 Birmingham (Homewood)
 Birmingham (Jefferson County)
 Fairhope
 Huntsville
 Mobile
 Springhill
 Tuskegee
- ARIZONA
 Buckeye
 Coolidge
 Douglas
 Glendale
 Kingman
 Payson
 Phoenix
 Prescott
 Sonita
 Tucson
- ARKANSAS
 Camp Robinson
 Eldorado
 Harrison
 Malvern

- No. Little Rock
Ola
- CALIFORNIA
- Alma
Arcadia
Arroyo Grande
Beaumont
Bell
Beverly Hills Twp. (Los Angeles)
Chula Vista
Claremont
Corte Madera
Culver City
Downey
El Monte
Escondido
Exeter
Fresno
Gardena
LaCanada (Glendale Twp.)
Verdugo City (Glendale Twp.)
Montrose (Glendale Twp.)
Glen Ellen
Gridley
Hayward
Healdsburg
Hondo
Kenwood
Lakeport
La Mesa
Livermore
Long Beach
Los Angeles (outside city limits)
Los Gatos
Millbrae
Modesto
Oakland
Palo Alto
Palmdale
Paso Robles
Pueente
Reedley
Richmond
Sacramento
St. Helena
Salinas
San Bruno
San Diego
San Francisco
San Gabriel
San José
San Pablo
- Santa Barbara
Santa Clara
Santa Cruz
Santa Maria
Santa Paula
Santa Rosa
Sausalito
South Laguna
South Pasadena
Templeton
Turlock
Valley Center
Walnut Park
West Los Angeles
Whittier
Wilmar
Woodlake
- CANADA
- Ardmore, Alberta
Calahad, Alberta
Taber, Alberta
Cultus Lake, British Columbia
Kamloops, British Columbia
Penticton, British Columbia
Victoria, British Columbia
Elgin, New Brunswick
Lewisville, New Brunswick
Debert, Nova Scotia
Halifax, Nova Scotia
Bartonville, Ontario
Bluevale, Ontario
Farran Point, Ontario
Rice Lake, Ontario
London, Ontario
Toronto, Ontario (York County)
Summerside, Prince Edward Island
Arvida, P. Q.
Huntingdon, P. Q.
Longueuil, P. Q.
Montreal West, P. Q.
Mount Royal, P. Q.
Outremont, P. Q.
Riv. Beaudette, P. Q.
Verdun, P. Q.
Carmichael, Sask.
- CANAL ZONE
- Corundo, C. Z.
- COLORADO
- Arvada
Boulder

BAHÁ'Í DIRECTORY, 1943-1944

Climax	ILLINOIS
Denver	Alton
Pine Valley, Colorado Springs	Antioch
Fountain	Batavia
Loveland	Champaign
Wheat Ridge	Charleston
CONNECTICUT	Chillicothe
Bridgeport	DeKalb
North Stonington	Dixon
Meriden	Downers Grove
Norwalk	Elmhurst
Yalesville	Glen Ellyn
DELAWARE	Glenview
Arden	Greenup
FLORIDA	Harvey
Boynton	Henry
Coral Gables	Highwood
Daytona Beach	Hinsdale
Fernandina	Jacksonville
Gainesville	Joliet
Hollywood	LaGrange
Jacksonville Beach	LaGrange Park
Lakeland	Lake Forest
Miami	Lincolnwood
Miami Shores	McHenry
Okechobee	Marengo
Orlando	Markham
Palm Beach	Melrose Park
Ruskin	Morrison
St. Petersburg	Morton
West Palm Beach	Oak Lawn
Winter Haven	Peoria
GEORGIA	Peoria Heights
Atlanta	Phoenix
Augusta	Quincy
Daniel Field	River Forest
Decatur	Riverside
Griffin	St. Charles
Keesville	Serena
Midville	Tower Hill
Savannah	Watseka
Wrens	Waukegan
HAWAII, T. H.	West Peoria
Naalehu	Wheaton
IDAHO	INDIANA
Boise	Anderson
Coeur d'Alene	Bloomington
	Fort Wayne
	Gary
	Mishawaka
	Monroeville

- | | |
|-----------------------|----------------------------|
| Monticello | Buzzards Bay |
| Muncie | Cambridge |
| New Haven | Everett |
| South Bend | Fitchburg |
| Winamac | Marblehead |
| | Marlboro |
| IOWA | Medford |
| Belknap | Norfolk |
| Correctionville | Petersham |
| Davenport | Sherborn |
| Des Moines | South Dartmouth |
| Dubuque | South Hamilton |
| Independence | Springfield |
| Walker | Wellesley Hills |
| Waterloo | West Somerville |
| | Whitman |
| KANSAS | |
| Kansas City | MICHIGAN |
| | Ann Arbor |
| KENTUCKY | Battle Creek |
| Cave City | Berkley |
| Elizabethtown | Birmingham |
| Franklin | Brighton |
| Louisville | Cassopolis |
| | Clio |
| LOUISIANA | Coloma |
| Baton Rouge | Dearborn |
| | E. Fruitport |
| MAINE | Ferrysburg |
| Bangor | Flint |
| Cortland | Goodrich |
| Gardiner | Grand Rapids |
| Lovell | Grosse Pointe |
| South Berwick | Hazel Park |
| South Portland | Inkster |
| Springvale | Lansing (Grand River Twp.) |
| Wells | Lawrence |
| | Lawton |
| MARYLAND | Ludington |
| Chestertonn | Mears |
| Cheverly, Hyattsville | Mt. Clemens |
| Dundalk | Mt. Morris |
| Essex | Muskegon |
| Halethorpe | Niles |
| Hyattsville | Olivet |
| Laurel | Port Huron |
| Silver Spring | Selfridge Field |
| Taneytown | Ypsilanti |
| | |
| MASSACHUSETTS | MINNESOTA |
| Belmont | Detroit Lakes |
| Bernardston | Halsted |
| | Hopkins |

BAHÁ'Í DIRECTORY, 1943-1944

- Mankato
 Moorehead
 Northfield
 Preston
 Red Wing
 Sabin
- MISSISSIPPI
 Columbus
 Greenwood
 Money
 Vicksburg
- MISSOURI
 Carthage
 Independence
 Jefferson
 Kansas City
 Poplar Bluff
 St. Joseph
 St. Louis
- MONTANA
 Fairview
 Winifred
- NEBRASKA
 Brock
 Waterbury
- NEVADA
 Boulder City
 Hawthorne
 Las Vegas
 Reno
- NEW HAMPSHIRE
 Fitzwilliam
- NEW JERSEY
 Basking Ridge
 Bayonne
 Bergenfield
 Bogota
 Bordentown
 Bradley Beach
 Cranford
 Grenloch
 Hamburg
 Harrington Park
 Irvington
 Little Falls
- Maywood
 Millburn
 Morristown
 Ocean Grove
 Palisades Park
 Passaic
 Paterson
 Point Pleasant
 Princeton
 Ridgefield Park
 Ridgewood
 Rochelle Park
 Short Hills
 South Orange
 Spring Lake
 Tenafly
 Westfield
 Wyckoff
- NEW MEXICO
 Alamogordo
 Las Vegas
 Albuquerque
- NEW YORK
 Babylon
 Bayshore
 Bellmore
 Farmingdale
 Floral Park
 Glenwood Landing
 Hempstead Gardens
 Locust Manor
 Lynbrook
 Mineola
 Auburn
 Binghamton
 Cortland
 Dunkirk
 Eden
 Elmira
 Freehold
 Geneva
 Hamburg
 Jamestown
 Jamesville
 Johnstown
 Kenmore
 Lima
 Linwood
 Little Falls
 Lockport
 Massena

- Mayville
 Norwich
 Penn Yan
 Pike
 Port Chester
 Port Dickinson
 Port Washington
 Potsdam
 Rochester
 Rye
 Saratoga Springs
 Schenectady
 Snyder
 Trumansburg
 Unadilla
 Union
 Utica
 Wolcott
 Woodbourne
 Youngstown
 Briarcliffe Manor
 Mt. Vernon
 Port Jervis
 Mt. Kisco
- NORTH CAROLINA
- Asheville
 Durham
 Hendersonville
 Kannapolis
 Lenoir
 New River
 Raleigh
 Rich Square
 Winston-Salein
- NORTH DAKOTA
- Glenfield
 Sutton
- OHIO
- Bethesda
 Brady Lake
 Bryan
 Celina
 Chagrin Falls
 Cleveland
 Dayton
 Doylestown
 Eaton
 Fremont
 Geneva
- Jerry City
 Kent
 Lima
 Loudonville
 Loveland
 Marietta
 Milford
 Montezuma
 North Bloomfield
 North Olmsted
 Norwood
 Rocky River
 Salem
 Springfield
 Upper Arlington
 Urbana
 Worthington
 Xenia
- OKLAHOMA
- Carmen
- OREGON
- Corbett
 Corvallis
 Merrill
 Newport
 Seaside
 Taft
 Talent
 The Dalles
 Timber
- PENNSYLVANIA
- Allentown
 Bellevue
 Breinigsville
 Broomall
 Cheney
 Clifton Heights
 Dunmore
 Elkii Park
 Fallsington
 Glenolden
 North Hills
 Oxford
 Upper Darby
 West Chester Outside city limits
 Cambridge Springs
 Eau Claire
 Gettysburg
 Needmore

BAHÁ'Í DIRECTORY, 1943-1944

Saltsburg	VERMONT
Union City	Burlington
Warfordsburg	Rutland
Wesleyville	
PUERTO RICO	VIRGINIA
Arecibo	Cartersville
Juncos	Farmville
Rio Grande	Fredericksburg
	Grottoer
	McLean
RHODE ISLAND	Millers Tavern
Ashton	Petersburg
Cranston	Richmond
Newport	Staunton
SOUTH CAROLINA	WASHINGTON
Aiken	Almira
Belvedere	Bothell
North Augusta	Bremerton
	Chelan
SOUTH DAKOTA	Ferndale
Wall	Monroe
Watertown	Moran Prairie
	Olympia
TENNESSEE	Omak
Knoxville	Seattle
McMinnville	Snohomish
Manchester	Vancouver
Nashville	
Oliver Springs	WEST VIRGINIA
	Huntington
TEXAS	
Austin	WISCONSIN
Big Springs	Eagle River
Conroe	Madison
Corpus Christi	Manitowoc
Dallas	Mauston
Flatonia	Milwaukee--Fox Point
Greenville	Oshkosh
Houston	Racine
Lubbock	Ripon
Port Arthur	Schofield
South Houston	Stoughton
	Waukesha
UTAH	Wauwatosa
Murray	West Allis
Salt Lake City	
Tooele	WYOMING
Topaz	Cheyenne

5.

BAHÁ'Í ADMINISTRATIVE DIVISIONS IN PERSIA

"Denotes Local Spiritual Assembly

I. DISTRICT: TĪHRÁN

1. *TĪHRÁN, 2. *Hasan-Ábád, 3. Misgar-Ábád, 4. *Ja'far-Ábád, 5. 'Áli-Ábád, 6. Ismá'il-Ábád, 7. Sharíf-Ábád, 8. *Abdu'lláh-Ábád, 9. Maqsd-Ábád, 10. Jal-áliyiyih, 11. Kamálíyyih, 12. Qal'ih-Naw, 13. *Hadrat-i-'Abdu'l-'Azím, 14. *Khá-ní-Ábád, 15. Kabír-Ábád, 16. *Díyá-Ábád, 17. 'Adl-Ábád, 18. Muzaffariyyiyih, 19. Sálur, 20. Chihár-Ṭáqí, 21. Varámín, 22. Dilíjln, 23. Ádirán, 24. *Qulhak, 25. *Tajrísh, 26. Kalák, 27. Garm-Darrih, 28. Qáhán-i-Qum, 29. Qal'ih-Hasan-Khán, 30. Jbqin, 31. *Fishandak, 32. Píshvá (Imám-Zádih-Ja'far), 33. Arádán, 34. Sifij Khání, 35. Justin, 36. Karkabbd, 37. *Gatíh-Dih, 38. *Shahr-i-Qum, 39. *Damávand, 40. *Chálús, 41. "Karaj, 42. *Khádim-Ábád-i-Bába-Salmán, 43. *Ismar-Ábád-i-Bába-Salmán, 44. *Zarnán, 41. Mishkín-Ábád, 46. "Hadiqih, 47. *Míyán-Ábád, 48. *Sávih, 49. *Mahallát, 50. *Isiandíyári, 51. Báqir-Ábád, 52. Mihdí-Ábád, 53. Sálih-Ábád, 54. Mihr-Abhd, 55. Du-Tú'y-i-Suflá, 56. Kahrizak, 57. Dawlat-Ábád, 58. Fath-Ábád, 59. Qal'iy-i-Sulaymán Khání, 60. Kuhak, 61. Dawudíyyih, 62. Qal'iy-i-Sálár, 63. Rbmjin, 64. Vasmih-Nár, 65. Muḥammad-Ábád, 66. Kalár-Dasht, 67. Hisirak, 68. Hamidinak, 69. Qal'ih-Murghí, 70. Jahán-Ábád, 71. Aḥmad-Ábád, 72. Bálabin, 73. RubS-Karim, 74. Haft-Jliy, 75. 'Azím-Ábád, 76. Úrín, 77. Kílán-i-Damávand, 78. Shimshak, 79. Maygún, 80. Kan, 81. Tanbákú'í, 82. Kalígún, 83. Husayn-Ábád-i-Afshár, 84. Garmárs, 85. Uqlán-Tappih, 86. Rúd-Hin, 87. Gíliyárd, 88. Ab-Sard, 89. Hájí-Ábád, 90. Amín-Ábád.

II. DISTRICT: ÁBÁDIH

1. *ÁBÁDIH, 2. Isfand-Ábád, 3. *Iqlíd, 4. *Idris-Ábád, 5. Bahman, 6. *Qishlák-i-Qunqurí, 7. Chinár, 8. *Khurramiy-i-

- Qunqurí, 9. *Dih-Bíd, 10. *Dirghúk, 11. Şughád, 12. 'Alí-Ábád-i-Suflá, 13. Firághíh, 14. *Kúshkik, 1f. *Najaf-Ábád-i-Suflá, 16. *Himmat-Ábád, 17. *Vazír-Ábád, 18. 'Abbás-Ábád-i-Bahman, 19. 'Abbás-Ábád-i-Hájí-'Alí-Khan, 20. Saydin, 21. Munj-i-Bavnhit, 22. *Suryán-i-Bavánát, 23. Sbrmaq, 24. Chír-i-Bavánát, 25. *Sarvistán-i-Bavánát.

III. DISTRICT: KÁSHÁN

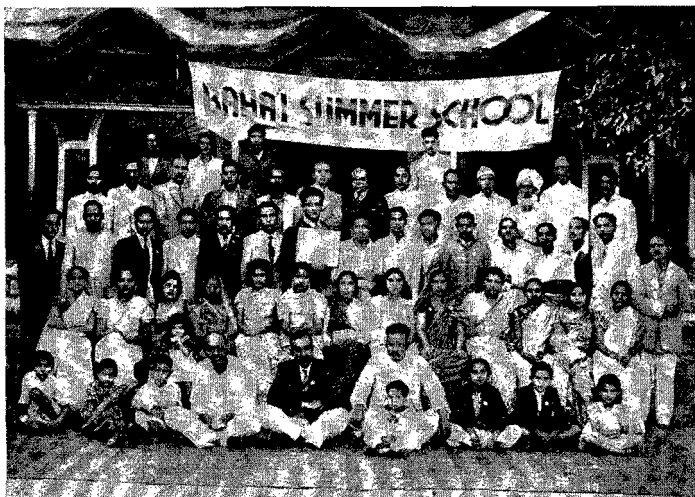
1. *KÁSHÁN, 2. *Naṭanz, 3. *Nush-Ábád, 4. *Yazdil, 5. *Mashgán, 6. *Vádiqin, 7. *Naráq, 8. Visqúnagán-i-Jásb, 9. *Jawshiqán, 10. *Qamsar, 11. *Mázgán, 12. Barzuk, 13. Ábányih, 14. Kajjin, 15. *Fath-Ábád, 16. *Árán, 17. Girugán-i-Jásb, 18. Tarq, 19. Hanjan, 20. Bídhind, 21. Várán-i-Jásb.

V. DISTRICT: KÍRMÁN

1. *KÍRMÁN, 2. *Rafsanján, 3. *Bandar-'Abbis, 4. *Sírján, 1. *Bam, 6. *Anár, 7. *Rávar, 8. *Hasan-Ábád, 9. Zarand, 10. Chatrud, 11. Baghayn, 12. Rábur, 13. Hútk, 14. Bunistán-i-Jibál-i-Báriz, 15. Jíruf, 16. *Núq, 17. Páriz, 18. Dávarán, 19. Qanát-i-Ghassán, 20. Qaryatu'l-'Arab, 21. *Khbraqtá, 22. *Bandar-i-Langih, 23. Kuhbanh, 24. Langar, 25. Bahrimjird, 26. Hurmuzd-Ábád, 27. Júpár, 28. Bbf, 29. Bastak-i-Bandar-Ábbás, 30. Míná, 31. Rahmat-Ábád-i-Rafsanjin, 32. Jannat-Ábád-i-Rafsanján, 33. 'Alí-Ábád-i-Rafsanján, 34. Rustam-Ábád-i-Rafsanján, 35. Kúh-Panj, 36. Garmustij, 37. Aḥmadí, 38. Sarbunán-i-Rhvar, 39. Byhd, 40. Máhán, 41. Qavám-Ábád-i-Kavúr, 42. Şahhdád.

V. DISTRICT: QAZVÍN AND ZANJÁN

1. *QAZVÍN, 2. *Qadím-Ábád, 3. Amín-Abhd, 4. Ya'qúb-Ábád, 5. *Muḥammad-Ábád, 6. Şahrístán, 7. *Kakín, 8. 'Alí-Ridá-Ábád, 9. *Kulsh-Darrih, 10. *Ish-



Believers Attending Sessions of the Summer School in India

tihárd, 11. Avaj, 12. *Abhar, 13. *Taki-stán (Siyáduhun), 14. *Zanján, 15. Shinát, 16. Khurram-Darrih, 17. Búyín, 18. Khurram-Ábád-i-Dashtábi, 19. Dast-girdak, 20. Murád-Nappih, 21. Shutur-khán-i-Alamut, 22. Tawdih, 23. Báyh.

VI. DISTRICT: ÁDHIRBÁYJÁN

1. *TABRÍZ, 2. *Mílán, 3. *Uskú, 4. *Bávil-i-'Ulyá, 5. *Bávil-i-Suflá, 6. *Il-khichí, 7. *Mamaqán, 8. Gávqán, 9. *Dih-kháraqán, (Ádhar-Shahr), 10. *Shishaván, 11. *'Ajab-Shír, 12. *Míhr-Ábád, 13. *Hiraw-Ábád, 14. *Ruvish't, 15. *Bunáb, 16. *Marághih, 17. 'Alaviyin, 18. Chupuqli, 19. *'Aqjih-Dizaj, 20. Malik-Kandí, 21. *Qijilú, 22. *Miyán-Du'áb, 23. Mishgín-Shahr, 24. *Nawrúzlú, 21. *Sávujbulágh (Mah-Ábád) 26. *Rída'-iyyih (Urúmiyyih), 27. Qahramánlú, 28. *Sháhpúr (Salmás), 29. *Khuy, 30. *Vishlaq, 31. *Pirkandí, 32. *Ívughlí, 33. Qubaydii, 34. *Marand, 35. *Zunúz, 36. Kundulaj, 37. Astamál, 38. Khámmih, 39. Shabastar, 40. *Saysán, 41. *Ma'anaq, 42. *Diznáb, 43. *Bábákandí, 44. *Mí-yánaj (Miyinih), 45. *Saráb, 46. Kur-

dasht, 47. *Ardibíl, 48. Sárán, 49. Gílih-Khánih, 50. *Ál-i-Háshim, 51. *Ahar, 52. Haddádán, 53. Girdilqán, 14. Khán-bághí, 55. Qávshúq, 56. Qarah-Shírán, 17. Khátún-Ábád, 58. Sharafkhánih, 59. Arin-Jilik, 60. Sataskand, 61. Ástárá, 62. Bustán-Ábád, 63. *Qubád, 64. Hiraván-i-Khalkhál.

VII. DISTRICT: YAZD

1. *YAZD, 2. *Ardakán, 3. *Amír-Ábád, 4. *Husayn-Ábád, 5. *Ízz-Ábád, 6. *'Alí-Ábád, 7. *Sharaf-Ábád, 8. *Mihdí-Ábád-i-Rustáq, 9. *'Asr-Ábád, 10. *Maryam-Ábád, 11. *Kúchih-Biyúk, 12. *Khurramsháh, 13. *Mihdí-Ábád-i-Hirmih, 14. *Taft, 15. *Narsi-Ábád, 16. *Nasr-Ábád-i-Pishkúh, 17. *Khudábád-i-Pishkúh, 18. *Manshád, 19. *Hurmuzak, 20. *Marvast, 21. *Dahaj, 22. *Qásim-Ábád, 23. Ashguzar, 24. *Hasan-Ábád-i-Qutb-Ábád, 25. Fírúz-Ábád, 26. Sadr-Ábád, 27. *Iláh-Ábád, 28. Nuşrat-Ábád, 29. Mahmúd-Ábád, 30. Hujjat-Ábád, 31. *Na'im-Ábád, 32. *Rahmat-Ábád, 33. Muḥammad-Ábád-i-Cháhak, 34. Ḥaşan-Ábád-i-Ífúmih, 35. Khávidak, 36. Mih-

ríz, 37. Gávshád, 38. Hidish, 39. Bunáft-i-Sádát, 40. Mazra'iy-i-Hiyid-Mírzá, 41. "Anirak, 42. Shahr-i-Bábak, 43. Hirit, 44. Harábarján, 45. Ahristán, 46. Kharáshih, 47. Shamsí, 48. Sakhud.

VIII. DISTRICT: ISFÁHÁN

1. *ISFÁHÁN, 2. *Najaf-Ábád, 3. Ardístán, 4. *Zavárah, 1. *Burújín, 6. *Qahfirukh, 7. *Dastjird-i-Imám-Zádih, 8. *Sámán, 9. *Diháqán, 10. *Jaz, 11. Dizaj, 12. *Khúlínján, 13. "Iskandari, 14. *Afús, 15. *Tírán, 16. *Muhammadíyyih, 17. *Kishih, 18. Rustam-Ábád, 19. *Músi-Ábád, 20. Mihdí-Ábád, 21. *Kaṭá, 22. Dihag, 23. *Kurd-i-Suflá, 24. *Murgh-Chinár, 25. Khurzúq, 26. Laftuván, 27. Shaydán, 28. Qal'ih-Sháh, 29. *Shahrak, 30. *Talkháb, 31. Dumnih, 32. Varnákhás, 33. Sidih-Linján, 34. Bágh-Bahádurán, 35. *Chádígán, 36. Ádigán, 37. Qúchának-Farídán, 38. *Chaygán, 39. Shah-Ridá (Qumshih), 40. *Ná'in, 41. *Chamgurdán, 42. Ríz, 43. *Isfarján, 44. *Shahr-i-Kurd, 45. Qahnavíyyih, 46. Darrih-Shúr, 47. Kutuk, 48. Tár, 49. Chulchih, 50. Murchih-Khurt, 51. Muḥammad-Ábád, 52. Jarquvíyyih, 53. Nanádgán, 54. Khúzán, 55. Ádirján, 56. Míyándaht, 57. Hasan-Ábád, 58. Katih-Shúr, 59. Iláh-Ábád, 60. Piykán-i-Ástánih, 61. *Julfá, 62. Namíngird, 63. Nisir, 64. Akhurih, 65. Mubirakih, 66. Dihnaw-Mubirakih, 67. Qand-Ab, 68. Shish-Jayán, 69. Mihdí-Abld-i-Karvan, 70. Girdib, 71. Barjú'i, 72. Álúni.

IX. DISTRICT: FÁRS

1. *SHÍRÁZ, 2. *Burázzján, 3. *Sarvistán, 4. *Dáriyán, 1. *Sa'dí, 6. *Qalát, 7. *Zákhírz, 8. *Zarqán, 9. Kinárih-Marvdasht, 10. Imád-Ábád-i-Marvdasht, 11. Kúshk-i-Marvdasht, 12. Fárúq, 13. *Shams-Ábád-i-Burzú, 14. *Fath-Ábád-i-Marvdasht, 15. *Shams-Ábád-i-Takht, 16. *Jahrum, 17. Búshih, 18. *Fíruzí-Marvdasht, 19. *Kázírún, 20. *Láristán, 21. *Baydá', 22. Qasru'd-Dasht, 23. *Qaryiy-i-Dih-Piyilih, 24. Khánih-Kahdán, 25. Khur-i-Láristán, 26. Karásh-i-Láristán, 27. *Ahrum, 28. *Faṭih-Masnán, 29. Ábád-Shápúr, 30. *Khurmúj, 31. Fíruz-Ábád.

X. DISTRICT: HAMADÁN

1. *HAMADÁN, 2. *Maláyer, 3. Júráb, 4. Ávarzmán, 5. *Túysargán, 6. *Nahávand, 7. *Amzájird, 8. *Bahár, 9. *Lálíjín, 10. *Husayn-Ábád, 11. *Uqchulú. 12. *Chupuqlú, 13. *Qurviy-i-Kurdistán, 14. *Sári-Qamish, 15. *Khúsháb-i-Ulyá-vasuflá, 16. *Uchtappih, 17. *Jamshid-Ábád, 18. Áqbuláq, 19. Lavgá, 20. *Qiziljakhkand, 21. Qarahbuláq, 22. Khánbághi, 23. Šálih-Ábád, 24. Kushg, 32. Mánízán, 33. Túsik, 34. Asad-Ábád, 27. Ukinlú, 28. Qádir-Khalaj, 29. Qábáq-Tappih, 30. Shaykh-Ján, 31. Gumbadán, 32. Mánízán, 33. Túsik, 34. Asad-Ábád, 35. Hamih-Kisi, 36. Dizaj, 37. *Mírzá-Hišári, 38. Dihdavhn, 39. Amír-Ábád.

XI. DISTRICT: QÁ'INÁT

1. *BÍRJAND, 2. Kunder, 3. Míriz, 4. Bidisk, 5. Nawfiris, 6. *Sarcháh, 7. *Ásíyábán, 8. Durukhsh, 9. *Dastjird, 10. Ridván, 11. Mud, 12. Gaz, 13. Khúsf, 14. Tuqáb, 15. *Khúník, 16. Siskán, 17. Qal'ih-Kúh (Chishmih), 18. *Zirk, 19. Núk, 20. Nawzid, 21. Khán, 22. Sarkhung, 23. Takhtih-Bán.

XII. DISTRICT: 'IRÁQ

1. *IRÁQ (Arák) (Sultán-Ábád), 2. *Sházand, 3. *Khalaj-Ábád, 4. *Gulpáyán, 5. *Sháh-Ábád, 6. *Mashhad-i-Zulf-Ábád, 7. Husayn-Ábád-i-Farahán, 8. *Varqá, 9. Ámirih, 10. Isfín, 11. Akbar-Ábád, 12. Ashtiyán, 13. Tafrish, 14. Ástánih, 15. Hak, 16. Nízám-Ábád, 17. Majd-Ábád, 18. *Khumayn, 19. Khunsár, 20. Galgún.

XIII. DISTRICT: GILÁN

1. *RASHT, 2. *Bandar-i-Pahlaví, 3. Gháziyán, 4. *Láhiján, 5. Langarúd, 6. *Rúdsar, 7. *Shahsavár, 8. Díyá'bar, 9. *Siyáhkál, 10. *Sangar, 11. Rúdbár, 12. Manjíl, 13. Khurram-Ábád, 14. Shahristán-i-Shahsavár, 15. "Biz-Qal'ih, 16. *Ásíyábar, 17. Míyán-Kú-Maḥallih, 18. Míyán-Kúh, 19. Taliḥ-Sad, 20. Marz-Lát, 21. Darján, 22. Sawma'ih-Sari, 23. Hasan-Kiyldih, 24. Líyák, 25. Birisih-Búr, 26. Qádí-Maḥallih, 27. Bálán, 28. Khalkháli-Maḥallih, 29. Kapúrchál.

XIV. DISTRICT: KHÚZISTÁN

1. *AHVÁZ (Násirí), 2. Shúshtar, 3. Dizfúl, 4. *Ábádán, 1. *Khurram-Shahr (Muhammarih), 6. Qus̄bih, 7. *Manyúhá, 8. *Sálih-Ábád (Andímishg), 9. Masjid-i-Sulaymán, 10. Nahr-Kut, 11. Tungih, 12. Bihbahin, 13. Rámhurmuz, 14. *Safá'íyyih, 15. Fayliyyih, 16. Chamtang, 17. Hindijin, 18. Chamtangú.

XV. DISTRICT: KIRMÁNŠHÁH

1. *KIRMÁNŠHÁH, 2. *Khurram-Ábád, 3. *Burújird, 4. "Sanandaj, 5. Sunqur, 6. Rirind, 7. Sháh-Ábád, 8. *Qasr-i-Shírín, 9. Dinavar, 10. *Kangávar, 11. Flám-i-Pusht-i-Kúh, 12. Sahnih, 13. Harsín, 14. Khusrúví, 15. Gilán-i-Gharb, 16. 'Aligú-dar, 17. Durúd, 18. Qal'iy-i-Muzaffarí.

XVI. DISTRICT: KHURÁSÁN

1. *MASHHAD, 2. Sharif-Abid, 3. Sara-khs, 4. Kalit, 5. Bulán, 6. Nasr-Ábád-i-Jám, 7. *Turbat-i-Jám, 8. Tayyibát, 9. Bákharz, 10. *Qúchán, 11. Bájgírán, 12. *Shiraván, 13. *Muhammad-Ábád-i-Darigaz, 14. Lutf-Ábád, 15. *Bujnúrd, 16. Jájaem, 17. Isfará'ín, 18. *Nayshábúr (Riđván), 19. Ma'múrí, 20. Dastgird, 21. Rúh-Ábád, 22. Sarvaláyat, 23. Ma'dan, 24. *Sabzivár (Khadrá), 25. Sudkharv, 26. Kushk-Bágh, 27. Rubat-i-Gaz, 28. Safí-Ábád, 29. Ja'far-Ábád, 30. Juvayn, 31. Dávarzan, 32. *Turbat-i-Haydaríyyih, 33. *Pitraw, 34. Závih, 35. Marghzár, 36. *Dúgh-Ábád (Furúgh), 37. Hasan-Ábád, 38. Mihnih, 39. Khayr-Ábád, 40. Míyándihí, 41. Ált, 42. Furshih, 43. *Híshár, 44. *Námiq, 45. *Kashmar, 46. Maghán, 47. *Júymind-i-Gunábid, 48. Kákhk, 49. Rawshanávand, 50. *Firdaws (Fáran), 51. *Bághistán, 52. Sih-Qal'ih, 53. Gazin, 14. Suráyán, 55. Surund, 56. Bijistán, 17. *Bushrúyyih, 58. *Zirk (Khayru'l-Qurá), 59. Tabas, 60. Baghdihúk, 61. Barákúh, 62. Hasan-

Ábád-i-Mahvilát, 63. Fayd-Ábád-i-Mahvilát, 64. Farímán, 65. Káhu.

XVII. DISTRICT: SANGSAR

1. *SANGSAR, 2. *Shahmirzad, 3. *Sháhrúd, 4. Aftar, 5. *Simnán, 6. *Dámghán, 7. *Fírúz-Kúh, 8. Cháshm, 9. Abr, 10. Píndar-i-Dudangih.

XVIII. DISTRICT: SÁRÍ

1. *SÁRÍ, 2. *Mahfurúzak, 3. *Arañih, 4. *Chálih-Zamín, 5. *Sháhi ('Ali-Abid), 6. *Kafshgar-Kuláh, 7. Amrih, 8. *Rawshan-Kúh, 9. *Íval, 10. *Bihsahr, 11. *Pul-i-Sifíd, 12. *Darzi-Kuláh, 13. *Sáru-Kuláh, 14. Ázád-Gulih, 15. Birinjistinak, 16. Shirgáh, 17. Adhandih, 18. Kúhán, 19. Zíráb, 20. Tírtásh, 21. Valújá, 22. Amír-Ábád, 23. Isí-Sandúq, 24. Abik-Sar, 25. Júybar-i-Sárí.

XIX. DISTRICT: BANDAR-I-GAZ

1. *BANDAR-I-GAZ, 2. *Bandar-i-Sháh, 3. *Gurgán (Istiribid), 4. *Gunbad-Qábús, 5. Gumishán, 6. Minú-Dasht (Dasht-i-Gurgán), 7. Pahlavi-Dizh, 8. Kurd-Kúy.

XX. DISTRICT: BÁBUL

1. *BÁBUL (Bárfurúsh), 2. *Arab-Khayl, 3. *Bahnamír, 4. Diyár-Kalá, 5. *Bábulsar (Bandar-i-Mashhadsar, 6. *Firaydún-Kinár, 7. Tákur-i-Núr, 8. *Mahmúd-Ábád, 9. *Ámúl, 10. Kapúrchál, 11. *Kiyá-Kalá, 12. Naw-Shahr, 13. Surkhíh-Rúd.

XXI. DISTRICT: ZÁHMÁN

1. *ZÁHMÁN, 2. *Zábul, 3. *Khásh, 4. Írán-Shahr, 5. Saráván (Shahistán), 6. Cháh-Bahár.

XXII. DISTRICT: NAYRÍZ

1. *NAYRÍZ, 2. *Fasá, 3. Dáráb, 4. Ístahbánát.

6.

DIRECTORY OF LEADING ASSEMBLIES
IN BAHÁ'Í ADMINISTRATIVE
DIVISIONS OF PERSIA: 1944

No.	Division	Central Assembly	Secretary, Central Assembly	Address of Secretary	Cable Address
1.	Ábádih	Ábádih	Ghulám-'Alí Dīhqin	Ghulám-'Alí Dīhqán	Ghulám-'Alí Dīhqán
2.	Işfáhán	Işfáhán	Mahmitd-i-Işhráqí	Saráy-i-Mukhlis Tijárat-Kháníy-i-Paymin, Rawhini	Paymán Rawhání
3.	Ádhirbáyján	Tabriz	'Alíyu'lláh Nakhjavání	Saráy-i-Fath-'Alí Big. Tiji-rat-Khiniy-i-Birádarán-i-Salímí	Birádarán-i-Salímí
4.	Bandar-i-Gaz	Bandar-i-Gaz	'Abbás-'Alíy-i-Ranjbar	Maqsúd-i-Nayrú, Rawhání	Maqsúd-i-Nayrú
5.	Bábul	Bábul	Dr. Furúgh-i-Başşári	Dr. Furúgh-i-Başşári	Dr. Furúgh-i-Başşári
6.	Khurásán	Máshhad	'Atá'u'lláh-i-Qadimi	Shirkat-i-Sihámí Ummid, Qadimi	Qadimi Ummid
7.	Khuzistán	Ahvaz	Husyan-i-'Atá'í	P. O. B. 26	Hotel Qaşr-i-Shirin, Akhtarí Rawhini
8.	Záhidán	Záhidán	Húshídari	Sháh-Bahrám-i-Húshídari	Sháh-Bahrám-i-Húshídari
9.	Sangsar	Sangsar	Muhammad-'Askari Tá'if	Tijárat-Kháníy-i-Bahvardi, fqini	Íqání
10.	Sári	Sári	Amánu'lláh-i-Bihrhzi	Dará'iy-i-Amánu'lláh-i-Bihrózí	Dará'iy-i-Amánu'lláh-i-Bihrózí
11.	Tihrin	Tihrin	'Ali-Akbar-i-Furútan	Shirkat-i-Pársiyán, Rawhání	Pársiyán, Rawhlni
12.	'Íraq	Sulţán-Ábád i-'Iriq	Murtađáy-i-Azhangí	Post & Telegraph Office 'Abdu'l-Husayn i-Mu'ávin-Zádih	Mu'ávin-Zádih
13.	Firs	Shíráz	Ardishír-Mastir	Shirkat-i-Paymán, Ardishír Mastir	Paymán Rawhání
14.	Qá'inát	Birjand	Ghulám-Husayn-i-Thábití	Bázár-i-Ghulám-Husayn-i-Thábití	Bázár-i-Ghulám-Husayn-i-Thábití
15.	Qazvin & Zanján	Qazvin	'Abbás-i-Furútan	Bank, Sipah Furútan	Bank, Sipah Furútan

- | | |
|--------------------------------------|-----------------------------------|
| 43. Meerut, United Provinces. | 53. *Sholapur, Bombay Presidency. |
| 44. Mysore, Mysore State. | 54. Simla, The Punjab. |
| 45. New Delhi, Delhi. | 55. Sirsa (Hissar), The Punjab. |
| 46. *Panchagani, Bombay, Presidency. | 56. *Siswan, Bihar. |
| 47. *Poona, Bombay Presidency. | 57. Siwani (Hissar), The Punjab. |
| 48. Rahimyarkhan, Bahawalpur State. | 58. *Srinagar, Kashmir State. |
| 49. "Rajkot. | 59. Sukkur, Sind. |
| 50. *Secunderabad, Hyderabad State. | 60. *Surat, Bombay Presidency. |
| 11. *Serampore, Bengal Presidency. | 61. *Ujjain, Gwalior State. |
| 52. Shadikhan (Attock), The Punjab | 62. *Vellore, Madras Presidency. |

II

BAHÁ'Í BIBLIOGRAPHY

1.

ALPHABETICAL LIST OF BAHÁ'U'LLÁH'S BEST-KNOWN WRITINGS

- Alváh-i-Laylatu'l-Quds.
 Aşl-i-Qullu'l-Khayr.
 Az-Bágh-i-fláhi.
 BáZ-Áv-u-Bidih-Jámi.
 Bishárat (Glad-Tidings).
 Chihár-Vádí (Four Valleys).
 Ghulámu'l-Khuld.
 Haft-Vidi (Seven Valleys).
 Halih-Halih-Yá-Bishárat.
 Húr-i-'Ujáb.
 Húrúfát-i-'Állín.
 Ishráqát (Effulgences).
 Kalimát-i-Firdawsíyyih (Words of Paradise).
 Kalimát-i-Maknúnih (Hidden Words).
 Kithb-i-'Ahd (Book of Covenant).
 Kitáb-i-Aqdas (Most Holy Book).
 Kithb-i-Bldi'.
 Kitáb-i-Íqán (Book of Certitude).
 Kitáb-i-Sultán (Tablet to the Sháh of Persia).
Lawh-i-'Abdu'l-'Aziz-Va-VukaI6.
 Lawh-i-'Abdu'l-VahháB.
 Lawh-i-'Abudu'r-Razzáq.
 Lawh-i-Ahblb.
 Lawh-i-Ahmad (Tablet of Ahmad).
 Lawh-i-Amváj.
 Lawh-i-Anta'l-Káfi.
 Lawh-i-Aqdas.
 Lawh-i-Ashraf.
 Lawh-i-'Ashiq-va-Ma'shúq.
 Lawh-i-Áyiy-i-Núr.
 Lawh-i-Bahh.
 Lawh-i-Baqk.
 Lawh-i-Basifatu'l-Haqiqih.
 Lawh-i-Bismilih.
 Lawh-i-Bulbulu'l-Firáq.
 Lawh-i-Burhán.
 Lawh-i-Dunyá (Tablet of the World).
 Lawh-i-Fitnih.
 Lawh-i-Ghulámu'l-Khuld.
 Lawh-i-Habib.
 Lawh-i-Haft-Pursish.
 Lawh-i-Haqq.
 Lawh-i-Hawdaj.
 Lawh-i-Hikmat (Tablet of Wisdom).
 Lawh-i-Hirtik.
 Lawh-i-Húriyyih.
 Lawh-i-Husayn.
 Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf).
 Lawh-i-IttiháD.
 Lawh-i-Jamál.
 Lawh-i-Karím.
 Lawh-i-Karmil.
 Lawh-i-Kullu'f-TaIm.
 Lawh-i-Malikh (Tablet to Queen Victoria).
 Lawh-i-Malik-i-R6s (Tablet to the Czar of Russia).
 Lawh-i-Mallhhu'l-Quds (Tablet of the Holy Mariner).
 Lawh-i-Manikchi-Şáhib.
 Lawh-i-MaqşúD.
 Lawh-i-Maryam.
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 Lawh-i-Mubáhilih.
 Lawh-i-Náşir.
 Lawh-i-Nápulyún I (First Tablet to Napoleon III).
 Lawh-i-Nápulyún II (Second Tablet to Napoleon III).
 Lawh-i-NuqfiH.
 Lawh-i-Phy (Tablet to the Pope).
 Lawh-i-Pisar-'Amm.
 Lawh-i-Qiná'.
 Lawh-i-Quds.
 Lawh-i-Rafi'.
 Lawh-i-Ra'is (Tablet to Ra'is).
 Lawh-i-Raqşhá'.
 Lawh-i-Rasúl.
 Lawh-i-Rúh.
 Lawh-i-Ru'yh.
 Lawh-i-Sahlb.

Lawh-i-Salmán I.	Súriy-i-Fath.
Lawh-i-Salmán II.	Súriy-i-Fu'ád.
Lawh-i-Sámşún.	Súriy-i-Ghuşn (Tablet of the Branch).
Lawh-i-Sayyáh.	Súriy-i-Hajj I.
Lawh-i-Shaykh-Fání.	Súriy-i-Hajj II.
Lawh-i-Tawhid.	Sirriy-i-Haykal.
Lawh-i-Tıbb.	Súriy-i-Hifz.
Lawh-i-Tuqá.	Súriy-i-Hijr.
Lawh-i-Yúsuf.	Súriy-i-'Ibád.
Lawh-i-Zaynu'l-Muqarrabin.	Súriy-i-Ism.
Lawh-i-Ziyhrih.	Suriy-i-Ismuna'l-Mursil.
Madinatu'r-Ridl.	Súriy-i-Javád.
Madinatu't-Tawhid.	Súriy-i-Khitáb.
Mathnavi.	Súriy-i-Ma'áni.
Munájátháy-i-Şiyám.	Súriy-i-Man'.
Qad-Ihtaraqa'l-Mukhlisún.	Súriy-i-Mulúk.
Qasídiy-i-Varqá'iyiyih.	Súriy-i-Nidá.
Rashh-i-'Amá.	Súriy-i-Nuşh.
Riđvānu'l-'Adl.	Súriy-i-Qadír.
Riđvānu'l-Iqrār.	Súriy-i-Qabír.
Şahífíy-i-Şahtíyyiyih.	Súriy-i-Qalam.
Şaláf-i-Mayyit (Prayer for the Dead).	Súriy-i-Qamís.
Şáqí-Az-Ghavb-i-Bacá.	Súriy-i-Şabr.
Şikkar-Şikān-Shavand.	Shriy-i-Sultn.
Subhāna-Rabbíya'l-'Álá.	Şúriy-i-Yafá.
Subhānaka-Yá-Hú.	Súriy-i-Ziyárih.
Súratu-'Iláh.	Súriy-i-Zuþur.
Súriy-i-Ahžán.	Súriy-i-Zühúr.
Súriy-i-Amín.	Tafsír-i-Hú.
Súriy-i-Amr.	Tafsír-i-Ijurráfát-i-Muqaţta'ih.
Súriy-i-A'ráb.	Tafsír-i-Súriy-i-Va'sh-Şhams.
Súriy-i-Aşháb.	Tajallíyát (Revelations).
Súriy-i-Asmá'.	Tarázát (Ornaments).
Súriy-i-Bayán.	Ziylrat-Nhmih (The Visiting Tablet).
Súriy-i-Burhán.	Ziyárat-Námíy-i-Awliyá.
Súriy-i-Damm.	Ziyárat-Námíy-i-Bābu'l-Bāb va Quddh.
Súriy-i-Dhahíh.	Ziyárat-Námíy-i-Bayt.
Súriy-i-Dhibh.	Ziyárat-Námíy-i-Maryam.
Súriy-i-Dhikr.	Ziyárat-Námíy-i-Siyyidu'sh-Shuhadá.
Súriy-i-Fađl.	

2.

LIST OF THE BĀB'S BEST-KNOWN WORKS

1. The Persian Bayán.
2. The Arabic Bayán.
3. The Qayyumu'l-Asmá'.
4. The Şahífatu'l-Haramayn.
5. The Dalá'il-i-Sab'ih.
6. Commentary on the Súrih of Kawthar.
7. Commentary on the Súrih of Va'l-'Aşr.
8. The Kitáb-i-Asmá'.
9. Şahífíy-i-Makhdhúmiyyih.
10. Sahífíy-i-Ja'fariyih.

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| <p>11. Ziyárat-i-Sháh-'Abdu'l-'Azím.
 12. Kitáb-i-Panj-Sha'n.
 13. Şahífíy-i-Raḍav'yyih.
 14. Risáliy-i-'Adliyyih.
 15. Risáliy-i-Fiqhíyyih.
 16. Risáliy-i-Dhahabíyyih.
 17. Kitábu'r-Rúh.
 18. Súriy-i-Tawhíd.
 19. Lawḥ-i-Ḥurúfát.</p> | <p>20. Tafsír-i-Nubuvvat-i-Khásshih.
 21. Risáliy-i-Furú'-i-'Adliyyih.
 22. Khaşá'ly-i-Sab'ih.
 23. Epistles to Muhammad Sháh and Hájí Mirzá Áqásí.

 N. B.—The Báb Himself states in one passage of the Persian Bayán that His writings comprise no less than 100,000 verses.</p> |
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3 .

BAHÁ'Í PUBLICATIONS OF NORTH AMERICA
IN PRINT

The titles in this section include those *Bahá'í works* which have been approved as authentic and reliable and which likewise are in print and available at the date this list is made. They are published and distributed by Bahá'í Publishing Committee, 110 Linden Avenue, Wilmette, Illinois.

- (a) WRITINGS OF BAHÁ'U'LLÁH
- Kitáb-i-Íqán* (Book of Certitude). Translated by Shoghi Effendi. An interpretation of the Sacred Scriptures of the past to demonstrate the oneness of the Prophets and their significance as the expression of the Will of God. 198 pp. Bound in cloth\$2.10
- Prayers and Meditations* (by Bahá'u'lláh). Translated by Shoghi Effendi. This supreme book of devotions is issued in the same style as the Gleanings. 348 pp. Bound in fabrikoid \$2.00
- Three Obligatory Daily Prayers*. Translated by Shoghi Effendi. 14 pp. Paper cover. Per copy\$.10
- Hidden Words*. Translated by Shoghi Effendi. The essence of the teachings of all the prophets. 54 pp. Bound in fabrikoid\$.60
Paper cover25
- Epistle to the Son of the Wolf*. Translated by Shoghi Effendi. One of the last of the utterances of Bahá'u'lláh. Contains history and teachings. 185 pp. Bound in cloth\$1.50
- The Seven Valleys and The Four Valleys*. Two treatises revealed by Bahá'u'lláh on the nature of spiritual evolution. Translated by Áli-Kuli Khan, N. D. 60 pp. Bound in fabrikoid. \$.75
Paper cover50
- (b) WRITINGS OF THE BÁB
- Address to the Letters of the Living*, from Dawn-Breakers.
- (c) WRITINGS OF 'ABDU'L-BAHÁ
- Gleanings from the Writings of Bahá'u'lláh*. Excerpts from the Sacred Writings of Bahá'u'lláh selected by the Guardian of the Faith. This work presents the largest volume of Bahá'u'lláh's writings available in the English language. 354 pp. Bound in fabrikoid\$2.00
- Some Answered Questions*. Edited by Laura Clifford Barney. An exposition of fundamental spiritual and philosophic problems. 350 pp. Bound in cloth. \$1.10
- Promulgation of Universal Peace*. Edited by Howard MacNutt. Public addresses de-



Bahá'ís of Kábul, Afghánistán, 1943.

livered by 'Abdu'l-Bahá throughout the United States in 1912. This work contains 'Abdu'l-Bahá's spiritual message to the American people, whom He summoned to establish the "Most Great Peace." 492 pp. Bound in cloth.. \$2.50

Tablets of 'Abdu'l-Bahá. Edited by Albert Windust. Intimate letters written by 'Abdu'l-Bahá in reply to questions addressed by individuals and groups. Bound in cloth. Volumes I, II, III.
Per volume \$2.00

The Bahá'í Peace Program, (Tablet to the Committee on Durable Peace, the Hague, and Tablet written by 'Abdu'l-Bahá to the late Dr. Forel of Switzerland.) An exposition of the principles of Universal Peace. 48 pp. Bound in leather... \$1.00
Paper cover 50

'Abdu'l-Bahá in New York. Selected addresses delivered by 'Abdu'l-Bahá at Columbia University, a number of churches, and at public meetings of peace societies

and other organizations. Issued by the Bahá'í Community of New York to commemorate 'Abdu'l-Bahá's visit during 1912. 78 pp. Paper cover . . . \$.50

America's Spiritual Mission. Teaching Tablets revealed to Bahá'ís of the United States and Canada by 'Abdu'l-Bahá during 1916-1917. 54 pp. Self cover.. \$.15

Will and Testament of 'Abdu'l-Bahá. Selected passages from the document constituting the authority under which the Bahá'ís have, since the Ascension of 'Abdu'l-Bahá in 1921, administered their collective activities. These excerpts are accompanied by passages from the Writings of the Báb and Bahá'u'lláh which reveal the continuity, of the Faith, and by passages from the communications of Shoghi Effendi explaining the significance of the *Will and Testament* itself. A pamphlet, uniform in size and appearance with the series of World Order letters of Shoghi Effendi. Sold in lots of ten copies only 81.00

(d) WORKS COMPILED FROM WRITINGS OF BAHÁ'U'LLÁH AND 'ABDU'L-BAHÁ

Bahá'í Prayers

Translated by Shoghi Effendi
72 pp. Bound in fabrikoid \$.75
Paper cover \$.35

The Reality of Man

Compiled by Horace Holley
52 pp. Paper cover. \$.50

Bahá'í Writings

New Compilation by Amelia E. Collins and Florence R. Morton
56 pp. Red paper.. . . . \$.50

Bahá'í World Faith

Selected Writings by Bahá'u'lláh and 'Abdu'l-Bahá
466 pp. Bound in cloth \$11.00

Centennial Edition Bahá'í World Faith

466 pp. Bound in red leather, net . . \$5.00

Divine Art of Living

Compiled by Mabel H. Paine
In Preparation

BAHÁ'Í BIBLIOGRAPHY

(e) WORKS COMPILED FROM WRITINGS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ

Communion With God

A small book of prayers compiled by Amelia E. Collins and Dorothy K. Baker
24 pp. Linen cover. Ten copies . . . \$1.00

(f) WORKS COMPILED FROM WRITINGS OF BAHÁ'U'LLÁH, 'ABDU'L-BAHÁ AND SHOGHI EFFENDI

Selected *Writings of Babá'u'lláh, 'Abdu'l-Bahk, and Shoghi Effendi*
3 books, 48 pp. each. Bound in paper. Sold only in set of three. Price per set . . \$.25

Peace: A Divine Creation
28 pp. Self cover. Ten copies \$1.00

(g) WRITINGS OF SHOGHI EFFENDI

Bahá'í Administration. The letters written by Shoghi Effendi to the American Bahí'í community, from January, 1922, to July, 1932, in his capacity of Guardian of the Bahí'í Faith, to encourage, guide and instruct the believers in carrying out the provisions of the Will and Testament of 'Abdu'l-Bahá concerning the organic development of the Bahí'í community. This volume constitutes the authoritative interpretation of that Will and of Bahá'u'lláh's teachings on the subject of the principles determining the character of the Faith as an evolving religious society. These letters define the institutions of local, national and international Bahá'í administrative bodies forming the nucleus of the new world order of Bahá'u'lláh. The volume also contains excerpts from 'Abdu'l-Bahá's Will, and an Appendix consisting of the Declaration of Trust and By-Laws of the National Spiritual Assembly, and By-Laws for local Spiritual Assemblies. 222 pp. Bound in cloth, \$1.50

The World Order of *Babá'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'l-Bahá, and relating Bahí'í institutions to the ideal of world order and peace. 16 pp.



Some of the Bahí'is who attended the Bahí'í Winter School of 1941 in Adelaide, South Australia.

Paper covers. Sold only in quantity. 10 copies \$1.00

The World Order of *Babá'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

The Goal of a *New World Order.* By Shoghi Effendi. In this communication (dated November 28, 1931) the Guardian analyzes the existing international, political, economic and social problems, points to the signs of impending chaos, and emphasizes the guiding principles of world order established by Bahá'u'lláh. The goal of world federation is upheld, and 'Abdu'l-Bahá's prophecy of the failure of the present civilization is called to the attention of Bahá'ís. 32 pp. Paper covers. Sold only in quantity. 10 copies \$.50

The Golden Age of the Cause of *Babá'u'lláh.* By Shoghi Effendi. The Guardian's letter (dated March 21, 1932) referring to the spiritual importance of America in the new world order, the progressive character of divine Revelation, the station of the Báb, the release of spiritual forces for human regeneration, and the non-political character of the Bahí'í Faith. 24 pp. Paper covers. Sold only in quantity. 10 copies \$1.00

America and the Most Great Peace. By

- Shoghi Effendi. A letter addressed to American Bahá'ís, dated April 21, 1933. This communication summarizes the forty years of American Bahá'í History (1893-1933), and develops in greater detail than in the preceding letter, the responsibility laid upon America in the divine plan for the establishment of universal peace. 28 pp. Paper covers. Sold only in quantity. 10 copies. . . . \$1.00
- The Dispensation of Bahá'u'lláh.* By Shoghi Effendi. A letter addressed to the Bahá'ís of the West, dated February 7, 1934. In this letter the Guardian of the Bahá'í Faith clarifies, with numerous quotations from Bahá'í sacred writings, the spiritual station and mission of Bahá'u'lláh, the Bib, 'Abdu'l-Bahá and the nature of the World Order which Bahá'u'lláh established. In this statement, prepared by the one authorized in 'Abdu'l-Bahá's Will and Testament to be the sole interpreter of Bahá'í writings, students of the Faith possess the first complete and authentic outline and summary of the Bahá'í Faith in its development from the Announcement of the Báb in 1844 to the Administrative Order defined by 'Abdu'l-Bahá for the era following His departure from this world in 1921.
66 pp. Bound in cloth \$.75
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- The Unfolding of World Civilization.* By Shoghi Effendi. A letter dated March 11, 1936, giving an analysis of the death of the old order and the birth of the new.
46 pp. Paper covers. \$.15
- The World Order of Bahá'u'lláh.* This book contains the seven successive World Order letters from Shoghi Effendi, February, 1929, to March, 1936. 226 pp. Bound in fahrikoid \$1.50
- The Advent of Divine Justice.* A general letter written by Shoghi Effendi to the American Bahá'ís, dated December 25, 1938. This communication emphasizes the Bahá'í teachings in the encouragement and protection of racial and religious minorities, the quality of integrity in administrative bodies, and the virtue of chastity. It refers to the increasingly crucial character of the old order, and summons the American believers to extend the Faith to other nations. Bound in fahrikoid \$.75
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- Spiritual Potencies of That Consecrated Spot.* This letter, from Shoghi Effendi, dated October 23, 1939, conveys to the Bahá'ís of the West, the significance of the interment of members of Bahá'u'lláh's Family near the Shrine on Mount Carmel. 8 pp. Self cover \$.10
- Messages from the Guardian.* Messages from Shoghi Effendi to the American Bahá'ís, between the years 1932-1940, written in the form of cablegrams and as postscripts to letters written through his Secretary. This text has not been included in "Bahá'í Administration" or "The World Order of Bahá'u'lláh" but was published for the Bahá'ís in "Bahá'í News," 80 pp. Bound in paper cover \$.20
- The Promised Day Is Come.* Latest letter from Shoghi Effendi. Interprets world events in the light of Bahá'í teachings and contains many passages from Bahá'u'lláh not before translated by Shoghi Effendi. 136 pp. Self cover \$.25
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- God Passes By: A Survey of the History of the Faith Throughout Its First Century*
By Shoghi Effendi
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(h) WRITINGS ON THE
BAHÁ'Í FAITH

The Dawn-Breakers: Nabil's Narrative of the Early Days of the Bahá'í Revelation. Translated by Shoghi Effendi. This work is essential to a true understanding and appreciation of the spiritual character of the Bahá'í Faith. The text was written by an eye-witness to many of the most moving incidents of the early days of the Faith, and contains a detailed account of the martyrdom of the Báb on July 9, 1850. The translator has added an Introduction, a Conclusion and footnotes which amplify the vivid narrative with

- important historical references. 736 pp. Standard Edition, bound in leather. Net \$7.50
- Translation of *French* Footnotes of The *Dawn-Breakers*. Translated by Emily McBride Périgord. Bound paper \$.75
- A *Traveller's Narrative*. Translated by Edward G. Browne, M.A., M.B. The Episode of the Báb written by a contemporary Persian scholar, the manuscript having been presented to the translator by 'Abdu'l-Bahá. Printed from the original plates by Cambridge University Press. 178 pp Bound in cloth. . . . \$2.70
- Bahá'u'lláh* and the New Era. By J. E. Eslemont. An authoritative and comprehensive survey of Bahá'í history and teachings as related to present religious, scientific and social conditions in Europe and America, with many quotations from the writings. New edition revised by the National Spiritual Assembly under the direction of Shoghi Effendi. 350 pp. Bound in fabrikoid. . . . \$.75
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- The *Bahá'í* Proofs. By Mirzá Abu'l-Fadl Gulpaygan. The best-known book of this Oriental scholar, philosopher and disciple of Bahá'u'lláh translated into English. It presents the reality of the Bahl'í Revelation as the true theology, with a biographical outline of the lives of the Bib, Bahá'u'lláh and 'Abdu'l-Bahá. 288 pp. Bound in cloth \$2.00
- The Promise of All Ages. By George Townshend. An important contribution to the literature expounding the significance of the Bahá'í Faith. The author traces the true spiritual content of religion through the Dispensations of the past, to culminate in the World Order revealed by Bahá'u'lláh. Originally published in London, England. American edition, 254 pp. Bound in cloth. \$1.10
- The Heart of the Gospel. By George Townshend. The author of The Promise of All Ages has in this new work reverently examined the New Testament as the Gospel of one Revelation in the series of Revelations which mark man's progress along the path. He finds enhanced spiritual power in a Christianity realizing itself as consecrated to the larger view of a religion of God fulfilled in the oneness of man. "There is no reading of the times that will appeal to and command the modern conscience, no universal plan of reconstruction to be a rallying point for the nations of the earth. Except the one offered in the name of Bahl'u'llih . . . Bound in fabrikoid. 188 pp. . . . \$1.50
- A *World Faith*. Studies in the Teachings of Bahá'u'lláh developed by ten different contributors to a symposium published in World Order Magazine. 68 pp. Paper cover \$.27
- Lessons in Religion. By Shaykh Muhammad 'Ali Qá'ini; Translated by Edith Roohie Sanderson. Lessons prepared especially for children by a Persian Bahl'í teacher. 98 pp. Paper cover \$.77
- The *Glorious Kingdom* of the Father, Foretold. By Virgie Vail. A book dealing with prophecy referring to the Cause of Bahá'u'lláh. Bound in dark blue fabrikoid stamped in gold. 262 pp., per copy, \$1.50
- Appreciations of the Bahá'í Faith*
66 pp. Paper cover. Five copies . . . \$ 75
- Security for a Failing World*
By Stanwood Cobb
140 pp. Paper cover \$.10
- The Chosen Highway
By Lady Blomfield
266 pp. Bound in cloth \$2.00
- Two Shall *Appear*
By Olivia Kelsey
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- Race and Man
Compiled by Maye Harvey Gift and Alice Simmons Cox
134 pp. Paper cover \$.90
- The *Bahá'í* Centenary 1844-1944
In preparation.
- Portals* to Freedom
By Howard C. Ives
266 pp. Bound in cloth \$2.00

(i) BAHÁ'Í REPRINTS

The following titles provide reprints of some of the passages in the Writings of Bahl'u'llah, 'Abdu'l-Bahá and Shoghi Effendi which throw clear light on important current problems and situations.

No. 1. *The Image of God.* By 'Abdu'l-Bahá. Address delivered at the Fourth Annual Conference of the National Association for the Advancement of Colored People. Chicago, April 30, 1912. 4 pp. Self cover. 100 copies \$1.70

No. 2. *Christians, Jews and Muhammadans.* By 'Abdu'l-Bahá. Excerpts from address delivered at Temple Emmanuel, San Francisco, October 12, 1912. 8 pp. Self cover. 100 copies. \$2.00

No. 3. *Industrial Justice.* By 'Abdu'l-Bahá. An answer to a question addressed to 'Abdu'l-Bahá by Laura Clifford Barney in 1907 and incorporated into the work published under title of "Some Answered Questions." 8 pp. Self cover. 100 copies \$2.00

No. 4. *Religion a Living Organism.* By Shoghi Effendi. Excerpts from a letter addressed to the Bahá'ís of the West by the Guardian of the Bahi'í Faith on March 21, 1930. 8 pp. Self cover. 100 copies \$2.00

No. 5. *A Pattern for Future Society.* By Shoghi Effendi. Excerpt from a letter addressed to the Bahá'ís of the West by the Guardian of the Bahá'í Faith on March 11, 1936. 4 pp. Self cover. 100 copies \$1.10

No. 6. *The Destiny of America.* By Shoghi Effendi. Excerpt from "The Advent of Divine Justice," a communication from the Guardian of the Bahi'í Faith, addressed to the Bahá'ís of the United States and Canada, dated December 25, 1938. 8 pp. Self cover. 100 copies \$2.00

(j) PAMPHLETS

The World Religion
8 pp. Self cover. 100 copies \$1.00

The World Moves On to Its Destiny
By Shoghi Effendi
4 pp. 100 copies. \$.50

Three Spiritual Truths for a World Civilization
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The Manifestation
By Albert P. Entzminger
32 pp. Self cover. 100 copies . . . \$1.50

- 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 Bahí'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 Sohráb). 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.
- Will and Testament of 'Abdu'l-Bahá, The. National Spiritual Assembly, 1925.
- Wisdom Talks of 'Abdu'l-Bahá. Chicago. Bahí'í News Service.
- Woman's Great Station. An address given in New York in 1912.
- (d) WORKS COMPILED FROM THE WRITINGS OF BAHÁ'ULLÁH AND 'ABDU'L-BAHÁ
- Bahá'í Scriptures*. Compiled by Horace Holley, Brentano's, New York, 1923. Bahí'í Publishing Committee, New York, 1929.
- Bahá'í Prayers*. The Báb, Bahá'u'lláh and 'Abdu'l-Bahá. 210 pp. 16 mo., 3¼ x 6. Bound in blue cloth and also bound in blue paper. 1929.
- Bahá'í Prayers* by Bahá'u'lláh and 'Abdu'l-Bahá. 16 pp., 3½ x 5. Gray paper cover. Prayers, *Tablets*, Instructions, etc., gathered by American visitors in 'Akká, 1900.
- Prayers Revealed by Bahá'u'lláh*. Containing also prayers revealed by 'Abdu'l-Bahá. 108 pp., 3 x 5½. Black paper cover.
- Bahá'í Prayers*. Prayers revealed by Bahá'u'lláh and 'Abdu'l-Bahá. 34 pp. Paper cover.
- Prayers Revealed by Bahá'u'lláh, The Báb and 'Abdu'l-Bahá, translated by Shoghi Effendi. 24 pp., pocket size, linen cover.
- Prayers Revealed by Bahá'u'lláh and 'Abdu'l-Bahá. Translated by Shoghi Effendi. Boston, 1923.
- Bahá'í Calmdar*. Daily excerpts from the writings of Bahá'u'lláh and 'Abdu'l-Bahá. Privately printed in Honolulu, New York and other cities.
- 1916, a calendar compiled from the utterances of Bahí'u'lláh and 'Abdu'l-Bahá.
- Bahá'í Calendar for 1932*. Consisting of twelve sheets of colored cardboard stock, one for each month, with Bahí'í dates, feasts, anniversaries and quotations in addition to the monthly calendar. 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*. Compiled 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.
- Life Eternal*. Compiled by Mary Rumsey Movius.
- The Garden of the Heart. A compilation of passages on nature from Bahá'í Sacred Writings and from the Bible, selected by Frances Esty. Bound in colored linen.
- Tablets of Bahá'u'lláh and 'Abdu'l-Bahá* to the Greatest Holy Leaf.

Racial Amity. Compiled by M. H. and M. M.

(e) WRITINGS OF SHOGHI EFFENDI

Bahd'i Administration. A work compiled by the National Spiritual Assembly to present the original sources of instruction on the duties and responsibilities of believers, in their relations to the local, national and international bodies of the Cause. Part One, Excerpts from the Will and Testament of 'Abdu'l-Bahá; Part Two, Letters from Shoghi Effendi to the American National Spiritual Assembly and the body of American believers from January 21, 1922, to October 18, 1927; Part Three, Declaration of Trust by the National Spiritual Assembly; Index. 155 pp. Royal 8vo., 6 x 9¼. Bound in blue cloth. Bahh'i Publishing Committee, New York, 1928.

Bahd'i Administration (Second edition). The letters written by Shoghi Effendi to the American Bahh'i community, from January, 1922, to July, 1932, in his capacity of Guardian of the Bahá'í Cause, to encourage, guide and instruct the believers in carrying out the provisions of the Will and Testament of 'Abdu'l-Bahá concerning the organic development of the Bahá'í community. The volume also contains excerpts from 'Abdu'l-Bahá's Will, and an Appendix consisting of the Declaration of Trust and By-Laws of the National Spiritual Assembly, and By-Laws for local Spiritual Assemblies. 286 pp. Bound in cloth. [Superseded by a later edition.]

Letters from Shoghi Effendi, selections from letters written by the grandson of 'Abdu'l-Bahá, appointed Guardian of the Cause by Him, regarding details of administering the affairs of the Movement. (The complete letters to October 18, 1927, are included in *Bahd'i Administration*.) Bahá'í Publishing Committee. New York, March, 1929.

(f) BOOKS ABOUT THE BAHÁ'Í FAITH

Bahá'í Revelations, The, by Thornton Chase. This book contains a most excellent com-

pilation of the teachings of Bahá'u'lláh, gathered from various translations and arranged so as to be consecutive as to subjects. A clear account of the evolution of spiritual consciousness showing the oneness of purpose of all the great religions of the world, and culminating today in the fulfillment of all the religions of the past. 182 pp. Crown 8vo., 5½ x 8. Bound in green cloth.

Bahá'ism—the Modern Social Religion, by Horace Holley. Mitchell Kennerly, New York, 1913.

Coming of the Glory, by Florence E. Pinchon. An interesting narrative giving the spirit and the principles of the Bahh'i Movement. 144 pp., Post 8vo., 4½ x 6½. Bound in blue cloth.

Dó'a: The Call to Prayer, by Ruth Ellis Moffatt. A study of the mystical science of prayer and meditation, with a compilation of prayers chosen from a number of religions. 126 pp. Bound in paper.

Lessons on the Bahd'i Revelations, by W. Hooper Harris.

Life and Teachings of 'Abbás Effendi, The, by Myron H. Phelps. Published by Putnam & Sons.

Mysticism and the Bahd'i Revelation, by Rúhí Afndn. An essay which analyzes in the light of the teachings of Bahá'u'lláh the mystical tradition of the soul's union with God; demonstrating that the Prophet or Manifestation is the intermediary between God and man. 80 pp.

New Day, The, by Charles Mason Remy. Bahh'i Publishing Society, Chicago, 1919.

New Revelation: Its Marvelous Message, The, by Nathan Ward Fitzgerald. Tacoma, 1901.

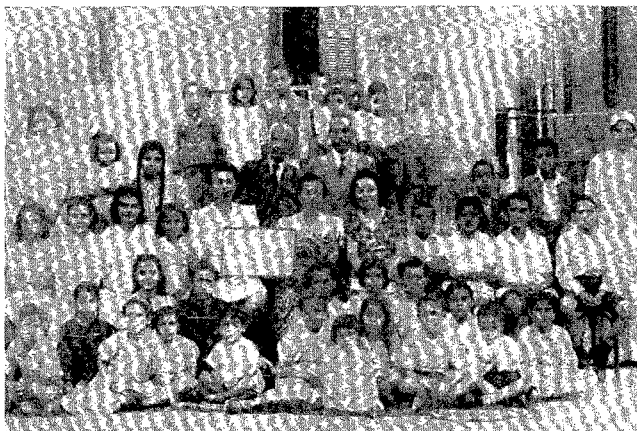
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Peace of the World, The, by Charles Mason Remy. Bahh'i Publishing Society, Chicago, 1919.

The Universal Religion, by Hippolyte Dreyfus.

Bahd'i: The Spirit of the Age, by Horace Holley.

- My Pilgrimage to the Land of Desire*, by Marie A. Watson.
- Social Principles, The*, by Horace Holley. Laurence J. Gomme, New York, 1915.
- Truth of It, The*, by Arthur Pillsbury Dodge. Mutual Publishing Company, New York, 1901.
- Unity Triumphant*, by Elizabeth Herrick. The Revelation of Bahá'u'lláh as the fulfillment of Christianity, with extensive quotations and bibliography. 226 pp. Royal 8vo., 6½ x 9. Bound in red cloth.
- Whence Comes the Light?* by Louie A. Mathews. The author gives a clear understanding in this brief outline of the approach to the Bahá'í Cause and the noble grandeur of its founders. The quotations from Bahá'í writings throw light upon every phase of life. 84 pp., 5 x 6. Bound in paper.
- Ṭábirih The Pure*, by Martha L. Root.
- Bahá'u'lláh*, by H. M. Balyuzi.
- Religions of the Empire*. Edited by W. Loftus Hare.
- (g) BAHÁ'Í LITERATURE IN PAMPHLET FORM
- 'Abdu'l-Bahá's First Days in America*, intimate and beautiful glimpses of the Master, from the diary of Juliet Thompson. 40 pp. Printed by The Roycrofters. Paper cover.
- Addresses*, by *Jináb-i-Fáḍil*. Booklets. 5 Nos. Translated by Aḥmad Sohrhb. 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. Hanneu.
- Bahá'í Cause*. Eight-page pamphlet prepared by the National Teaching Committee. Bahá'í Publishing Society, 1924.
- Bahá'í Census*. United States Government pamphlet showing the registration of the Bahá'is as an organized religious body.
- Bahá'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.
- Bahá'í House of Worship. Description of the Bahá'í Temple with Illustrations*. By Charles Mason Remey. Bahá'í Publishing Society, Chicago, 1917.
- Bahá'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, quoting words of 'Abdu'l-Bahá on the spiritual significance of Bahá'í Houses of Worship, with an outline of Bahá'í history and 'Abdu'l-Bahá's summary of Bahá'í teachings. 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 Haji Mírzá Haydar-'Alí. Translated by Yúnis Khán. Bahá'í Publishing Society, Chicago, 1907.
- Bahá'í Movement, The*. Articles originally published in Vedic Magazine of Lahore. J. L. Zuehlen, Vesey, 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, with a statement on Bahá'í Administration and many quotations from the Writings.
- 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 let-



Bahá'í Children of Cairo, Egypt, 1943.

- ter written to the Sháh of Persia, *Riḍá Shih Pahlavi*, July, 1926, by the National Spiritual Assembly of the Bahá'ís of the United States and Canada.
- Bahá'í Religion, The*, a reprint of the two Baha'i 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. Baha'i Publishing Society, Chicago, 1905.
- Brilliant Proof, The*, by Mírzá Abu'l-Faḍl of Gulpá'yigán, 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.
- Constructive Principles of the Bahá'í Movement*, by Charles Mason Remey. Baha'i 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 Baha'i Cause and ancient prophecy.
- Divine Revelation, the Basis of Civilization*, by Anṭun 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 Munirih Khánum. Translated by Aḥmad Sohrhb. Persian-American Publishing Co., Los Angeles, 1924.



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Flowers Culled from the Rose Garden of 'Akká by Three Pilgrims in 1908.
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God's Heroes. By Laura Clifford Barney. A drama. Lippincott, London and Philadelphia, 1910.
Green Acre, a reprint of articles published in *The Bahá'í Magazine*.
Heavenly Feast, A, by Charles and Mariam Haney.
Heavenly Vista, A, by Louis 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.
Lectures by Jimáb-i-Fáḍíl, a series of lectures by a scholar appointed by 'Abdu'l-Bahá to teach the principles of the Bahá'í Cause in America. Vols. 1, 2, 3, 4, and 5.
Letters from Honolulu, by Charles Mason Remey. Privately printed. Feb. 17, 1917.
Letters written on behalf of the "Friends" of Isfábán, Persia, to the American Believers, by Mírzá 'Abdu'l-Husayn.
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.
Martyrdom in Persia in 1903, by Hhji Mírzá Haydar-'Ali, relating the circum-

- stances in which seventy Persian Bahá'ís were martyred.
- Map Showing Travels of the Báb and Bahá'u'lláh. Drawn by J. F. Clevenger, 1927, 11% x 14%.
- Mashriqu'l-Adhkár. By Charles Mason Remey. Five preliminary sketches. Privately printed.
- Mashriqu'l-Adhkár. By Charles Mason Remey. (Bahá'í House of Worship.) Privately printed.
- Mashriqu'l-Adhkár and the Bahá'í Movement. By Jean Masson. Bahá'í Publishing Society, Chicago, 1921.
- Maxims of Bahá'ism, by Anṭun Ḥaddád. Board of Council, New York.
- Message of the Kingdom of God, The, by James F. Brittingham. 1907.
- Message from 'Akhd, Anṭun Ḥaddád.
- 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 Remey. 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 Bahá'í Movement, by Charles Mason Remey.
- 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 Bahá'u'lláh, The, Isabella D. Brittingham. Bahá'í Publishing Society, Chicago, 1902.
- Spirit of World Unity, The, selections from words of 'Abdu'l-Bahí in America on religious, racial and scientific subjects. 24 pp. Paper cover.
- Spiritual Opportunities of the Bahá'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 Ḥaddád.
- Studies in Jewish Mysticism, by several authors.
- Table Talks. Regarding Reincarnation and other subjects.
- Table Talks at 'Akhd, 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.
- Tablets to Japan, a collection of letters written by 'Abdu'l-Bahí to Japanese and to Americans serving the Cause in Japan. Foreword by Agnes Alexander.
- 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 'Akhd, by Julia M. Grundy. 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 Bahá'í Religion, by Charles Mason Remey.
- Universal Principles of the Bahá'í Movement. Persian-American Bulletin, Washington, D. C., 1912.
- Utterances of Two Young Men, Board of Council, New York, 1901.
- Views of Haifa, 'Akhd. 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 Bahá'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 Walsbury

- Dodge. Ariel Press, Westwood, Mass., 1907.
- World Economy of Bahá'u'lláh, The*, by Horace Holley. Bahá'í Publishing Committee, 1931. The Bahí'í explanation of current world depression and unrest, with a summary of the principles revealed by Bahá'u'lláh to make possible international order, peace and social justice. 32 pp. Paper cover.
- (h) 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 Bahí'í study and discussion classes for children. The course has been planned for weekly classes over a period of nine months. Complete series (four sections).
- 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), an outline for the study of such Bahá'í topics as the need of a Manifestation, the signs of His appearance, His influence upon civilization, the proofs of His cause, etc. Paper cover.
- 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 Bahí'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 Bahí'í Study Course and for the individual research of advanced Bahí'í students.
- Conditions of Existence, Servitude, Prophethood, Deity*. Compiled by Emogene Hoagg.
- Children's Course in Bahá'í Principles* with pictures to color.

4.

BAHÁ'Í PUBLICATIONS OF GREAT BRITAIN

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, 1 Victoria St., London, S. W. 1.

- (a) WRITINGS OF BAHÁ'U'LLÁH
- Hidden Words of Bahá'u'lláh, The*. (See list 3.) B.P.T., 1944.
- (b) WRITINGS OF 'ABDUL-BAHA
- Talks by 'Abdu'l-Bahá given in Paris*. (See list 3A, "The Wisdom of 'Abdu'l-Bahá.") Various printings.
- (c) WORKS COMPILED FROM THE WRITINGS OF BAHÁ'U'LLÁH AND 'ABDUL-BAHÁ
- Bahá'í Prayers (A Selection)*. Also an abridged edition. B.P.T., 1939.
- Selections from Bahá'í Scriptures*. Com-
piled 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 new 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 (Sitárih Khánúm). 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.
- Coming of the Glory, The, by Florence E. Pinchon. (See list 3A.) Simpkin Marshall, 1928.
- 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.
- God's Heroes, by Laura Clifford Barney. A play about the early Bahá'ís. Kegan, Paul, Trench, Trubner & Co., 1910.
- Heart of the Gospel, The, by George Townshend. 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 "Christophil." 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.

(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.
- Bahá'u'lláh and His Message, by J. E. Esslemont. (See list 3A.) Revised and edited. B.P.T., 1939.
- 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 its 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.

4 A.

PUBLICATIONS OF GREAT BRITAIN
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 Anthonv 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.
- First Obligation, The*, by Lady Blomfield. 'Abdu'l-Bahá and the "Save the Children Fund."
- Living Religions and the Bahá'í Movement*, by Dr. Walter Walsh. The Free Religions Movement, 1924.
- Meditations of a Bahá'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 Bahá'í Teaching*, by George G. Andri. Supplement to "The Christian Commonwealth," June 25th, 1913.
- Story of the Bahá'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 Bahá'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.
- World's Great Need, The*, by E. T. Hall. A poem. 1931.
- (c) BOOKS ABOUT THE BAHÁ'Í FAITH
- 'Abdu'l-Bahá in Egypt*, by Ahmad Sohráb. Rider and Co.
- Bahá'í Dawn—Manchester, The*, the beginning of the Bahá'í Cause in Manchester. Manchester Bahá'í Assembly, 1925.
- 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. Pntnam, 1904.
- Reconciliation of Races 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, 1921.
- 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.

5.

BAHÁ'Í PUBLICATIONS OF INDIA AND BURMA

- Tábirib the Pure*, by Martha L. Root, a study of the great Bahá'í heroine by one who traveled to the places in Írán which are consecrated to her memory. Miss Root's book was completed in India and published in that country.
- (Books)
- Some Answered Questions*, in Urdu.
- The Bahá'í Peace Program*, in Urdu.
- Tabin-i-Haqiqat*, in Persian.
- (Pamphlets)
- Dawn of the New Day*, in English.

Dawn of the New Day, in Urdu.

Dawn of the New Day, in Gujrathi.

The World Religion, in English.

The World Religion, in Urdu.

The World Religion, in Hindi.

How To Live the Life, in English.

6.

BAHÁ'Í PUBLICATIONS IN FRENCH

Babá'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 Babá'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 Sboghi Effendi. Traduction de Léon Karakeya. Librairie Ernest Leroux, Paris, 1936 (brochure).

L'Économie Mondiale de Babá'u'lláh, par Horace Holley. Traduction de Gabriel des Ions. 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 Hippolyte 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 Babá'isme*, traduit par H. Dreyfus et H. Chirazi. 1906.

Le Vrai Babá'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*, 1905.

Tablette de Babá'u'lláh, Ecrite à Adrianople pour un des Croyants de Qazvín (brochure).

Trois Lettres à des Persans, par 'Abdu'l-Bahh, 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).

7.

BAHÁ'Í PUBLICATIONS IN ITALIAN

Babá'u'lláh e la Nuova Era. Translation of J. E. Esslemont's book.

"*Che Cosa è il Movimento Babá'í?*" (Leaflet. j)

Discorsi di 'Abdu'l-Bahá (Paris Talks).

I Principii Babá'í. Booklet translation of the

Bahá'í Principles as given by 'Abdu'l-Bahá at various times, taken from Paris Talks and other sources. 1925. Florence.

Parole Velate (Hidden Words). Florence, 1926.

Some Answered Questions (in preparation).

THE BAHÁ'Í WORLD

8.

BAHA'f PUBLICATIONS IN DUTCH

- Alegmeene Beginselen der Babá'í Beweging.* Amsterdam, 1914. *De Verborgene Woorden* (Hidden Words), Rotterdam, 1932.
"Babá'u'lláh and the New Era." Rotterdam. Pamphlets and Leaflets in Dutch Taal published in Pretoria, S. A. 1933.
Kitáb-i-Íqán. Rotterdam, 1937.

9.

BAHA'f PUBLICATIONS IN DANISH

- Babá'u'lláh ag hans Budskab* (Bahá'u'lláh and His Message), by J. E. Esslemont. Translated into Danish by Johanne Sörensen. Copenhagen. December, 1926. *Hvad er Babá'í Bevagelsen* (What is the Bahá'í Movement?), by J. E. Esslemont. Translated into Danish by Johanne Sörensen. Copenhagen. April, 1926.
"Babá'u'lláh and the New Era." Nyt Nordisk Forlag. Copenhagen, 1932. *Kitáb-i-Íqán* (manuscript).
Kitáb-i-Íqán. Hidden Words (in manuscript).

10.

BAHA'f PUBLICATIONS IN SWEDISH

- Babá'u'lláh and the New Era.* 1932. *Kitáb-i-Íqán.* Helsingfors, 1936.

11.

BAHÁ'Í PUBLICATIONS IN PORTUGUESE

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How to Live the Life.

BENGALI

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HINDI

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Pamphlet.

30.

LANGUAGES IN WHICH BAHÁ'Í LITERATURE IS BEING TRANSLATED

- a. Kinarese.
- b. Latvian.
- c. Lithuanian.
- d. Mahratti.
- e. Malayan.
- f. Oriya.

- g. Punjabi.
- h. Pushtoo.
- i. Rajasthani.
- j. Singhalese.
- k. Telugu.
- l. Ukranian.

31

BAHÁ'Í LITERATURE IN BRAILLE FOR THE BLIND

(a) PUBLISHED IN AMERICA

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The Seven Valleys, by Bahá'u'lláh.

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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.
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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 Schirgast.
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The Reality of Man, Selections from the Writings of 'Abdu'l-Bahá.
 (b) PUBLISHED IN FRANCE
Essai sur le Bahá'isme, by Hippolyte Dreyfus.
 (c) PUBLISHED IN CZECHOSLOVAKIA
Bahá'u'lláh kaj la Nova Epoko, by J. E. Esslemont (in Esperanto).
 (d) PUBLISHED IN JAPAN
Bahá'u'lláh and the New Era, by J. E. Esslemont. (In Japanese Braille.)

5 2 .

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III

TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHAI LITERATURE

'Abá	Bib	Farsakh	Ishráqát
Ábádih	Bábí	Fath-'Alí	Ish'tihárd
'Abbás	Bábu'l-Báb	Firdaws	Islám
'Abdu'l-Bahá	Baghdád	Firdawsí	Islamic
'Abdu'l-Ĥamíd	Bahá		Ismá'iliyyih
'Abdu'l-Husayn	Bahl'i	Ganjib	Istarábád
'Abdu'lláh	Bahá'u'lláh	Gílán	'Izzat
Abhi	Bahiyyih	Gul	
Abu'l-Faḍl	Bahji	Gulastán	Jalil
'Adasiyyih	Balúchistán	Gurgin	Jamádíyu'l-Avval
Adhán	Bandar-'Abbás		Jam6l
Ádhirbáyján	Bhqir	Habíb	Jamál-i-Mubáarak
Afnán	Baqíyyatu'lláh	Ĥadith	Jamál-i-Qidam
Aghsán	Bárfurúsh	Ĥadrat	Jásb
'Ahd	Başrih	Ĥájí	Jubbih
Aĥmad	Bátúm	Ĥájí Mirzá Áqásí	
Aĥsá'í	Bayán	Ĥájj	Kaaba
Ahváz	Bayt	Ĥamadán	Ka'bih
Akbar	Big	Ĥasan	Kad-Khudá
'Akki	Bírfand	Ĥaydar-'Ali	Kalantar
'All'	Bishárat	Hayhal	Kalím
'Alí	Bismi'lláh	Ĥazíratu'l-Quds	Kalimát
'Alí-Muĥammad	Bukhára	Ĥijáz	Kamál
Alláh-u-Abhá	Burujird	Ĥimmat-Ábád	Karand
Alváĥ	Búshih	Ĥujjat	Karbilá
Alváĥ-i-Salátín	Bushrú'í	Husayn	Káshán
Amín	Bushrúyih	Huvaydar	Kashkúl
Amir			Kawmu's-Ša'áydih
Amír-Nizám	<u>Ch</u> ihríq	Ibrihim	Kawthar
Amru'lláh		íl	Kázim
Ámul	Dalá'il-i-Sab'ih	Ilm	Kázimayn
Anzali	Dárúghih	Imám	<u>K</u> halkhál
Áqá	Dawlat-Ábád	Imám-Jum'ih	<u>K</u> hán
Aqdas	<u>D</u> habíh	Imám-Zádih	<u>K</u> háníqayn
'Arabístbn	Duzdáb	Íqán	<u>K</u> haylí <u>k</u> húb
Asmá'		Írán	<u>K</u> hurásán
'Aváshiq	Fará'id	'Íraq	<u>K</u> huy
Ayádí	Firin	'Íraqí	Kinnh
Azal	Farmán	'Íraq-i-'Ajam	Kirmánsháh
'Azamat	Farrásh-Báshí	Ísfáhán	Kitáb-i-'Ahd
'Aziz	Fárs	'Ishqábád	Kitib-i-Aqdas

THE BAHÁ'Í WORLD

Kitáb-i-Asmá'	Mullá	Rafsinjhn	Sultanate
Kitáb-i-Badí'	Muníríh	Rahim	Sultánu'sh-Shuhadá'
Kitáb-i-Iqán	Muṣṭafá	Rahmin	Sunní
Kuláh	Mustagháth	Rahmat	Sunnites
Kurdistán	Muzaffari'd-Din	Ra'is	Súratu'l-Haykal
		RamadIn	Súrih
Láhiján	Nabil	Rasht	Sbriy-i-Damm
Lár	Nabíl-i-A'zam	Rawhbní	Súriy-i-Chuṣn
Lawh	Najaf	Riḍván	Sbriy-i-Ra'is
Luristán	Najaf-Ábád	Rúhu'lláh	Súriy-i-Ṣabr
	Nbqidin		
Madrisih	Naṣír	Sabzivár	Tabriz
Mahbúbu'sh-Shuhadá'	Násir'i'-Dín	Sadratu'l-Muntahá	Táhirih
Mahd-i-'Ulyá	Navváb	Sáhibu'z-Zamán	Tajalliyát
Máh-Kú	Naw-Rúz	Sahifatu'l-Haramayn	Tákur
Mahmúd	Nayriz	Sa'id	Taqi
Maláyir	Níshábúr	Salsibil	Tarizbt
Man-Yuzhiruhu'llih	Nuḳtih	Samarqand	Tarbiyat
Maqám	Núr	Sangsar	Táshkand
Marághih		Sári	Tawhíd
Marhabá	Pahlaví	Sha'bán	Thurayyá
Marv	Páran	Sháh	Tíhrán
Masá'il		Shahíd	Túmán
Mashhad	Qbdi	Shahmirzád	Turkistán
Mashíyyat	Qádiyán	Sháhrúd	
Mashriq'u'l-Aḥkár	Qahqahih	Sharaf	'Ulamá
Masjid	Qá'im	Shari'ah	Urúmiyyih
Maydán	Qájár	Shaykh	'Uthmán
Mázindarán	Qalyán	Shaykh-Tabarsí	
Mihdi	Qamsar	Shaykhu'l-Islám	Vahíd
Míhráb	Qasr-i-Shírín	Shi'ih	Vali
Mílán	Qawl	Shiites	Vali-'Ahd
Mir áj	Qayyúm	Shiráz	Varqá
Mírzá	Qayyúmu'l-Asmá'	Shushtar	Vazír
Mishkín-Qalam	Qazvín	Simmán	
Mu'adhhn	Qiblih	Sísán	
Mufti	Qúchán	Sistán	Yá-Bahá'u'l-Abhá
Muhammad	Quddús	Siyáh-Chál	Yahyá
Muhammad-'Ali	Quadrat	Siyid	Yazd
Muhammarih	Qum	Ṣúfí	
Muharram	Qur'in	Sulaymán	Zanján
Mujtahid	Qurbán	Sultán	Zarand
Mulk	Qurratu'l-Ayn	Sultán-Ábád	Zaynu'l-Muqarrabín

GUIDE TO TRANSLITERATION AND
PRONUNCIATION OF THE
PERSIAN ALPHABET

ا	..... á	ک	..... kh	ق	..... q	گ	..... g
ب	..... b	د	..... d	چ	..... ch	ج	..... j
پ	..... p	ذ	..... dh	ف	..... f	ز	..... z
ت	..... t	ر	..... r	ظ	..... z	م	..... m
ث	..... th	ز	..... z	ع	..... 'e	ن	..... n
ج	..... j	ژ	..... zh	غ	..... gh	و	..... v
ح	..... ch	س	..... s	ف	..... f	ه	..... h
خ	..... h	ش	..... sh	ق	..... q	ی	..... y

a as in account	i as (e) in best	u as (o) in short	aw as in mown
á as in arm	í as (ee) in meet	ú as (oo) in moon	

The "í" added to the name of a town signifies "belonging to." Thus, Shírází means native of Shíráz.

NOTES ON THE PRONUNCIATION
OF 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 *Ṭabarsí*; stay as long on one syllable as on the next: *Tabríz*; *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

Afnán, for example, pronounce the first "a" as in *mat*, and the second syllable to rhyme with *on*. Americans are apt to pronounce short "a" plus "r" like the verb *form* are: this is a mistake; "ar" should be pronounced as in the name of *Harry*—cf. *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 "í" is like "e" in *best*, and long "i" like "ee" in *meet*; for example, *Ibráhm* is pronounced *Eb-rá-*

heem; *Islám* is *Ess-lahna*. Short "u" being like "o" in short, and long "u" being like "oo" in moon, the following would be pronounced: *Quddús*—*Qod-dooss*; *Bárfurúsh*—*Bár-fo-roosh*.

Pronounce "aw" to rhyme with oh, or mown; *Naw-Rúz* is *No-Rooz*.

The following consonants may be pronounced like z: *dh*, z, ? , 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*; *madrísih* 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 *Bahá'í* is phonetically as follows: 'a, as in account; "á" as in father; ('), pause; "í" as ee in meet.

The character transliterated (') may also be treated as a pause.

N.B. As 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 Bahá'í communities all over the world, is indispensable to the student.

IV

DEFINITIONS OF ORIENTAL TERMS USED IN BAHÁ'Í LITERATURE

- 'Abh: Cloak or mantle.
- 'Abdu'l-Bahá: Servant of Bahh.
- Adhán: Muslim call to prayer.
- Adib: literally "the learned."
- Aghsán: literally "branches." Denotes sons and descendants of Bahá'u'lláh.
- Afnin: literally "twigs." Denotes the relations of the Bbh.
- A.H.: "After Hijrah." 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."
- Amír: "Lord," "prince," "commander," "governor."
- Áqá: "Master." Title given by Bahá'u'lláh to 'Abdu'l-Bahá.
- A'zam: "The greatest."
- Báb: "Gate." Title assumed by Mírzá 'Alí-Muhammad, after the declaration of His Mission in Shíráz in May, 1844 A.D.
- Bbhi: Follower of the Bbb.
- Badi': literally "the wonderful."
- Bahi: "Glory," "splendor," "light." Title by which Bahá'u'lláh (Mírzá Fúsayn-'Alí) is designated.
- Baha'i: Follower of Bahá'u'lláh.
- Bahji: literally "delight." Denotes that part of the Plain of 'Akká where the Shrine and the Mansion of Bahá'u'lláh are situated.
- Baní-Háshim: The family from which Muhammad descended.
- Baqiyatu'llih: "Remnant of God"; title applied both to the Báb and to Bahá'u'lláh.
- Bayán: "Utterance," "explanation." Title given by the Bib 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."
- Dawlíh: "State," "government."
- "Endowed with constancy"; a title given to Prophets who revealed a book and instituted religious laws.
- Farmhn: "Order," "command," "royal decree."
- Farrásh: "Footman," "licitor," "attendant."
- Farrásh-Báshí: The head-farrásh.
- Farsakh: Unit of measurement. Its length differs in different parts of the country according to the nature of the ground, the local interpretation of the term being the distance which a laden mule will walk in the hour, which varies from three to four miles. Arabised 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.
- Hijrah: 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.
- fl: "Clan."

- Imám:** Title of the twelve Shí'ih successors of Muhammad. Also applied to Muslim religious leaders.
- Imám-Jum'ih:** The leading imám in a town or city; chief of the mullás.
- Imám-Zádih:** Descendants of an imám or his shrine.
- Íqán:** literally "Certitude." The title of Bahá'u'lláh's epistle to the uncle of the Báb.
- Ishráqát:** literally "effulgences." Title of one of the Tablets of Bahá'u'lláh.
- Isráfíl:** The Angel whose function is to sound the trumpet on the Day of Judgment.
- Jáhilfiyyih:** The dark age of ignorance among the Arabs before the appearance of Muhammad.
- Jamál-i-Mubárák:** literally "the Blessed Beauty," applied by certain Bahá'is to Bahl'u'llbh.
- Jamál-i-Qidam:** literally "the ancient Beauty." Applied by certain Bahá'is to Bahá'u'lláh.
- Jubbih:** An outer coat.
- Ka'hih:** 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; head-man of a village.
- Kalantar:** "Mayor."
- Kalim:** "One who discourses."
- Kalimit:** literally "words." Title of one of the Tablets of Bahá'u'lláh.
- Karbilá'í:** A Muhammadan who has performed the pilgrimage to Karbill.
- Kawthar:** A river in Paradise, whence all the other rivers derive their source.
- Khán:** "Prince," "lord," "nobleman," "chieftain."
- Kitdb-i-Aqdas:** literally "The Most Holy Book." Title of Bahá'u'lláh's Book of Lams.
- Kuláh:** The Persian lambskin hat worn by government employees and civilians.
- Madrish:** 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-Adhkár:** literally "the dawning place of the praise of God." Title designating Bahá'í House of Worship.
- Masjid:** Mosque, temple, place of worship.
- Maydán:** A subdivision of a farsakh. A square or open place.
- 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.
- Mi'ráj:** "Ascent," 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.
- Mullá:** Muhammadan priest.
- Mustagháth:** "He Who is invoked." The numerical value of which has been assigned by the Báb as the limit of the time fixed for the advent of the promised Manifestation.
- Nabil:** Yearned, "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.
- Nuqtih:** "Point."
- Pahlaván:** "Athlete," "champion"; term applied to brave and muscular men.
- Qádí:** 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."

- Riḍván:** The name of the custodian of Paradise. Bahá'u'lláh uses it to denote Paradise itself.
- Sadratu'l-Muntahá:** the name of a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. As a symbol it denotes the Manifestation of God in His Day.
- Şáhibu'z-Zamán:** "Lord of the Age"; one of the titles of the promised Qá'im.
- Salsabil:** A fountain in Paradise.
- Samandar:** literally "the phoenix."
- Sarkár-i-Áqá:** literally the "Honorable Master," applied by certain Baha'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 Bahá'u'lláh.
- Shahíd:** "Martyr." Plural of martyr is **Shuhadá**.
- Shaykhu'l-Islám:** Head of religious court, appointed to every large city by the **Sháh**.
- Sirát:** literally "bridge" or "path," denotes the religion of God.
- Siyid:** Descendant of the Prophet Muhammad.
- Súrih:** Name of the chapters of the **Qur'án**.
- 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-Vuṭḥqá:** literally "the strongest handle," symbolic of the Faith of God.
- Vali-'Ahd: "Heir to the throne."
- Varaqiy-i-'Ulyd: literally "the most exalted Leaf," applied to Bahiyyih **Khánum**, sister of 'Abdu'l-Bahá.
- Varqá: literally "the dove."
- Viláyat: guardianship.
- "White Path": Symbolizes the Religion of God.
- Zidih: "Son."
- Zaynu'l-Muqarrabin: literally "the Ornament of the favored."

PART FOUR

I

ARTICLES AND REVIEWS

1.

THE BAHÁ'Í PRINCIPLE OF CIVILIZATION

BY HORACE HOLLEY

I. A SPIRITUAL ORGANISM HAS BEEN CREATED

FOR fifty years the North American continent has been the scene of an unprecedented spiritual development. The mysterious and resurgent power of faith, acting upon a small and inconspicuous community of believers, has germinated, nurtured and brought to flower a new quality of soul and a new order of human relations.

The visible manifestation of this power lies in the capacity for union with which the community of believers has become charged—a capacity which, flowing outward to others, will make of them, if they can respond, members of one body, elements of one spirit. This power entered the hearts of a few persons in one city fifty years ago, making an intimate group of those who had been strangers one to another. Multiplied in energy by the unity of the group, the capacity acquired force to produce similar groups in other cities. Eventually by association of many unities it created one organic community sustaining the many local groups.

A spiritual organism has been created by slow but steady evolution throughout the course of years which now reveals a continental solidarity and a world impetus and dimension. To fulfill their passion for unity, members have gone forth from North America to many lands, seed-bearers intent upon sharing this mysterious devotion with all races and peoples. In Europe, in the Near and Far East, in Australia and New Zealand, in Africa, in Central and South America, the community of American be-

lievers has projected itself, shared itself, renewed itself and sacrificed itself until that same capacity for union could work through new souls and build new communities like itself.

The union created embraces persons of the most diverse racial, social and sectarian origin. All human beings can receive the faith into their souls who are able to realize when acted upon by its creative spirit that they are parts of a oneness which becomes for them a revealed and divine order of social existence. The world of disunity and strife in which they perforce had been parts of chaos has by their valid experience undergone destruction. They realize that a supreme Victory has been won in the world of reality which now surges through them like a renewal of flame within the blood. A new world has been created, a world of God which He wills to share with man.

Let no one fail to perceive the significance of this potent spiritual consummation because in its early stage it has been visibly identified with so few persons and these unimpressive and unimportant. The germination of life in one tiny seed reflects the energy of the entire universe. In comparison, mountains of granite and oceans of salt brine are things lower in the scale of cosmic values. For here at last, in this age of consuming strife and bitter discord, a principle has been revealed which in its operation is so simple in essence, so universal in possibility, so tender and healing in its method, that any human being touched by it and immersed within it can assert its saving grace against all the powers

of evil by which mankind is now assailed. What the Bahá'í community of North America, followers of Bahá'u'lláh, have realized in experience and demonstrated in action is the fact that God has given our age the principle of true civilization—a truth and a spirit which are creative of eternal union among human beings: no less than the divine truth and spirit required to unify the entire world.

2. THE SOURCE OF UNION

Nothing can stay this power, this grace, this capacity with which true faith in God has become charged. It is neither a minority movement which can be suppressed, nor a philosophy which can be laid away, nor an argument which can be countered, nor a theology which can be banned. The passion for unity which the Faith of Bahá'u'lláh quickens within human souls brings with it the overwhelming conviction that they have been reborn into a higher world where unity is the life, the truth and the law. Outside His Faith, the nations and peoples have no such capacity nor can they produce it by themselves, nor can they seize it and make it operate for any save divine and universal ends.

The appearance of this grace in an American community does not mean that the capacity for union originated here, or is a form of Americanism, or an attitude which certain Americans evolved within themselves or distilled from their tradition. This sacred and creative energy, this renewer of human existence, this guardian of the destiny of mankind, came to the world in the Person of the Manifestation of God. From Him many known and unknown spiritual influences have gone forth to bless humanity. Each blessing has been the impulse of a spirit universal and placeless in itself but requiring some human agency to incorporate and convey its mysterious grace to men. Since America has been the meeting-place of the races and peoples, and is itself neither a race nor a nation but a union of races and nations, no other land could exemplify and serve the principle of the oneness of mankind. Hence America, because of destiny and not merit, has been the scene of the consummation of love and justice

in the evolution of humanity. Here in this new continent of the West, farthest removed from superstition and decadence, the hand of Providence has established the Balance that equilibrium may be attained in the next era of man's life—the Balance between man's inner and outer life, between body and soul, between hostile nations and embittered races, between classes distorted by poverty and war, between passive and aggressive sects and creeds, between religion and civilization.

The source and origin of this recreative power lies in far-distant, unfamiliar, medieval Persia one hundred years ago. There, in Islam, as in Christian Europe and America, spiritual schools existed for cherishing the hope that in this age the promised One might appear. The longing for a Person endowed with the mission to connect humanity with God kindled fire in many souls who felt that the world had sunk to its lowest state, incapable of salvation save through its Creator's mercy.

3. THAT HOLY DAWN

To these humble servants of the altar of the heart the Báb revealed Himself in 1844. He was twenty-five years of age, The Báb, **Hi** title meaning "door" or "gate," exemplified a radiance, a beauty of being and of person, a power of spirit, a penetration of love which became the adoration of a mighty host. In that darkened, ignorant, tyrannical land the Báb arose as with the light of a dawning Sun. So powerful was He in quickening the human spirit, in establishing the standard of reality dividing the people into believers and non-believers, that within the span of six years His earthly destiny was fulfilled. Condemned for heresy, denounced as rebel, the Báb was imprisoned and executed in the city of **Tabriz**. It was a time of profound spiritual experience. Thousands of **Hi** followers advanced to martyrdom for His sake and in tribute to the pure religion He revealed for the world. The attitude of the true worshipper has been described by Bahá'u'lláh in these words of promise: "Great is his blessedness whosoever hath set himself towards Thee, and entered Thy presence, and caught the accents of Thy voice. . . . Whosoever hath recognized



Annual Bahá'í Race Unity Banquet, Chicago, Ill., 1942.

They will turn to none save Thee, and will seek from Thee naught else except Thyself."

Every testimony reveals the splendor of that holy Dawn, when men of sincerity and truth attained the purpose of their being in becoming filled with a new spirit and a new life. They had full assurance that this was no personal and no local experience, but a new enlightenment and impetus for the regeneration of the world. In the Báb they touched the mystery of the oneness of God, and in His spiritual being they felt the presence of all the Prophets through whom God has manifested in the past. The Báb restored the power of providence to human affairs. Against Him sped the arrows of bitterest ecclesiastical and civil rancor. The Báb was the chosen Victim by whose sacrifice the human spirit could be given life, and a new direction established for the course of man's spiritual and social evolution. These words, addressed by the Báb to His nearest disciples, express the beauty of His teaching: "Such must be the purity of your character and the degree of your renunciation, that the people of the earth may through you recognize and be drawn close to the Heavenly Father who is the Source of purity and grace."

Concerning His mission and the import of His teachings, the Báb declared that He prepared the way for the coming of Bahá'í-

u'lláh, the Glory of God, the promised One in whom the prophetic hopes of the peoples would be fulfilled.

In such pure sacrifice was opened the door of divine guidance, and the mission of the Báb initiated the release of forces and powers which since, with increasing intensity, have acted upon mankind.

4. THE LAW IS REVEALED

Nineteen years after the Declaration of the Báb, Bahá'u'lláh's mission became known to the Báb's followers, and all save a few persons thereafter centered their faith in Him.

Through Bahá'u'lláh the ecstasy of spiritual renewal acquired substance in knowledge of spiritual truth and law. The Dawn of holiness became the risen Sun of a new Dispensation for mankind. Bahá'u'lláh suffered exile and imprisonment throughout forty years as the dominant powers of Islám tried in every way to extirpate this new Faith. What they accomplished was to establish Bahá'u'lláh in 'Akkh, at the foot of Mount Carmel, where His spirit soared in majesty above the restless skirmishing of the sects who were exploiting the Holy Land in the name of their separate religions.

Bahá'u'lláh gave forth in writing a body of teachings for the new era. He provided

for the needs of a united humanity and an ordered world civilization. He declared that all the Prophets had revealed one continuous, evolving and divine Faith, each as the Manifestation of *God* for one cycle and one stage in man's development. He stated that the law of the present cycle revolves around the principle of the oneness of mankind, which requires one social order and one universal Faith. Bahá'u'lláh interpreted the Holy Books of the past. He identified the Báb and Himself with the essence of reality in Abraham, Moses, Jesus and Muhammad. He called upon the rulers to establish peace. He exalted the nature of man's soul and greatly amplified the body of spiritual knowledge concerning man and his destiny on earth and in the other worlds of God. Majesty and power, serene, glorious, heavenly, characterized this Person and this Message which is His blessed gift to mankind.

Bahá'u'lláh laid deep and strong the foundations of His Faith. His ordinances make it impossible for any clerical order to arise in this Dispensation and claim special authority, privilege or power. For the direction of affairs and the administration of activities He instituted elective bodies with defined duties and functions. He moreover appointed 'Abdu'l-Bahl to be the Interpreter of His Revelation and the Center of His Covenant with mankind. In these provisions Bahá'u'lláh established a Faith which is no mere influence left for humanity to reflect to a lesser or greater degree according to its own volition. His Faith is a social organism imbued with a divine spirit, endowed with law and knowledge, provided with necessary institutions and agencies, and inspired by a sustaining power of guidance conveyed through His appointed representative 'Abdu'l-Bahi.

"Darkness hath encompassed every land, O my God," Bahá'u'lláh cried in prayer, "and caused most of Thy servants to tremble. I beseech Thee, by Thy Most Great Name, to raise in every city a new creation that shall turn towards Thee."

5. BAHÁ'U'LLÁH'S COVENANT

Having revealed His truth and law, Bahá'u'lláh returned to His heavenly abode.

In 'Abdu'l-Bahl the spirit of obedience to Bahá'u'lláh and passionate zeal for serving His Faith became a torrent of spiritual energy. Though 'Abdu'l-Bahá Himself was restrained physically under the terms of His imprisonment for sixteen years after Bahá'u'lláh ascended, nevertheless His irresistible will to serve found human instruments through which to some degree it might influence the whole world. In one single year a sequence of events had been set up which produced public reference to Bahá'u'lláh in the Parliament of Religions conducted by the Columbian Exposition in Chicago in 1893, and the formation of the first Bahli group in the West in 1894.

From 1894 until His own ascension in 1921, 'Abdu'l-Bahá maintained constant, direct and intimate spiritual communion, interrupted only by the tragic period of the first world war, with the American Bahá'í community. His was the love that nourished its infancy, trained its childhood, guided its youth and educated its development from stage to stage of a collective experience unlike any which had ever before existed on earth. A great and decisive part of His time and strength was expended in establishing that community on a basis of integrity and truth. He poured forth the rich treasures of soul, mind and heart for the sake of the part which these believers were destined to accomplish for the Cause of Bahá'u'lláh. He imbued them with something of His devotion, His passion and His zeal. Their unity He cemented with the bonds of the love of God. Within them collectively He deposited as His sacred trust the capacity for union which can dissolve all prejudice and consume all opposition. He lived for nine months among them, and His sacrifice of strength was as the offering of His flesh and blood that they might become strong. To bring their latent unity to flower He gave the American Bahá'ís the sacred collective undertaking of constructing the first Bahá'í House of Worship in the western world. To deepen their spirit, He gave them a teaching mission embracing mankind.

"The continent of America," 'Abdu'l-Bahá wrote many years ago, "is in the eyes of the one true God the land wherein the



Believers Celebrating Baha'i Youth Day, San Salvador, 1941.

splendors of His light shall be revealed, where the mysteries of His Faith shall be unveiled, where the righteous will abide and the free assemble." Again: "May this American democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind."

His vision of the ultimate unfoldment of world civilization under the impetus of the Holy Spirit reflected through the Báb and Bahá'u'lláh concentrated 'Abdu'l-Bahá's effort on the most important task of this age: the development of capacity within souls to obey divine law and thereby rid the world of that degrading curse, that corrosive poison—acceptance of the struggle for existence as the underlying condition of man's social experience. That acceptance lay upon the nations like a doom. To transform this most grievous and perverted error into truth was 'Abdu'l-Bahá's destiny, His mission, His glory to the end of time.

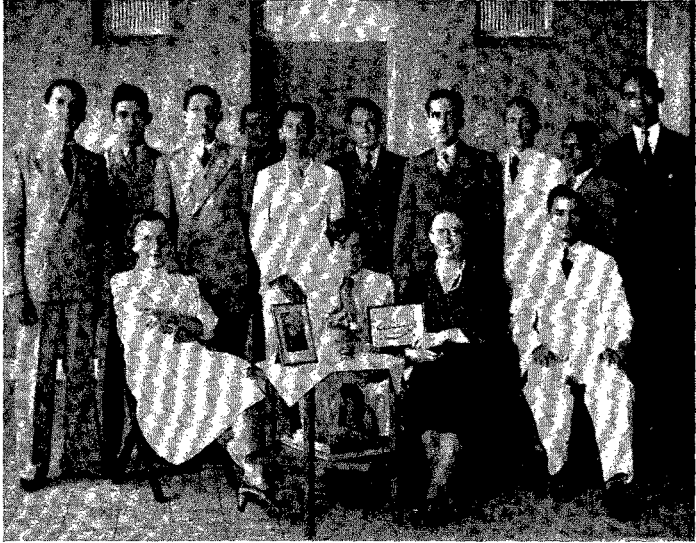
One must realize this to grasp the essence of His teaching: His assurance that in no region of human action and no realm of human experience has the struggle for existence any sanction or validity from God. Neither in the nature of man, nor in the conflict of races, nor in the clash of nations,

nor in the rancor of creeds did 'Abdu'l-Bahá admit the operation of any divine law reducing mankind to the level of the beast. Where He encountered inveterate prejudice and crystallized hate in which the struggle for existence had apparently become entrenched forever, such a lamentable condition, He explained, was not part of the divine creative will for man, but man's self-inflicted punishment, for repudiation of God—the darkness that supervenes when doors are closed against the Light, the terror that surrounds him when he leaves his home and lives in the jungle with the serpent and the tiger.

6. CHARTER OF WORLD ORDER

The exquisite passion which 'Abdu'l-Bahá poured forth upon the humblest believer lives on for us in His written word. "O ye friends of God! The world is like the body of man—it hath become sick, feeble and infirm. Its eye is devoid of sight, its ear hath become destitute of hearing and its faculties of sense are entirely dissolved. The friends of God must become as wise physicians, and care for and heal this sick person, in accord with the divine teachings. . . .

"The first remedy is to guide the people, so that they may turn unto God, hearken



University Students Attending a Bahá'í Study Class, Ciudad Trujillo, San Domingo, 1942.

unto the divine commandments and go forth with a hearing ear and seeing eye. After this swift and certain remedy hath been applied, then according to the divine teachings they ought to be trained in the conduct, morals and deeds of the Kingdom of Abhl. The hearts should be purified and cleansed from every trace of hatred and rancor and enabled to engage in truthfulness, conciliation, uprightness and love toward the world of humanity, so that the East and the West may embrace each other like unto two lovers, enmity and animosity may vanish from the human world and the universal peace be established.

"O ye friends of God! Be kind to all peoples and nations, have love for all of them, exert yourselves to purify the hearts as much as you can, and bestow abundant effort in rejoicing the souls. . . . Consider love and union as a delectable paradise, and count annoyance and hostility as the torment of hell-fire. . . . Supplicate and beseech with your heart and search for divine

assistance and favor, in order that you may make this world the paradise of Abhl and this terrestrial globe the arena of the supreme Kingdom."

'Abdu'l-Bahá perfected the art of intercourse between souls. He developed the faculty of kindness and consultation among the Bahá'ís as the foundation of existence in the new age. In the Will and Testament which He left as His final blessing and guidance for the Bahá'í community the believers of the world have been given the charter of their evolving Faith. By that momentous document 'Abdu'l-Bahá revealed the continuity of divine guidance for human affairs throughout this cycle in the succession of the station of Guardianship from generation to generation. To this station He attributed the sole power and authority to interpret the Bahá'í Sacred Writings, and this station He joined to the Universal House of Justice instituted by Bahá'u'lláh by making each successive Guardian its chairman for life.



Bahi'i Youth Gathered at the 1940 Bahi'i Convention, in Wilmette, Ill.

The Bahi'i Dispensation combines and coordinates what in the world has become hopelessly separate and divided: divine truth and social authority; spiritual law and legislation; devotion to God and justice to man; the rights of the individual and the paramount responsibility of the social body.

"In this sacred Dispensation," 'Abdu'l-Bahá left as His direction to His loved ones, "conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon every one to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all imitations earthly."

7. STRUGGLE FOR SPIRITUAL REGENERATION

Divine, indeed, is that creative spirit which can gather together ordinary persons and transmute them into an expression of

union when the whole world expresses contention and discord. No human agency can manufacture this spirit nor imitate its miraculous effect. Political and economic charters of world unity will not inaugurate the era of righteousness and peace save as they stem from a charter founded in the heavenly world of truth. Until the souls of men flow together ardently; until the spirits dissolve and the personalities are inwardly fused, no human organization can be more than temporary truce in the interminable struggle for group supremacy and individual distinction which man's life has become. As long as he is deprived of faith, man will remain victim to the struggle for existence which God created as the law of nature in the sub-human world. But when he becomes imbued with faith, man is freed from the burden of the beast. He need no longer creep and crawl through jungle darkness to his prey. Faith is light from which darkness flees. It is love which will not contain hate. It is wings of impassioned devotion by which human consciousness can ascend into the luminous heaven of spiritual law—the true realm of mankind.

In nature, let us note, the struggle for existence opposes one life to another. In humanity the struggle has become an evil illusion which joins thousands and millions together in compact and conspiracy for the substitution of violence for love, and destruction for cooperative undertakings aimed at increased welfare for man. This illusion is man's downfall, his penalty, his bitter expiation; for the evil illusion can confederate only those who have inwardly denied the authority of God. Once the trend toward conflict has become organized by sect, class, race or nation, the descent into darkness grows swifter and swifter, until the area of destruction can encompass the entire world. The Manifestation of God is sent to break this iron chain of action and reaction by which mankind becomes linked to disaster, and He establishes a more compelling and positive trend toward knowledge, Love, unity and cooperation. The world today is in direst need of that spiritual power, that capacity for union, which can be invoked only through the name of Bahá'u'lláh. His creation has been perfected. His agency for union exists. His truth and His law will prevail.

The first Guardian of the Faith, Shoghi Effendi, has declared: "That the cause associated with the name of Bahá'u'lláh feeds itself upon those hidden springs of celestial strength which no force of human personality, whatever its glamor, can replace; that its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame, or learning can compare; that it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind, will, if not already apparent, become increasingly manifest as it forges ahead toward fresh conquests in its struggle for the spiritual regeneration of mankind."

8. A WORLD CIVILIZATION UNFOLDS

The principle of union holds people together in community as atoms are held together in the organism, but the union of human beings, no matter how intense, does not pass from a psychological experience to a social reality until that union has been given the institutional agencies of civiliza-

tion. The sacred impulse toward harmony, agreement and cooperation characteristic of Bahá'ís provides the basis but not the organism of a regenerated era. Civilization is more than kinship of feeling: it is capacity to solve the collective problems of mankind under changing conditions, and to endow the individual with the status of citizenship in relation to recognized sources of authority, justice and efficient administration of affairs. Standards of truth and knowledge, as well as of feeling, are required.

The Will and Testament of 'Abdu'l-Bahí is a document unique in the history of religion because it provides the visible link between faith and an organic society. It preserves the spiritual values created by Bahá'u'lláh for the soul; it at the same time brings into active operation the elements of social order which He had likewise ordained. With 'Abdu'l-Bahá's ascension in 1921, the age of divine creation initiated by the Báb in 1844 drew to a close. The present Bahá'í era witnesses the gradual unfolding of that capacity for world order and peace with which God has endowed this sublime period in the evolution of mankind. Worship of God and service to men are become two aspects of one and the same revealed Truth.

This transcendent and majestic document transforms the community of believers into the "nucleus and pattern" of the future order. Its mysterious potency in the world of spirit and mind has been demonstrated by the ardent effort of Bahá'ís throughout the world to live in the new and higher pattern; but the full measure of its potency was revealed through the first of the Guardians given appointment in the Will. In Shoghi Effendi, descendant of both Bahá'u'lláh and the Rib, the Bahá'ís of East and West have providentially been given a leader who can instruct them in matters of worship and truth by authoritative interpretation of the revealed Word, and can guide them step by step, in exercise of the authority vested in his appointment, through the world's misery and darkness, to the Kingdom of justice on earth. The capacity for this unique and unprecedented leadership manifested by Shoghi Effendi since 1921—the very fact that his title and rank are

commensurate with his quality of spiritual being and personal character—reveals the significant distinction between the works of God and the works of men. For, unlike human charters and constitutions whose words and phrases are still-born; unlike creeds which reduce the Holy Spirit to the impotence of mental concepts, the Will and Testament of 'Abdu'l-Bahá fills with power the human instrument chosen to apply its provisions to the world community of Bahá'u'lláh. Bahá'u'lláh's creative force continues to pour forth, not in added Revelation, hut in guidance and inspiration for His Guardian and for His House of Justice when it shall come into being.

Herein lies the assurance that the unfoldment of world order in this age realizes the vision of the divine Kingdom on earth—the Kingdom based upon divine justice, sustained by God's grace, its gates open to the people of unity from among all the races and nations of earth; the Kingdom forever displacing the secular tribes, cities and nations whose struggle for existence has given over the world to consuming war. The promise of this Kingdom has been deposited as a sacred trust in the heart of every race, but the divine civilization foretold by the Prophets of the past can result only from the beneficent action of a new and universal Faith. It can never be the predominance of one sectarian group or the result of temporary alliance between civil and ecclesiastical powers.

"Gather them . . . together around this

Divine Law," was Bahá'u'lláh's prayer, "the covenant of which Thou hast established with all Thy Prophets and Thy Messengers." Therein lies the core of the new spiritual and social experience distinguishing the Bahá'í: that his faith is a world ethics, his creed a loyalty to mankind, his worship an action invoking the power of God to unite all the peoples of earth.

"The exploded theories and the tottering institutions of present-day civilization," the Guardian has written, "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 upon earth. . . . That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent."

2.

JOINED BY GOD

BY GEORGE TOWNSEND

THE Day of God is come. Mankind is approaching maturity. Its spiritual powers and susceptibilities are ripening. it is able at last to understand the true nature of marriage and to make the home what God intended it to be. Holy Writ therefore in this Age gives us pronouncements, counsels, exhortations and commands which call the closest attention of every believer to the

sacred institution of marriage and which with all the authority of revelation, assign to it a key-position in the material and spiritual order of human life.

What was taught by precept was confirmed in practice. The Báb, Bahá'u'lláh, and 'Abdu'l-Bahá, the Exemplar of the Faith, were all married men and fathers of families; and the home of 'Abdu'l-Bahá,



Morning Session of Mid-Winter Eastern States Youth Conference,
New York City, 1940.

known to many western visitors, stands as a pattern of what the ideal home of the New Era ought to be.

"Know thou," wrote 'Abdu'l-Bahá, "that the command of marriage is eternal. It will never be changed or altered." True marriage is a spiritual relation between united lovers—a particular state of being to which special blessings are attached by God. "No mortal can conceive the union and harmony which God has designed for man and wife. If they are united both spiritually and physically and if the foundation of their affection is laid "in the very centre of their spiritual being, at the very heart of their consciousness" then they will have "eternal unity throughout all the divine worlds and improve the spiritual life of each other." Such union "is a splendor of the light of the love of God."

The paying of honor to celibacy as to a condition specially pleasing to God is due to human misunderstanding. In His Tablet to Napoleon III Bahá'u'lláh bade the monks to "Enter into wedlock that after you another may arise in your, stead. . . . But for man, who on My earth would remember Me, and how could My attributes and My names be revealed? Reflect and be *not* of them that have shut themselves out as by a veil from Him, and are of those that are fast asleep."

Bahá'u'lláh commends marriage, but He does not make entrance into it easy. The initiative lies with the lovers themselves; they are free to choose. But they are strictly enjoined to give to this choice conscientious and deliberate thought. They are to acquire knowledge of each other's character and to make sure beforehand that their outlook on life is in accord on both spiritual and physical matters. They are to be frank and open with each other and if their mutual consent is finally given it is to be complete and entire.

Thus they are expected to employ reason as well as emotion, common sense as well as instinct, in order that they may reach a sound and firm decision; and their union is to represent knowledge as well as love.

When their own consent is given they must obtain before marriage is possible the consent of all their four parents, if living; they must in other words submit their proposed union to the objective judgment of those who know and love them best and who are next to themselves most closely concerned with their happiness. Once this consent is obtained the marriage may go forward.

Thus a Bahá'í marriage is not a personal matter between two united lovers but also a social matter between them and the community and a spiritual matter between them



Baha'i Youth Regional Conference held in Hall of Religious Conference,
Los Angeles City College, 1940.

and their heavenly Father. When these relationships are justly combined together, and when as commanded in the Bahá'í revelation the lovers live as equals and can thus help one another to the full limit of their capacity, then is the union real and perfect.

It is not for this earth only. It is intended to be and must be by them regarded as an eternal binding, an everlasting communion and friendship. A true unity of hearts once attained on earth is not severed in any of the worlds of God. "I love thee," cried the poetess to her husband, "with the breath, smiles, tears of all my life and if God chooses I shall but love thee better after death." The fulfilment of this hope is one of the great truths about the eternal realms revealed by Bahá'u'lláh.

The marriage ceremony contains the three elements, the personal, the social, the spiritual. But its unique impressiveness and beauty and power are due to the spiritual meaning which inspires it and the spiritual aspirations which it enshrines. The Bride and the Bridegroom stand before the Bride's man, the Witness, and the Bahá'í Reader of their choice; but they stand also in heart and soul before the Mercy-Seat of their

Great Father on High. Through their joint declared submission to His will and desire they win the privilege of a sacred union truly made in heaven. From God they seek blessing, happiness and strength for the years to come, and to Him they are directly responsible for the due performance of the precious, divine trust they have undertaken.

How often has 'Abdu'l-Bahá written and spoken of the importance of unity in a home, basing it always on spirituality and telling of the radiance which it sheds afar and of the blessings which it draws down from above. With what power and what exaltation of joy does He in His "Marriage Tablet" exhort united lovers to this unity! Here indeed is a picture of true marriage—both mystical and practical—which shines with the "light of the splendor of the love of God."

He tells lovers how to meet the special tests and strains to which their union may be subjected. "The bond which unites hearts most perfectly is loyalty," He writes. "True lovers once united must show forth the utmost faithfulness one to another." But He adds at once that they are to dedicate themselves first of all to God and that

their hearts are to be "spacious, as spacious as the universe of God." He bids them to beware above all of jealousy (which "vitiates the very essence of love") of any kind of hypocrisy, of nursing a grievance or making it known to others: rather they are to consult together on their problems in private and to show to one another the greatest frankness and understanding. They are to turn their hearts and their minds towards high, happy, heavenly things and discuss with one another their noblest thoughts and aspirations. Their home is to be "a haven of rest and peace," for others as well as themselves. "Be hospitable, and let the doors of your house be open to the faces of friends and strangers. Welcome every guest with radiant grace and let each feel it is his own home."

They are to be examples of perfect love so that whosoever enters will "cry out from the heart, 'here is the home of love,'" and that people will say to one another: "it is as though from all eternity God had kneaded the very essence of their being for the love of one another."

Their children are a sacred trust from God to whose instruction and guidance they are to consecrate themselves.

'Abdu'l-Bahá bids them nourish continually their union with love and affection: for it is like a tree, a living, growing, expanding, deepening thing bearing fruits of love and unity that will be "for the healing of the nations." In one beautiful image after another He bids them fill their hearts with love, give themselves up to love, know nothing but love. They are to dwell in a paradise of love, "build your nest in the leafy branches of the tree of love. Soar into the clear atmosphere of love. Sail upon the shoreless sea of love. Walk in the eternal rose-garden of love. Bathe in the shining rays of the sun of love. Be firm and steadfast in the path of love. . . ." In these and all the other love-laden phrases which He uses He does more than urge in many forms again and again a lesson hard enough for imperfect beings to learn and apply. He reveals in these objective external images the real existence of a universe of love which only a lover knows and which only a lover can enter. This sweeter, fuller

life may be a sea on which to sail, a sky in which to soar, a rose-garden in which to walk, a sun in whose rays to bathe, a path, a tree, a flower, a melody, an ocean full of pearls: but always it is a real world created for lovers, offered to lovers, laid open for their use, a world of unshadowed beauty and infinite delight wherein they may go forward together passing from discovery to discovery, from happiness to further happiness.

If this world be hidden from men it is hidden in the heart of Truth and the veil that blinds unloving eyes is the veil of inexperience and ignorance. It is, as He shows, of the essence of existence. If the lover sees his beloved transform for him the living earth around him, this is not an idle dream:

"Yours is not a conscious art;
'Tis the wild magic of your heart.
You hut speak a simple word,
Often said and often heard,
When before my wondering eyes
An unveiled Paradise
Bursts about me into flower.
Here each nimble-footed hour
Daft with all the fun that's in it
Dances like a madcap minute.
All the earth in light unfolden
Seems a chamber green and golden
Dight for love's festivities;
And a thousand harmonies,
Softer, sweeter more endeared
Than my heart had ever heard,
Gush from every bank and rise
Pill the woods and touch the skies.
Wind and cloud and leaf and stream
Notes of purest music seem,
And all nature, like a choir
Tuned to the sun-god's lyre,
In new hymns of jubilee
Chants her ancient ecstasy."

Love is the true revealer and the passage of time takes nothing from such a vision. United lovers who through all the years have fought side by side the rugged battle of life unyielding, who have shared anxiety and trial and sorrow, who have mingled their tears together—tears of grief as well as tears of joy, who have seen one another falter and stumble and go on again, who

have helped and been helped, have forgiven and been forgiven, they know as none other can know how precious is fellowship in love, and with a fuller illumination and a deeper thankfulness than of old they say again the sacred verse that made them forever one: "We are content with the will of God; we are satisfied with the desire of God."

'Abdu'l-Bahh was the Exemplar of the perfect life, and to His word God gave creative power. This Tablet of His is itself a Marriage Song so exalted, so joyous, so triumphant, aglow in every part with overflowing, outpouring, illimitable, heavenly love that it makes love seem the Reality, the Essence of all existence, and puts all unlovingness to shame.

3.

LESSONS IN WORLD CRISIS

By ALAIN LOCKE

THE Twentieth Century seems destined to be the age of a terrestrial revelation of the essential and basic oneness of mankind. This becomes more and more manifest as the present world crisis develops and its issues deepen. Superficially viewed, as they become more and more grave, more and more divisive, they seem to point to a hopeless negation of human unity and its practical possibilities. But out of these very negative aspects comes the greatest and most practical hope; for upon the plane of practical affairs the lesson of unity must be learned from the realization on a world scale of the costly self-contradictions and the staggering futilities of disunity. Read in spiritual terms and dimensions, then, these increased and increasing tenaons of racial and credal, class and political strife converge on a focal issue of basic human inter-group understanding and brotherhood which can be constructively solved only by a fundamental change of our individual and social attitudes. There is no doubt that what was once an issue merely on the plane of spiritual vision for a few prophetic minds and an intellectual conviction with a small minority of clear-sighted liberals is now a grave practical issue, recognized as such, by hundreds of thousands, perhaps millions of people of all classes, races, creeds, nationalities and cultures. They may not know the solution to the problem, nor agree in their ideas about its solution, but they do know it as a basic issue and vaguely sense

that it represents the great impasse of our present-day civilization. And a considerable and growing number, in addition, realize that some basic spiritual reorientation is a prerequisite to the effective solution of many, if not most, of the specific political, economic and cultural issues of our time. To the extent that they do so, even vaguely, they sense that such concrete settlements depend critically on some more vital spiritual factor of general confidence, good-will and mutual respect with which to supplant and neutralize our traditional and all too prevalent group suspicions, partisan bias and monopolistic self-righteousness. All this point to what in a previous decade of effort toward world unity and international understanding was called "psychological disarmament."

But psychological disarmament was found impossible precisely because on the political and economic plane we had no moral conviction or even insight about an integrating principle. This is not to say that, once generated elsewhere, such a principle cannot be implemented on both the political and the economic plane. But it must first spring from a recognized moral imperative such as only cultural and religious ideology can generate, and then be transplanted as a standard of right action to these practical levels of our life. Initially propagated in moral, religious and cultural soil, however, such an integrating idea will acquire pragmatic confirmation on all levels



Some of the *Participants* of the 1941 Session of Bahá'í International School, Temerity Ranch, Colorado, U. S. A.

as it proceeds to demonstrate its constructive usefulness and practicality. At the present time, over various issues and at various levels, just such practical and seemingly independent discoveries are now being made of what is, at bottom, really the same central and basic principle of mankind's fundamental unity of mind, heart, and purpose.

Independent confirmations of the basic truth of this central principle constitute the most significant and encouraging symptoms in the otherwise dark and confusing welter of these times. A few deserve special, if only passing mention. In our religious life, the leading religious liberals are increasingly recognizing the imperative need for inter-faith movements on the various fronts of hitherto sectarian division and dissension. Campaigns are well under way for bridging the inter-Protestant, the Catholic-Protestant and the Judeo-Christian sectarian divides; although such effort has not as yet been adequately extended to the Muslim and Oriental religious fronts, equally if not more important for spiritual rapprochement on a world scale. In the vital

field of our cultural disunity and misunderstandings, we are beginning, under the leadership of the cultural anthropologists, to realize and to be willing to admit the essential parity of cultures—a very necessary spiritual foundation for any true world order of peoples and nations. Similarly in the field of education, we seem to be on the verge of realizing that international-mindedness can only be created through some definite collective effort at mutual understanding and by developing a sense of common purpose among educators throughout the world. Finally, we now fairly generally recognize the threat of race and class cleavage within our Western societies and that no basic sense of human unity on a world scale can develop if these internal cleavages persist to curdle at the source the desirable and right human values and attitudes. All these trends, separate as they are and may seem to be, are not only in the same direction but will be seen in retrospect as a convergence of moral growth and development in the practical implementation of the "oneness of humanity."

It is highly significant that such devel-



Attendants at the Summer Youth Session of 1940, at Louhelen Bahá'í Summer School, Davison, Michigan.

opments as these coincide with the first Centennial of the Bahá'í revelation of these basic principles. Equally significant is it that they involve inevitably because of a cataclysmic world war, the consideration of such problems upon a world scale and within the framework of an international system of mutually reinforced equality, cooperation and justice. It was such a con-

verging series of confirmations that seemed to warrant our initial statement that "the Twentieth Century seems destined to be the age of the terrestrial revelation of the essential and basic oneness of humanity." And if such be the case, as it seems indeed to be, the Bahá'í teaching could wish for no greater or more timely vindication of its insight or justification of its basic principles.

4.

THE CONCEPT AND GOALS OF HUMAN PROGRESS

BY STANWOOD COBB

1

THE CONCEPT of human progress is of fairly recent origin. The ancients were ton lacking in historical perspective and anthropological knowledge to arrive at such an idea. Moreover, the mythology of Greece and of Rome looked backward rather than forward to a Golden Age, giving credence to a period in the dim past when mankind had been more perfect and had lived in a greater happiness and comfort than at any

later time. A similar Christian concept of the fall of man from Paradise obstructed throughout the Middle Ages any serious attention to the thought of progress as such — that is, to the looking forward to definite improvement in the condition of the human race. And the Messianic expectation of the coming of the Kingdom of God to earth, although in reality it contained a supervision of progress, was limited in the Mid-

the Ages to the expectation of reward of the spiritual and faithful of the Church, in a fantastically conceived Heaven descending miraculously from the clouds.

It was not until the sixteenth century that a favorable atmosphere began to develop in which the idea of human progress could find birth.

It had taken Europe about three hundred years to pass from medievalism into modernism; but during this period of the Renaissance itself, a period of conspicuous progress, conditions were not yet favorable to the definite formulation of the *concept of progress*.

In the middle of the sixteenth century a French historian, Jean Bodin, rejecting the theory of the degeneration of man from a legendary Golden Age, postulated *progress* as a law of existence. He believed that there had been a cultural progress in the past, from an age when men universally lived like savages and beasts. Bodin, in this hold theory of his, was indebted to the knowledge, which had by now reached Europe, of the life of the savage in the New World; and he conceived that such had been the life of humanity in general in the dim past. He did not, however, arrive at the vision of the possibility of a continuous advance of humanity in the future. But he was on the threshold, and his book, "*Methodus ad Facilem Historiarum Cognitionem*," published in 1566, is a landmark in the development of the concept of human progress.

The idea of progress implies the belief not only that civilization has gradually developed and improved up to the present, but that it can continue so to improve; it implies a faith in the perfectability of man and his institutions.

In the middle of the eighteenth century the French Encyclopaedists began to move definitely in this direction. The great growth of knowledge during the Renaissance had presented material for the belief that the human intellect was only at the dawn of its powers. The development of science showing the inviolability of the laws of nature; the comparative study of civilization and religion; the application of reason to every problem of government, so-

ciety, history, religion, science,—all of this resulted in the growing belief that man by means of his intelligence could improve his condition upon this planet.

Descartes, the great pioneer in this general movement, looked forward definitely to the advance of knowledge in the future; and conceived that the continuous growth and application of human intelligence to human affairs would have far-reaching effects on the condition of mankind.

But it remained for the Abbé de Saint Pierre to put the final touch on this transcendently important concept of progress. He was a born reformer, a humanist and perfectionist, and devoted his life to the construction of schemes for increasing human happiness—one such being a definite plan for the establishing of perpetual peace.

Saint Pierre's general view of the world was influenced by the concept of the gradual progress of civilization toward a goal of human happiness. In 1737 he wrote an exposition of his theories in a pamphlet, "*Observations on the Progress of Universal Reason*." He gave a forward look to the theory of progress, judging that we are in the "infancy" of human reason compared with what would be the case five or six thousand years from now. And even at that advanced stage of development he thought that all humanity would only have arrived at its "youth." He felt that humanity would have made even greater progress in the past had it not been for its continuous wars, its superstitions, and the selfishness and jealousy of its rulers. He conceived the accelerated rate of progress that could be made possible through organized scientific effort, having now at its disposal the art of writing and of printing. He believed that if war could be abolished and the ablest men should consecrate their talents to the art of government, we could in a century make more progress than in a thousand years at the rate humanity was then moving, and that such a progress would produce tremendous increases in human happiness.

Here we have for the first time expressed in definite terms the concept of a progressive life ahead for humanity. The Abbé was the first to conceive future destinies of man-

kind and to attempt plans for the coining centuries.

In the nineteenth century the development of the theory of evolution gave a marked impetus to the concept of human progress. For the first time in the functioning of human thought man began to trace in every direction a continuity of development. One could study history, now endowed with perspective and with comparative treatment, definitely from the point of view of progress—progress in types of government, in knowledge, in education, in scientific discovery, in the art of living, in morals, and in the development of a general diffused human posterity and happiness.

The concept of *human progress* had now completely arrived, and the birth of the Twentieth Century saw all intelligent people progress-minded. The importance of this mental attitude is immeasurable when we consider the stinulus it has given to human effort. Where there is no hope of progress a people stagnate, imprisoned in medieval institutions which change but slowly, if at all. But once the concept of progress gains sway over the human mind, individual and collective effort is made rapidly to win to those goals which faith in the perfectability of man assures us to be our privilege and destiny.

So fixed is this concept now in the growth of the human reason that a man would be considered hardly sane who should claim that he was not progressive—that he did not desire progress, or did not believe it possible.

2

We now universally believe in progress."

But if we ask ourselves at this point "What is progress?" we shall find it difficult to establish valid criteria by which to evaluate our goals.

The Encyclopaedists, in their awakening enthusiasm for the marvelous powers of the human reason, thought that *intelligence* was sufficient to guarantee the establishment of ideal conditions upon the planet. But such

*There are over one hundred organizations in this country alone committed in whole or in part to planning for progress and human betterment, reports The Commonwealth Foundation in a recent pamphlet on social and economic planning.

has not proved to be the case. Intelligence, as it appears, is but an instrument of the ego by which it succeeds in achieving its desires, and as such can make no guarantee of continuity or stability to human progress. John C. Merriam, in "The Living Past", looking back over what scientists assume to be about a billion years of past existence of life upon this planet, considers the possibility of prognostic-tings to the next billion or two years which, in all probability, the planet has ahead of it. So far as man's intelligence is concerned, he says, there certainly can be not only continuous but continuously accelerated progress. But *unfortunately man's emotional egotistical nature* endangers any assurance of *continuity in human affairs*. Man's intelligence, he concludes, is not a sufficient guarantee of stable progress.

The Twentieth Century has made an idol of technology. This has been deemed the goal of human progress—to increasingly perfect the arts of living so as to surround man with greater comforts and means of pleasure. But technology in itself makes no guarantee of improvement to human institutions. It is a mechanism that can be tamed or that can destroy. At present it is threatening the very foundations of civilization. Secondly, technology, while surrounding men with greater creature comforts and with the instrumentations of happiness, does not seem actually to increase the happiness of those people among whom it prevails. In fact, the races that are the most innocent of technology seem to be the happiest!

It cannot be said, then, that technology is a sufficiently valid measurement or goal of progress.

Shall we, then, like the Hedonists of old, take happiness as the aim of human existence? If such is the case, then further progress is unnecessary. For in many regions of the planet can be found simple illiterate peasants favored with climate and natural resources who live in an atmosphere of natural joyousness. If mere happiness is the goal, they have already achieved it. In fact, the cat at the fireplace, the cow in sunlit meadows, the bird on the wing are happier than most humans. It is clear that



Bahá'í Youth at 1940 Convention. View taken on Roof of Hotel Orrington, Evanston, Ill., U. S. A.

we cannot accept happiness as the criterion of human progress.

Nor can we assume that movement itself is a proof of progress, even though that movement be apparently in a forward direction. There must be a valid goal toward which movement directs itself, or else mere movement has no assurance of being progress. One might be walking into a cul-de-sac or morass from which there was no escape. That would not be progress.

For example, no people have ever more efficiently and effectively set themselves into movement toward a desired goal than did the German people in the decade 1930 to 1940. They assumed that they were making remarkable progress. But were they? Was the goal they were aiming at a valid goal? Did their achievements of the last decade constitute a real advancement, or a retrogression? History will know how to evaluate, better than could Hitler, these militaristic goals. A similar illusion of progress has blinded the Japanese. Efficiency, when wrongly directed, does not make for progress.

It is of high importance, however, to arrive at some means for evaluating progress and for establishing criteria by which it can

be judged. The human race has the intelligence, the capacity, and the instrumentalities for the achievement of a glorious world civilization, provided its judgments are valid as to what goals shall be aimed at. In everyday human life, any goal selected for us by one of superior intelligence and trained skill is valid to such extent. The neophyte, when he is developing toward the goal set for him by his master, feels that he is making assured progress within that relative field. Thus if a pupil mastering mathematics, foreign languages, history, or any of the sciences, gives himself with some degree of confidence and faith to the directives of his teacher, he feels assured that when he is advancing along the lines set for him by his superiors he is making progress. So, also, the virtuoso in painting, music, or writing allows his activities to be directed for him by maestros in these fields, their values becoming his values.

Taking the Cosmos as a whole, we may well believe that a Supreme Intelligence, a Great Planner, has set, as it were, the blueprints which establish the various goals of Cosmic development. Surely this vast universe, so complex in its creations, so intricate in its relations and functioning, did not grow up by chance. Even in the midst of this materialistic age the leading scientists



Bahá'í Youth Group, Buenos Aires, Argentina, 1941

are beginning to realize that the universe as we know it must be the concrete expression of a Plan.

As to the life upon this relatively insignificant planet, we may justly conclude that the development of the monad through its various stages of evolution from protoplasm to man had, from the very beginning, a definite goal. It is not by accident that man became man. It was so designed. Thinking man has slowly reached his transcendent present through the process of what is called "emergent evolution."

If, then, the course of evolution on this planet is the result of a Plan, thinking man was undoubtedly the goal aimed at from the beginning by the Life Force and every movement and development in this direction was progress.

Looking forward to the future, have we any assurance of a continuing Plan? Of any causal design on the part of the Creator for our further planetary development? If we can arrive at even a suggestion of such a Plan, we can then comprehend some valid

goals toward which we must strive. Achievement in the direction of these goals would be progress; the lack of such achievement would be lack of progress; and movement in any opposite direction would be retrogression.

Throughout three thousand years of history there has run one golden thread illuminating a confused diversity—an apparently haphazard scheme of things—with a consistency of hope and faith. This golden thread is the Messianic Theme envisioned by the prophets of Judaism a millennium before the birth of Christ. It is this expectation of a paradise still to come on earth which gives a meaning and glory to all Jewish thought and action. This diminutive nation, so insignificant from ordinary historical viewpoints, became the Light of the World through its gift to humanity of a transcendental vision of an age when the Prince of Peace would gather all peoples under His banner of holiness and unite the

world in a spiritualized culture in which universal peace and brotherhood should reign. This perfected condition of humanity—these ideal instincts making for universal peace, prosperity, and happiness—would be due, it was conceived, to the spiritualized condition of man individually and collectively under the leadership of the Prince of Peace. In view of this ideal, with God himself as the guarantee of its realization, the Jew has always had a forward-looking vision. This vision has given him patience to endure all trials with infinite fortitude. It has made Jewry a nation of the future, the full meaning of whose existence was to be contained in the establishment of the Kingdom of God upon earth. Nor was this expectation a narrow bigoted belief in domination over other peoples of the world by the Jew. Rather, it was a belief in the salvation of all peoples and nations of the world, through the Jewish vision. All men are of one blood and all are to have the same destiny, namely, holiness and participation in the divine nature and divine civilization to be established.

It is to be regretted that Judaism was unable to make a happy transition from its historical vision, fulfilling its destined mission by accepting the vision bestowed upon the world by Christ; which, as Christians see it today, was not only the logical outcome of Judaism but was even its spiritual intent and plan.

The Christian inherited as a vital factor in his faith this belief in the Messianic Promise, and Christ was to them the promised Prince of Peace. It is true that Christendom has lamentably failed to put into practice the ideals of its Founder. But though wars and rumors of wars have filled the planet, Christianity at the height of its unity and fervor was a very powerful agent for peace within the fold of Christendom. And even today, though the most tragically cataclysmic war of history is being waged, the general consensus of Christendom was never more vitally directed toward ideals of peace and world brotherhood. It is as if the diabolic fermentation of belligerency in certain focal portions of the planet have produced a countereffective development

and zeal toward goals of universal peace and brotherhood. The disease of war is thus developing its own antibodies, and we may hope to take advantage of these present opportunities successfully to immunize humanity for future cycles, making war obsolete.

If the Cosmos has a Plan and a Planner, if this Earth and its Earthlings are subordinate to such a Plan; and if that Plan has been revealed through the Prophets and Saviours of the world,—we then have presented to us a very definite and extremely valid criterion by which to measure progress. The objectives before us—as revealed by religion—are world unity, world federation, and the development of a world civilization based upon a functioning concept of world brotherhood and a common spiritual allegiance to the Great Planner and His Plan. *This goal is the only one worth working for today, and movement toward this goal is the only certain and sure progress for man.*

If the most important fact in the universe is the Will-to-Perfection of God, the next most important fact for man to comprehend is the way in which the Absolute makes this Will operative in the Cosmos. The Infinite God does not descend into the creative work of the Cosmos nor at any point make contact with the finite or phenomenal world. It is through the agency of the Holy Spirit that all the creative work of the universe is accomplished. The Holy Spirit is a mystery, as yet but dimly unfolded to man's comprehension; but it is for him the most important thing on the plane of phenomenal existence, since it is through this Force alone that man can make contact with God's Wisdom, Will, and Love. The Holy Spirit is the creative force of the universe; it is also the sustaining, the directive and the equilibrating force of the universe; it is the force back of evolution, therefore *the force back of progress.*

The development of the infinitely multitudinous and intricate forms throughout the Cosmos, from imperfection toward perfection, is due to the stimulative and directive

power of the Holy Spirit, which we may look upon as God's Wisdom-in-Action. *Without this life-impelling function of Deity, existence would never progress, or the thing-in-itself has not the power within itself to grow and develop toward infinite perfections.** The developing forms of existence need at all times the fostering aid of the Holy Spirit. Thus not only does the Divine Architect furnish *the blueprints of progress*, but He also through His functioning as Spirit *furnishes the impulses of progress.*"

It is this Cosmic Force, the Holy Spirit (which we have called God-in-Action), that has impelled matter on this planet from its first inception as elemental vapors and vaporous elements into the settled and advanced forms of mineral, plant, and animal life; finally producing that remarkable being, Man, whom Christ called the Son of God—a being potentially higher than the angels because he alone in the Cosmos has had bestowed upon him that inestimable but fearsome gift, freedom-of-ill.

Having bestowed upon man freedom-of-will, the Creator may not within the scope of His own plan and design for man restrict him by coercion or mandatory force. Man must become what he himself desires-to-be. He may become a devil, or he may become a saint.

God does not *coerce* us into moral or spiritual development, but He induces us toward such development by pouring out His Love, His Wisdom, and His Purpose for man through His messengers, the Prophets or Revelators. These Manifestations of the Divine Will and Wisdom reveal to man the illimitable nature of his own being, and the purposes and archtypal plan of God for his perfectional development.

Though these Revelators may vary in the details of their messages, as befits the time and place, the essential spiritual teachings of them all are one and the same:—namely, that man partakes on the one hand of the

qualities of the animal; and on the other hand, of the divine qualities. Man has within himself an infinite potentiality which can develop to angelic heights if he will turn toward God and obey His teachings as revealed through the Prophets.

These Revelations of God's Will for man contain a definite pronouncement as to the moral and spiritual qualities which man should acquire and practice on this planet; and they contain, at the same time, either implied or expressed in some detail, God's plan for humanity as a whole as to its organization and unitary functioning.

Whenever and wherever men have listened to these messages from God and have followed the Prophet loyally and zealously, a new civilization has been built up expressing the transcendent moral and spiritual qualities which the individual devotee is striving to acquire.

Thus we see the Mosaic Dispensation producing in the social and economic life of Israel an equity, a simplicity, a kindness superior to that of any other ancient people.

When in the course of centuries these Israelitic virtues dwindled under the impact of egoism and selfishness on the part of the leading classes, we see the humble Nazarene in a new Dispensation calling not only Israel but the whole world to shake off the evils of self and selfishness and become true Sons of God. As to the collective improvement of humanity, Christ included all such aims and purposes of future civilization in his preachment of the Kingdom of God.

Religion, as history *bears* witness, *is* the most potentially unifying force *upon the* planet. It is bound to be unifying, because it is a force deployed from Divinity itself. Revealed religion is a particular expression of the Great Life, that Life which gives cohesion to the atoms, holds the planets and suns to their course, and gives order and stability to the universe. God is unity, and obedience to His will brings unity to the sons of man. Thus it has happened that the teachings of the Christ have produced a unique world culture, flowering from the roots of the past into a new civilization more significant for its unities than for its diversities.

* Luther Burbank, the plant wizard, was once asked how it was that he had conceived and originated so many new and successful forms of plant life. "I study a plant," he said, "to see what it is trying to become. Then I help it become that higher and richer form. I am no magician. The magic is in the Life Force back of the plant."



Study Class conducted by Miss Adelaide Sharp in Tihrrn, Persia.

In the midst of this era, so characterized by chaotic upheavals and disintegrations, there is apparent the workings of a tremendous Cosmic influence which is arousing a new consciousness in mankind. Everywhere—in every land, in every culture—men of leadership are catching the vision of a glittering goal for humanity, the goal of world brotherhood and peace.

The most significant of many profoundly effective and universal movements for such a new world order is that which was born in Persia a century ago when the Báb, who eventually gave his life in martyrdom, proclaimed to those who had the ear to listen that a new era was at hand and that its Founder would presently appear. This call to humanity to lend itself anew to the will of God received its fulfillment in the pronouncements of Bahá'u'lláh, who called in the name of God upon all the nations of the world to organize peace and international government.

From his prison dungeon in 'Akkh Bahá'u'lláh in 1868 proclaimed to all the rulers and peoples of the world the call of God to humanity to cease war and to acquire a dynamic consciousness of the oneness of mankind upon which could be built world

federation and world peace. "He Who is your Lord, the All-Merciful, cherisheth in His heart the desire of beholding the entire human race as one soul and one body. Haste ye to win your share of God's good grace and mercy in this Day that eclipseth all other created days. . . . This goal excelleth every other goal. . . . This well-being of mankind, its peace and security are unattainable unless and until its unity is firmly established. . . . The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race. . . . This is the straight path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure."²

Bahá'u'lláh saw the decadence and dry rot at work in the blatantly material civilization with which the nineteenth century came to a close. He predicted that the materialism and lack of spiritual restraints then prevailing in the world, and destined to increase in potency, would produce immense disasters for humanity. "The world is in travail. Its face is turned toward waywardness and unbelief. Such shall be its



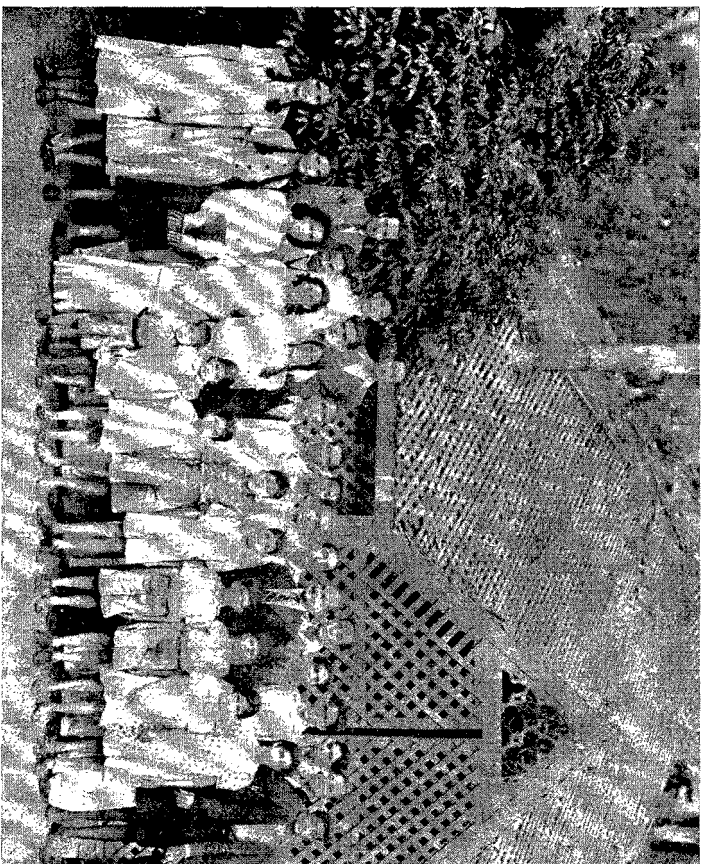
Bahá'í Youth Gathering, New Zealand, result of activities and encouragement of Alvin Blum. American Bahá'í.

plight that to disclose it now would not be seemly. Its perversity will long continue, and when the appointed hour is come there shall suddenly appear that which will cause the limbs of mankind to quake.²³ "The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective."²

Thus the tragic truth was proclaimed by Bahá, that the New Age must be ushered in by cataclysm such as would purge man of his lower impulses and prepare him intellectually and emotionally for earnest and consecrated effort to abolish war with all its evils and build for world peace. Out of tribulation was to come the beginnings of a greater civilization than the planet had ever known.

The details of the World Order promulgated by Bahá'u'lláh as set forth by Shoghi Effendi, present world leader of the Cause, are as follows: "The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initia-

tive of the individuals that compose them are definitely and completely safe-guarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustee of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvelous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate.



First Bahá'í Youth Conference of India, Rídván 100 A.B. (1943, A. D.)

A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated."²

A world civilization based upon principles of unity, of brotherhood, of intelligent organic functioning of the planet as a whole can be consummated only with a heightening of man's spiritual vision; for man's intellect alone will not suffice to carry him through the tremendous problems and difficulties and readjustments of such social, economic and political creations. The main emphasis of the Bahá'í Movement is on such a spiritual renaissance of mankind. The World Order of Bahá'u'lláh is not a mere evolution from the past. It is a spiritual reconstruction of humanity consummating the vision of the prophets millenniums ago—the vision of Isaiah, of Micah, of Christ. It is the establishment of the Kingdom of God on earth.

"I do not know of any more perfect world pattern in all history than the World State projected by Bahá'u'lláh seventy years ago," says Wu Ming Fu. "When the various peoples of the world realize His great yet simple truth of planetary brotherhood, war will cease.

"The oneness of mankind is the consciousness around which all principles of

Bahá'u'lláh's World Order revolve. To unite all fragments of the human race, whatever their conditions, into one cosmic family,—this was his aim and precept, the highest social and spiritual concept to which humanity has as yet attained.

"I have watched this Bahá'í Movement. It holds more promise for the world's progress than anything else on the planetary horizon."

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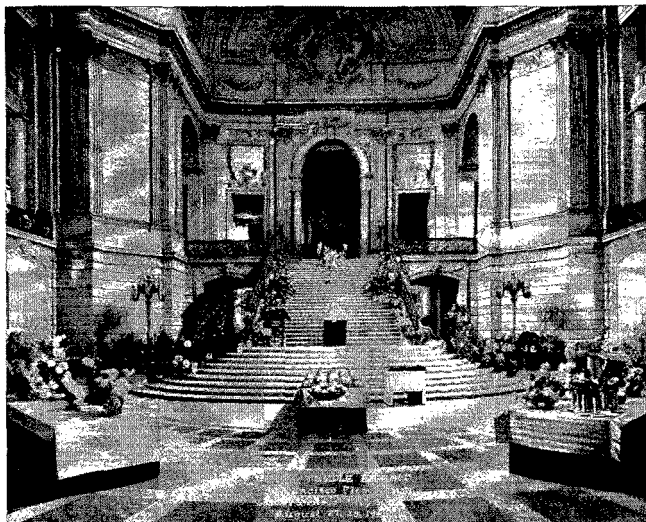
We stand, it would seem, at the threshold of a new age in a period fraught with a destiny more glorious than it is tragic. We are forced by the titanic pressure of world events to think in terms of world progress.

But there is needed more than intellectual acumen. The Quaker mystic, Rufus M. Jones, declares that "the crisis of our time must bring to our lives a profound spiritual awakening, a resurrection of creative faith—the discovery of the springs and resources that supply the soul of man with powers beyond himself. . . . If there does come a genuine resurgence of his dynamic faith it will be due, I am convinced, to a profounder appreciation of man's inherent possibility as a spiritual being in direct mutual and reciprocal correspondence with a Spiritual Environment akin to us, and for which we were made."⁴

In this struggle for a better planetary life we must never become discouraged. We must have faith. We must fix our vision upon ideal aims, however difficult of attainment they may seem to be in space and time. We must live in the constant spirit of progress, giving consecrated effort towards its chosen goals.

The concept of human progress is indeed the most important, the most vital that the human mind has given birth to. For progress is a dynamic idea. It is alive. It has a fostering creating faculty, a power of building for the future.

And the astounding youthfulness of this concept suggests illimitable possibilities for a humanity that has at last become collectively self-conscious and capable of projecting deliberate plans for collective self-improvement. It is indeed true, as the leaders of the Bahá'í Movement point out,



Bahá'í Temple Exhibit, San Francisco Flower Show, San Francisco City Hall, August 27, 28, 1941.

that humanity is approaching its age of maturity and is now able to envision achievement worthy of its inherent spiritual greatness. The colossal sufferings of the war era are destined to purge, inspire and consecrate mankind to the achievement of a stable and harmonious world civilization.

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5.

THE BELOVED RETURNS

BY HELEN BISHOP

Of Reluctance Becoming to an Amateur

For me there is something irrevocable about words in print and the sense of it halts my pen. A page should tell more about truth and lead to one of a thousand gates approaching the Prophet. He is the Beloved One Whom we can know, presented to us by God Whom we cannot know. Humanity is searching for Him, even while some hu-

mans unhappily defeat their own finding lest encounter with the Manifestation of Truth prove to be an end of opinions as well as the beginning of knowledge.

Our literature at its best is crying for the Prophet.

"Sometimes I dream of one who neither rises nor falls, of one who walks the earth whole and unchange-

able, unswerving and unadaptable. Perfectly unadaptable. It is of such an one that I dream,"

says a painter in a modern romance.¹

Far more substantial persons and among them the mightiest and wisest in the land carry within their souls an unexamined awareness of the Prophet or His Message. As they have not yet identified Him they are unable to name Him; still they have passed laws and improved affairs after the pattern of His Creative Word.

Let us now praise famous men and women who have dedicated pages naming Bahá'u'lláh as the Prophet Who appeared in the nineteenth century and bespoke changes more advanced than our twentieth has foreseen (notwithstanding some of His Commands have been adopted and are now in the foreground of world plans). The conjunction of the Great Man and great events should be apparent to objective sight. Evaluation and pronouncements are the business of experts. It should be easy for them to testify that the Prophet came once again with the intuitive wisdom of the Holy Spirit anticipating humanity's crisis and telling how it shall be met.

But it is not easy for me to write. Seldom am I singly conscious enough for composition. Things, creatures and persons invade my thought and win my attention or communication. Rarely do I see a ladder between the free working intellect and those subterranean regions where the roots of the mind draw up the sublime stuff of which art is made. Certainly in luminous moments there is no pencil in my hand.

What I do behold is the Prophet; not only imminent in all that men call fair, but sometimes even in what is taken for granted as unfairness or hardship. And if more of our experts literary and non-literary saw Him too, then easily would I renounce this strain of making sense in print. Yes, I could be content with the aesthetic of His proofs and leave it to authors to justify our mortal existence, its contingencies, quests and discoveries. As He says, "Man is my mystery, and I am his mystery."

¹ Jacob Wasserman, *The World's Illusion*, Vol. I, p. 320, Harcourt, Brace & Co., New York.

Alas! Most of the famous are not finding the Prophet Who has returned and is acting upon great events or shining within our souls as the manifest Source of our lights. And some of them even deny ir! Still God is not mocked by any man's negation. He is not even silenced: God still can speak! He is answered even if only nameless folk hear His voice and are glad to stand up and say so.

"The Kingdom of God is not necessarily confined to fools," quoted the Master of Balliol in my hearing when he lectured in the Æthnæum at California's Institute of Technology. "Though Heaven knows they come in quicker than the experts do."

By grace abounding to a fool, I reached at the beginning of this decade the Mount of Carmel and the Sacred Shrines of the Founders of the Bahá'í Faith. There I was plunged into the realm of the wondrous and contemplated the active flame of love and wisdom which They left to be guarded as a lasting endowment for humanity.

There amid so much earthly beauty the Manifestation of the Blessed Beauty Bahá'u'lláh is remembered. The very threshold of His Shrine makes captives for Heaven:

"It hath been known that God, glorious in His mention, is sanctified from the world and what is therein, and that the meaning of 'victory' is not this, that anyone should fight or strive with another . . . hut, rather, what is well-pleasing is that the cities of men's hearts, which are under the dominion of the hosts of selfishness and lust, should be subdued by the sword of the Word of Wisdom and of Exhortation. . . ." (Bahá'u'lláh, *The Victory Tablet*.)

After that Prophet of invisible Presence and His Interpreter 'Abdu'l-Bahá there is today His visible heir, the Guardian, Shoghi Effendi. To meet Shoghi Effendi is to become convinced that his mind is designed to serve as the instrument of the Spirit, bearing the imprint of maturity upon all words and works. For me the lines of the Greek poet sprang into life:

"Foremost in might and in counsel,
 Many a time did many a man pray
 That they might behold him;
 For the flower of the heroes that dwelt
 around him,
 Longed with gladness, to submit to his
 rule,—
 Of their own free will."

From the Holy Land to Geneva. How very different it was where the nations fought verbally to put off the far more ferocious fighting of total war. There were rest periods in which some behaved as if they had averted the conflict. Magnanimity forbids my naming the optimists of Geneva's palmy days; nonetheless, more than one statesman upon whom a people pinned its faith was convinced that any outbreak of war would be suppressed just as soon as the existing machinery for peace again had brought everything under control.

I was a young thing and didn't know much; but I was never reassured by the confidence of such experts. I had to bear it that diplomatists assembled for peace generally overlooked the Bahá'í Secretariat from which for nine years the only all-embracing Plan for World Community and peace had been forthrightly spoken. The only Plan? Yes, I mean: the only Plan based upon the spiritual and organic relationships of nations, races and religions; the only Plan divinely-conceived, brought to earth by an Ambassador from Heaven.

We worked for the Cause while sensing Europe's vast spiritual oppression and sometimes succumbing to it too. As an involuntary refrain it came to me that it was not rarities to eat, gayety, diplomacy, nor art, culture, Christianity or intellect—the last as first to expectations—that could save the world. I saw that mankind's old-fashioned and tired social order would be folded up and laid away,—ultimately nobody would be the sorrier for it. Even then, in order to hang on to it all nations stumbled along a shadowy path headed straight for the Second World War.

This I knew aforetime but not because I was sagacious whilst the diplomatists were naïve or realistic and the people romantic. I knew only through the foreknowledge of

the Prophet interpreted with the sequence of events first by the Center of His Covenant, 'Abdu'l-Bahá, and after **H** i by the Guardian in his *World Order Letters*.

I tell of this episode in the year of decision 1944, also leaving to the chronicles of the first hundred years the following prodigy that has overtaken me. No doubt I would be living within the closed circle of small duties had not my life been seized and swung into the flow of the Cause. My first existence has vanished into a second in His Faith, which overrides my temperament and disinclinations: it makes me to do what I am not big enough to achieve. As an example, it brings an insistence that I—without literary pretensions—dare my pen on the theme which is the secret of all pertinent themes of our time, forasmuch as each universe of discourse has been conditioned today by the world-destroying consequence and rebirth that attends the Arrival of the Lord of Hosts.

Peace Without Religion or With It

Consistent with the modern temper that left religion out of the running, the only structural attempt to bring peace came through the League of Nations and was wholly secular. Nobody said it aloud but anybody could see in the nineteen thirties that—besides the popular "isms" which enflamed hut did not enlighten—the practical religion of articulate Europeans was veneration of the intellect mingled with everyday dependence upon the gold standard and rate of exchange. (In parenthesis I admit that many Americans, my own people, did not adhere to the cult of intellect—they were contented with the gold standard.)

The delusion that human intelligence is an exercise adequate to cope with the inevitable problems of international society was the biggest of handicaps, so I submit. Without benefit of Revelation, the League failed to create a new sense of collective consciousness binding a spiritual community of faith and law. The League had its esprit des corps, certainly, together with the excitement and hard work of its supporters throughout the world, but not a world-wide community dedicated to justice in the spiritual sense of Bahá'u'lláh's sup-

plication: "I beseech Thee by Thy Most Great Name to assemble them that love Thee around Thy Law. . . ."

Without such "unity of thought in world undertakings," as 'Abdu'l-Bahá interprets Bahá'u'lláh's counsel, every threat to peace precipitated another unique situation for the League. These political quarrels were treated by the method of free discussion; afterwards the decision was handed down as nothing more potent than "an advisory opinion." These, together with recommendations for economic and social reforms turned out to be the League's foundations for an impermanent peace. Really, it was the application of man's most civilized sciences—politics, economics, sociology—on a world scale. Almost that. For the United States of America did not give full-bodied participation to this experiment. We were not looking to divine Revelation either; our doctrine of "common sense" envisioned nothing beyond isolationism and shied away from the uncommon sense of idealism and world responsibility. Indeed, "idealist" became an epithet used by opponent, of Woodrow Wilson in the campaign that defeated the inspired founder of the League.

Quite secondary to the League's notable work, there was a demonstration for peace from Christian forces. By no means was there unanimity among them. (Nor is there today.) Even though these crusaders revised the presentation of traditional doctrines, they were hard put to it to win peoples over to peace through religion because of the inner moral breakdown concealed behind the outward religious forms.

Institutionalized Christianity did not succeed in this enterprise because its dominion had passed. The past we know. The Bahá'í Faith did not succeed with its Plan for World Order either, but that was because its victory has not yet come. In the future we are free to believe.

Christian Pacifism as a New Phenomenon

Jesus said, ". . . in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer. I have overcome the world." This adorable utterance and many others show that Christ meant for us to attain inner peace in the daily battle

of living. So the early Christians understood the Gospel. They attained the Kingdom of God within the heart and renounced the world for the hope of the Kingdom to come on earth with "the Second Coming." Modern Christians are groping for that peace in Christ; meanwhile, they want the Kingdom on earth, besides, through more organization or by new forms of Christianity.

The pacifist's dilemma is a modern one. Saints whose names we know and devout Christians whose names we do not know have lived by pacific precepts, but the nations have not. Frequent religious strife and the institution of war as a means of settling disputes between peoples and nations are proof of the militant spirit of group Christianity. There have been no Christian nations in the pacifist sense.

When the primitive Church triumphed over the Roman state it brought no plan for the amicable settlement of disputes as a new policy for the Roman Empire. And the later Churches which also laid claim to a corporate Sonship of all the children of God in Christ did not advance a peace program until our own time and on the road to the Second Armageddon.

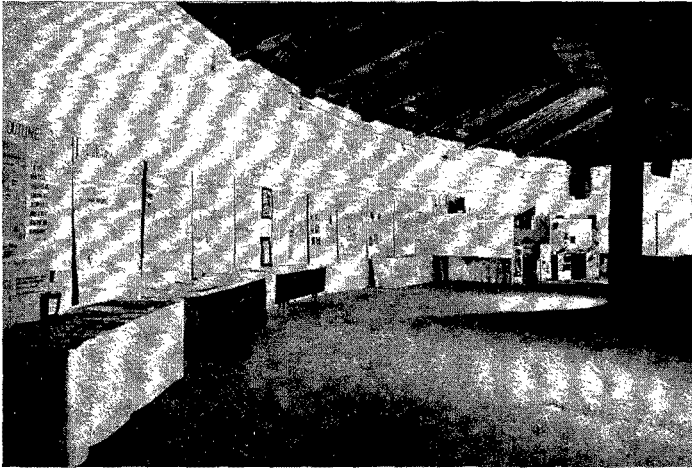
These demands for greater clarity on the moral questions of our time are with us now, in the twentieth century, because there is a new Prophetic expression at work in the world of mankind. Bahá'ís believe the Planetary Logos is recreating the minds and hearts of men.

"A new life is, in this age, stirring within all the peoples of the earth; and yet none hath discovered its cause or perceived its motive." (Bahá'u'lláh.)

Yet towards that new expression of life men are groping each after his own style, secular or religious.

I view the rise of the collective phase of religious pacifism which has surged into international affairs as a phenomenon of the New Age and one of the peculiar dramatic proofs of Bahá'u'lláh's Claim.

Moreover, not through a Christian revolution on behalf of an unpracticable pacifism shall the nations be launched into "the new Cycle of human power" and enjoy a plane-



Exhibition in the Bahá'í Temple, Wilmette, Ill., during the 1943 Convention, showing progress in various phases of Bahá'í activity.

tary culture. "This handful of dust, the earth, is one home. Let it be in unity." Not by revolution but by Revelation!

The Letters of Negation

I quote from a capital work on the Jewish question. Its fifth edition of 1943 is in circulation from our public and university libraries and gaining popularization in the Women's Clubs of America.

"There are no more Prophets!"
 "I am non est Propheta!" There is not more any Prophet! By a prophet I mean a courageous speaker of the truth, a man who by virtue of a higher, divine authority dares to tell the mighty of the earth in concrete cases and in specific circumstances: 'Thou Shalt!' or 'Non licet! . . .'²

There it is again! Unfaith in Revelation for today. That God has spoken through His Prophets in past ages is implicit in the lament; so why the denial of the divine guidance for our time? Such insistence that

² Pierre van Paassen, *The Forgotten Ally*, p. 37; Dial Press, New York, 1943.

God either cannot or will not speak leaves the thorough-going modern without resource beyond himself as the ultimate authority. If everybody goes that way there can be no unity for the Jews or mankind.

This famous man, Pierre van Paassen, has prodigious talent. He is not an unschooled reporter of limited journalese interests who might assume casually that Bahá'u'lláh's stupendous Claim has raised up a cult of Islam or revived a vain attempt at a synthesis of religions. It is not for him to confuse the Bahá'í Faith with eclecticism or occultism. He is a sober man, this Hollander, and a pleader of great causes.

Our Forgotten Ally is an appeal to the English-speaking peoples to hasten the fulfillment of the long racial hope of the Jews for the restoration of Palestine. The author tells of hearing the despair of an aged Jew, who renounces the hope for himself but not for his children.

To him Mr. van Paassen replied, "God has promised it to them." Whereupon everyone burst out in tears and with them

³ *Ibid*, p. 21.

And so do I. And you, too, ought to weep,—even though our grief is only pathos.

However, it is not pathos when Bahá'u'lláh weeps and "by virtue of a higher, divine authority, dares to tell . . ." Israel that her unresolved plight is self-imposed inasmuch as it has been deviously wrought by her own rejection of four Prophets sent since Moses—Jesus, Muhammad, the Báb and Bahá'u'lláh. These manifestations renewed four Dispensations of spiritual power. But Israel deprived herself. Notwithstanding, her capacity for repentance and adoration can yet be proved by her acceptance of the new Mediator to the realm of values. For only the holy Prophet is the bearer of the Word that creates the new ethos. Today Bahá'u'lláh can bring Israel once again into touch with the Will of God.

Meanwhile the negation of God's evident Word makes Bahá'u'lláh identify His suffering with the sorrow of Christ and Muhammad. The parallel obtains in our time and He says:

"The hand of God,' say the Jews, 'is chained up.' Chained up by their own hands . . . Thou art surely aware of their idle contention, that all Revelation is ended, that the portals of Divine Mercy are closed, that from the day springs of eternal holiness no Sun shall rise again, that the Ocean of everlasting bounty is forever stilled, and that out of the Tabernacle of ancient glory the Messengers of God have ceased to be made manifest."⁴

In fact, God gave the Jews what He had taken away and promised to return to them—the land of Israel! But how are they to keep it without keeping their promise to recognize Him by whom that Covenant was fulfilled? (Even the earth of Mount Carmel accepted the imprint of His Feet. . .)

Furthermore, Bahá'u'lláh reprimanded the mighty of earth and commanded them to submit before the renewed Law of God. In His *Letters to the Kings* and to Queen Victoria, to the rulers temporal and spiritual

⁴Gleaning— from the *Writings of Bahá'u'lláh*, p. 23-4, Bahá'í Publishing Co.

including the Sulṭán-Caliph and the Pope, He condemned all institutions that perpetuated the disunity of mankind and counselled them to arise unitedly and build the New World Order.

Only the Queen heard Him graciously. To her He promised a long and happy reign. Nor did her prestige wane. But most of the others came to a bad end! Not only did their own affairs attest the want of right guidance, even historically they picked the losing side. Remember the fate of the Sulṭán 'Abdu'l-'Azíz, Náṣiri'd-Dín Sháh, Napoleon III? What became of the Caliphate? And what befell the Czarism of the Romanovs, the dynasty of the Hohenzollerns, the empire of the Hapsburgs?

In these concrete cases and in specific circumstances the Prophetic warnings passed unheeded. As it had been foretold, these monarchs passed under the law of fatality, carrying their overweening pride, their dynasties and empires with them.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . but it shall break in pieces and consume all these kingdoms, and it shall endure forever." (Daniel 2:44.)

This gorgeous verse is a forecast of Bahá'u'lláh's empire over the hearts. The prophecy was made by the Prophet Danid while a captive of Persia's ancient empire, where He was led from the Holy Land. So, too, Bahá'u'lláh by Whom the fulfillment is coming about was also a Captive—though led out of Persia to the Holy Land. Not only does the Prophet return! He returns to the same places of God's preferment and withstands again the opposition from most of the kings and high priests!

What more can we ask of the first hundred years than the recurrence of the age-old drama of the Prophet opposed by priests and kings? This, only this: the Prophetic Message that found the kings unready found the common man of ready heart. (Today the seed of the Word fell into some fertile soil, too.) The common man who led the crusade of social causes can be found in the seat of the mighty as becomes the chosen heir of the Father-King Who has taken



Temple model displayed at Keen's Plower Shop, Phoenix, Arizona, 1912.

"... the government upon His shoulder." That common man may or may not be meek, but he has been made responsible to God before the nations and of him it yet may be said that he shall *inherit the earth*.

The Divine Jurisprudence for a Moral Commonwealth

Before the first century of the Bahá'í Cycle had elapsed, Tíhrán, the city of Bahá'u'lláh's birth—also of the dungeon where He received the first Visitation of the Holy Spirit bringing intimations of HL world Mission—saw gathered together the planners of post-war reconstruction. During their consultation Tíhrán enjoyed being for these hours the center of world gravity.

Funnily enough by way of contrast, at the turn of this century, the American Minister to Persia was perplexed over the route to his new post at Tíhrán because

Cooke's agent in New York declined to help, saying, "Nobody goes to Persia."⁵

The victory of the World Order revealed by Bahá'u'lláh is coming out of the concatenation of dramatic events. First, the divine Fiat proclaimed by the Messenger granted the long-awaited Kingdom of God as a gift from the Creator. Second, the continuing action of the Holy Spirit mediated by the Manifestation is gaining participation of wills and hastening "the coming of age of the entire human race."

There is nothing tame about this historical process. It only appears to be so to the literal mind which cannot recognize divinity at work through the generative forces of evolution. For blindness to the blazing Glory of God is failure to see spirit-

⁵ Lloyd C. Griscom, *Diplomatically Speaking*, p. 177, Literary Guild of America, Inc., New York, 1940.

ual truths through the eyes of the spirit. The literal mind gives a grossly material interpretation to the Scriptural symbols promising the return of the Prophet and becomes clouded by notions and fantasies. Just as clouds are interposed between sight and the sun so are these veils cast by the mind over the insight also clouds that conceal the risen Sun. Truly, Bahá'u'lláh's coming is in *the clouds*—let us make no mistake on that—for never was the divine Sun of Truth clouded by more conjectures. For that matter, He came "as a thief in the night" too: the Lord was in the house but the owners did not know it. They were not watchful.

The same Spirit which used Jesus to manifest the Son used Bahá'u'lláh to manifest the Father of mankind. The same Spirit, for the Bahá'í Revelation does not admit more than One—the Holy Spirit. Indubitably, the renewed Word itself is the proof of the Manifestation. For Bahá'u'lláh has revealed what we need now: the divine jurisprudence for a moral commonwealth on this planet.

Its radical basis is the oneness of mankind and the oneness of religion. He raised the call for the abrogation of all forms of tribal consciousness: he proclaimed that superstitions of nationalism and racialism and the separations engendered by class struggle and religious rivalry shall die so that man may live. These are His words:

"The Tabernacle of Unity has been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. . . . The world is but one country and mankind its citizens. . . . Let not a man glory in that, he loves his country; let him rather glory in this, that he loves his kind." "All men were created to carry forward an ever advancing civilization."

To a Bahá'í world view the oneness of *mankind* is the fact of creation. No arguments against unity taken for granted by the unschooled or newly fashioned by the educated still in bondage to some party line can invade and split the consciousness born of the most recent Word from God.

Undiscoverably linked to the oneness of *mankind* is the oneness of religion. And this is a fact of Revelation. For the Holy Prophets were the Founders of revealed religion; and the Scriptures they inspired are one essential testimony and one wisdom. Bahá'í Faith can be as simple as this: humanity is one organism and religion is one Truth because God is One. The unassailable Oneness and Unity of God is affirmed by the Bahá'ís in a daily prayer: "His are the kingdoms of Revelation and of creation."

Through Revelation the Law of God has been set forth progressively and now culminates in the Law for the whole planet. Therefore, Bahá'u'lláh the "Mighty Counsellor" wrote to the kings and rulers to "consider such ways and means as will lay the foundations of the world's Great Peace amongst men." He commanded them to choose a universal auxiliary language, adopt a world-wide economic system, establish a World Court and World Parliament, and constitute a World Police Force together with other institutions necessary to an emergent planetary culture rooted in the new awareness of the unity of man and of faith.

It is because "all are from the Presence of God" that the new Law of Faith cannot allow the Bahá'ís to fight one another or name an enemy under the roof of the skies. They may not call the capitalists the bogeyman or identify the devil as the proletariat. Nor is it for them to assign guilt to the state and exalt the individual conscience as sovereign, as the uncompromising among Christian pacifists are wont to do. Neither can they volunteer to fight with nations against nations for that is civil war within the human race.

But Baha'is would fight for the Covenant and Law of God! After His Kingdom is won and the world institutions are rooted in justice, the very existence of the world-wide Kingdom should preclude the rise of any would-be aggressor forever. But if the serpent of the denial reappears within the new Eden from which the Angel with the flaming Sword of the Word drove him out—then shall the whole citizenry of Heaven unite to crush its lifted head.

Let us bear in mind that no individual conscience however differentiated will name the enemy, no city and no nation, no combine of nations will pronounce war against that enemy of man and God. Only the World Court of Justice representing the collective conscience of individuals, nations and races making up the divine Kingdom of the planet shall name that Lucifer who goes out from it and begins all over again the eternal battle against God.

His Estate and Titles

There is an ingredient missing from our flatly human selves, without which we are not fit for world unity and peace. Nor even good enough for science. For science has given humanity means with which to unite the globe and these we put to the uses of our own destruction. Because the natural man simply cannot by his unaided efforts accomplish any supernatural goal, the World Reformer has come to transmute our nature⁷ by conferring a new grace and thereby to change our natural stations.

"All the Bible was written for Bahá'u'lláh." Throughout its pages moves the pre-existent and omnipresent yet invisible Personage of the Father-King. Frequently He is entitled "The Lord of Hosts." To believe in Him before His Appearance became the supreme test of faith in the Covenant which was removed from age to age. For He was not to remain invisible forever. He was certain to appear when humanity became mature enough to accept Him. 'Abdu'l-Bahl gives a commentary on this title:

"The Blessed Person of the Promised One is interpreted in the Holy Book as the Lord of Hosts, i.e. the heavenly armies. By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and have become angels. Such souls are the rays of the Sun of Reality who will illumine all the continents. Each one is holding in his hand a trumpet, blowing the breath of life over all regions."

When Bahá'u'lláh came He found a small company of "waiting servants." He sum-

moned other bright spirits to join them. Still others who were not so bright He made over—and they all constituted a host. This we know because the Master gives praise in a solemn Document telling that Bahá'u'lláh reinforced His Cause" . . . through the aid of men whom the slander of the slanderer affects not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament. . . ."

From among our contemporaries Bahá'u'lláh is winning over even worldlings who respond to the love of God and take delight in living but are quite useless to the revealed Plan, besides others who are useful and proud in all manner of good works but have forgotten utterly the love of God.

In the Hidden Words Bahá'u'lláh says:

"O Befriended Stranger! The candle of thine heart is lit with the hand of My power; quench it not with the adverse winds of self and passion. The healer of all thy ills is thy remembrance of Me, forget it not. Make My love thy all-precious treasure and cherish it even as thine own sight and life."

Throughout the ages men have been seeking God after their own ways, but in this hour, God in His way is seeking man and leading him into the recognition of His New Name. Implicitly we believe this is the only sense to make out of the frustrations He allows, the bounties He bestows, the ordeals He sends, the intrigues He weaves.

The mutuality of the love of God is found again in the stir and energy of the Community of the Most Great Name. "Alláh-u-Abhá" (God Most Glorious) is the New and Greatest Name for this Greatest Age. Bahá'u'lláh means "The Glory of God" in the Persian tongue. The supereminence of His divine title is conceded not only by His friends and lovers but by His unrelenting enemies, who ceased long ago to use His human name—Mírzá Husayn 'Alí, suited to any nobleman of Persia—and refer to him always by God's splendid Attribute.

Under all His Names past and present the Bahá'is love Him: for He is the Mediator. And He is the Mystery of the Many

and the One. We love Him because He is the Beloved. Whenever we are not with Him we are engaged or even in conflict with duty, obedience, self-discipline or sacrifice, but when we are with Him then we are not

at all aware of meeting those claims He puts upon us—we are aware only of Him. The Manifestation of God the Beloved Who woos His creatures from themselves and to Himself. It is for this He returns.

6.

REFLECTED IN THE WEST

BY GARRETA BUSEY

JUST four hundred years after the discovery of America the physical presence of Bahá'u'lláh passed from this earth, and the long outpouring of Revelation for this day was finished. For four centuries the new hemisphere, as yet unaware of its divine destiny, a destiny implicit in that Revelation, had been developing lustily. It lay, a rich and teeming world, as yet unlighted by the new Sun which had risen on the Eastern horizon, and not until the next year, sixteen months later, did the first direct ray of that Sun touch it. On September 23rd, 1893, while the western hemisphere commemorated its own discovery, it heard for the first time the Word of God as revealed by Bahá'u'lláh. At that moment the keynote for a new order was struck in the West and America began to learn her destiny.

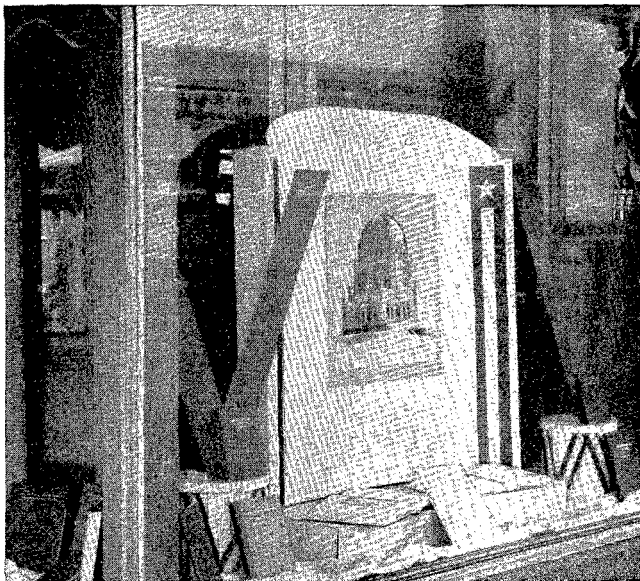
It is the purpose of this paper to place the jewel of Bahá'u'lláh's utterance, quoted by Dr. Jessup, in its contemporary setting by trying to evoke out of the past that historic moment of the Parliament of Religions at the World's Columbian Exposition. The published records give us a stenographic report of a session seventeen days long, during which the most enlightened thinking of the time on religious subjects was set forth by men and women from all parts of the earth, whose words express a sense of the importance of the occasion better founded than they knew. "I have seen all the expositions of Europe during the last ten or twelve years," said Dr. Momerie of London, "and I am sure I do not exaggerate when I say that your exposition is far greater than all the rest put together. But your Parliament of Religions

is far greater than your exposition."

The importance of the Pair itself is not generally appreciated. It was a milestone in the development of a young nation, one growing into a newly acquired unity. The black struggle of the '60's was over, that fiery ordeal which had proved the validity of the federal system now so important to the peace of the world. The most bitter days of the reconstruction after that war had run themselves out, and the aftermath of savage passion was in a measure calmed. An unparalleled period of expansion had joined the east of the continent with the west. And a host of inventions was opening up to the people a vision of undreamed-of accomplishment.

Culturally, the nation as a whole was very crude. In New England that strange flowering of the mind and spirit centered in the Transcendentalists was declining: Emerson and Alcott were both dead, and the spirit of their thinking, although it had been disseminated far beyond New England, was spread very thin. The rest of this vast nation was still preoccupied with the material problem of wresting an increasingly rich livelihood from the blood and bones of the earth. The Middle West, later to be called by 'Abdu'l-Bahá the heart of the continent, was only beginning to look up from its exhausting pioneer labors and to yearn for the reward of those labors—beauty.

To the young men and women crudely nurtured on prairie farms or in rude, struggling villages, the World's Fair was a dream city, a heaven set down in the mud and toil of their everyday lives. It is almost impossible to estimate the stimulation



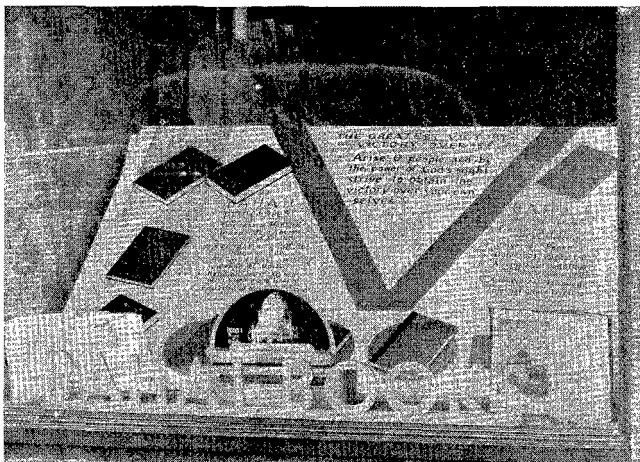
Bahá'í display in a store in Wilmette, Ill., during the Convention of 1942.

which that incredible vision exercised upon the spirits of the sons and daughters of the pioneers. Here was unbelievable beauty, not remote and imagined, but solid and concrete before them. A whole new range of possibilities was opened to them.

But they were of a race which reveled in possibilities. The American people, fresh from the tremendous tasks of conquering itself and its environment, young, lusty, full of confidence, reached out to embrace the world. This fair was a World's Fair. The very reason for its being was one which had global significance. For was not the voyage of Columbus the essential act which was in the course of time to make the globe materially a single unit? And now the American continent, freed from Europe and united in itself, was beginning to feel its kinship with the whole. That newly awakened consciousness is implicit in all that is written about the World's Columbian Exposition.

As early as 1890, Charles C. Bonney, not content with the celebration of material achievement at the exposition, conceived the idea of inaugurating a series of congresses which would set forth the social, political, artistic, and religious aspirations of the age, and at his suggestion, an auxiliary to the fair was formed. Two hundred committees began working on the project, and the State Department of the United States government included in its announcement to the world the following significant statement:

"Among the great themes which the congresses are expected to consider are the following: The grounds of fraternal union in the language, literature, domestic life, religion, science, art, and civil institutions of different peoples; the economic, industrial, and financial problems of the age; educational systems, their advantages and their defects, and the means by which they may best be adapted to the recent enormous



Bahá'í Book Exhibit, Gordian Book Store, Wilmette, Ill., on display during the 1942 Convention sessions.

increase in all departments of knowledge; the practicability of a common language for use in the commercial relations in the civilized world; international copyright and the laws of intellectual property and commerce; immigration and naturalization laws and the proper international privileges of alien governments and subjects and citizens; the most efficient and advisable means of preventing or decreasing pauperism, insanity, and crime, and of increasing productive ability, prosperity, and virtue throughout the world; international law as a bond of union and a means of mutual protection, and how it may best be enlarged, perfected, and authoritatively expressed; the establishment of the principles of judicial justice as the supreme law of international relations and the general substitution of arbitration for war in the settlement of international controversies."

By 1893 the two hundred committees had brought their plans to fruition. Between May 15th and October 20th of that year, twenty departmental congresses met, with two hundred congresses under them. Of these meetings, the most celebrated was

the Congress of Religions, the first of its kind and in many ways unique.

It opened on the morning of September 11th with ten strokes of the "new Liberty Bell," which bore the inscription, "A new commandment I give unto you that ye love one another," each stroke of the bell denoting one of the ten religious organizations represented. In the Hall of Columbus, a part of the Memorial Art Palace on the shores of Lake Michigan (now the Chicago Art Institute) four thousand people awaited for the representatives of the great religions of the world to take their places. A contemporary account describes the scene:

"The mass of people was so wonderfully quiet that the fluttering of wings was heard when a *tiny* bird flew through an open window and over the vacant platform. The organist played "Jerusalem the Golden" in the interval of waiting, and the triumphant strains fitly expressed the feeling of many intensely expectant hearts.

"At the appointed hour . . . the crowds in the right-hand aisle of the auditorium parted in quiet step, and two and two the royal delegates of the one Great King, es-

corted by the managers of the parliament, came slowly into view. Heading the procession, and arm in arm, were President Bonney and Cardinal Gibbons, following whom came Mrs. Potter Palmer and Mrs. Charles Henrotin. Next in order, moved a stately column, composed of men of many tongues, of many lands, of many races; disciples of Christ, of Muhammad, of Buddha, of Brahma, of Confucius, in the name of the common God, for the glorification of the Father. The sight was most remarkable. There were strange robes, turbans and tunics, crosses and crescents, flowing hair and tonsured heads. The representatives marched down the center aisle, and amid the cheer that welled up from the hearts of 4,000 men and women, took their seats in triple rows upon the platform, beneath the waving flags of many nations. In the center of the company, and seated in the huge chair of curiously wrought iron, was His Eminence James (Cardinal) Gibbons, magnificent in his robes of red; on the right sat the priests of the Celestial Empire in their long flowing garments of white; on the left were the patriarchs of the old Greek Church, wearing strangely formed hats, somber cassocks of black, and leaning on ivory sticks carved with figures representing ancient rites. . . . The Chinese secretary of legation wore the robes of a mandarin; the high priest of the state religion of Japan was arrayed in flowing robes, presenting the colors of the rainbow. Buddhist monks were attired in garments of white and yellow; an orange turban and robe made the Brahman conspicuous; the Greek Archbishop of Zante, from whose high head-gear there fell to the waist a black veil, was brilliant in purple robe and black cassock, and glittering as to his breast in chains of gold. . . ."

The historic assembly was called to order by President Bonney, and suddenly, "from the great organ in the gallery, broke forth to the strains of 'Old Hundred,' the inspiring measures

From all that dwell beneath the skies
Let the Creator's praise arise.

" . . . After the song had died away, a moment's silence, which the uplifted hand

of Cardinal Gibbons sustained, then his voice began: 'Our Father, who art in heaven,' and was lost in the rush of voices which followed the well-known universal prayer. The supreme moment of the 19th century was reached. Africa, Europe, America, and the isles of the sea, together called him Father. This harmonious use of the Lord's Prayer by Jews, Muhammadans, Buddhists, Brahmans, and all divisions of Christians, seemed a rainbow of promise pointing to the time when the will of God will 'be done on earth as it is done in heaven.'"

For seventeen days the Congress met to discuss religion and the religions from almost every point of view. Widely divergent ideas on "revelation, immortality, the incarnation of God, the universal elements in religion, the ethical unity of different religious systems, the relations of religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace and war, and many other themes of absorbing interest" were set forth freely and for the most part a spirit of harmony, or at least of tolerance, prevailed, interrupted by only a few harsh, discordant notes. But it was the thirteenth day, the 23rd of September, out of which was to come (all unknown to its participants) the fulfillment of all the hopes of the Parliament. For on that day Bahá'u'lláh spoke to the religions of the world, and so provided that creative germ which would eventually unite them all.

On the pages of the record, that morning stands out clearly after fifty years. Once more those earnest men and women assembled in the Hall of Columbus, this time to consider the international obligations of religions. The Rev. Walter M. Barrows, of the First Presbyterian Church of Chicago, President of the Committee, was in the chair. He opened the session with "the universal prayer" and introduced the first speaker, J. W. Hoyt, Ex-Governor of Wyoming, who advocated an international court of arbitration. "Let us thank God," he said, "for the dawn of a better era—that time is coming, aye, is at hand, when no nation on earth will dare to draw the sword, or set forth the glistening bayonet without the universal consent of mankind."

The next speaker was A. M. Powell of the Society of Friends of New York, who pointed out, among other evils not consonant with the Christian spirit, the injustice with which the American Indian had been treated and the shameful dealings of Christian nations in China. The Rev. Alfred W. Momerie of London reminded the audience that the founders of all religions had emphasized, not metaphysics, but right conduct. Thomas J. Semmes of Louisiana, advocating international arbitration, made this startling statement: "President Grant, in his message to Congress in 1873, mystically said: 'I am disposed to believe that the Author of the Universe is preparing the world to become a single nation, speaking the same language, which will hereafter render armies and navies superfluous.'"

Then Jenkin Lloyd Jones, founder of the Lincoln Center in Chicago, introduced Mrs. Fannie Barrier Williams, from whose tongue fell a distillation of bitterness when she spoke of the failure of American Christians in their conduct towards her people. Such passages as these set into appalling relief the misuse by professing Christians in America of their religion: "Religion, like every other force in America, was first used as an instrument and servant of slavery. All attempts to christianize the negro were limited by the important fact that he was property of a valuable and peculiar sort, and that the property value must not be disturbed, even if his soul were lost." "When mothers saw their babes sold by Christians on the auction block in order to raise money to send missionaries to foreign lands; when black Christians saw white Christians openly do everything forbidden in the Decalogue; when indeed, they saw, as no one else could see, hypocrisy in all things triumphant everywhere, is it not remarkable if such people have any religious sense of the purities of Christianity?" She ended with this conclusion: "The hope of the negro and other dark races in America depends upon how far the white Christians can assimilate their religion."

Mrs. Williams was followed by Rabbi Joseph Silverman, who spoke briefly on misconceptions concerning the Jew, closing

with the hope that the true brotherhood of man would speedily be realized, "in which there shall be no distinction as to nationality or creed."

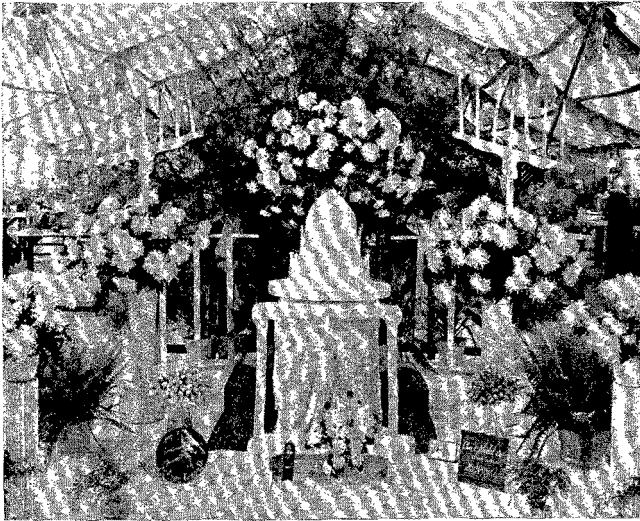
Then came the address of the Rev. Dr. Henry H. Jessup of Beirut, Syria. His subject was "The Religious Mission of the English-Speaking Nations." He pointed out that, by their history, their geographical position, their political principles, and their moral and religious history (which, in the light of some of the foregoing addresses, he seems to have overestimated), the English-speaking nations were in a position to uplift and enlighten the world and to bring about international arbitration. "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 fellow men to aid them in returning to it in the glory of God and the beauty of holiness. It is a celestial privilege and with it comes a high responsibility. From this responsibility there is no escape."

And now, at the close of this address, the high, the supreme moment of the Congress, were spoken those words in which America heard for the first time the Creative Word of the New Age. I quote (exactly as it was recorded) the end of Rev. Jessup's message to the assembled Religions of the world:

"In the palace of Behjeh, or Delight, just outside the fortress of 'Akká on the Syrian coast, there died a few months since a famous Persian sage—the Bahi saint, named Beha Allah, 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 natives* [sic] as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterance to sentiments so noble, so Christlike, that we repeat them as our closing words:

"That all nations should become one in faith, and all men as brothers; that the

*Probably a misprint for "nations."



Bahá'í Temple Model displayed at San Jose County Fair, California, October, 1941, expressing the theme of United Prayer for All Nations.

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.

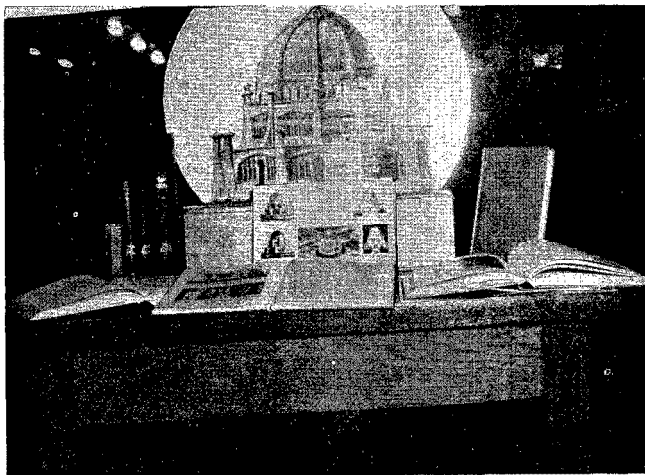
"Do not you in Europe need this also?

"Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

In this simple statement, having the accent of authority, nay, even of command, the vexed questions were all solved—the crooked made straight and the rough places plain. For behind these words lay the voluminous Writings which constitute the Revelation of God for this age, the education needed for the regeneration of the world. In them Bahá'u'lláh had shown the way to national and racial unity; He was the union of religions. And behind His Writings, in the mysterious recesses of the Divine Will, was already moving the Power

which was to bring into being, after suffering undreamed of then, a new order of life for mankind. And the world discovered by Columbus was already destined to become its inaugurator.

As the Parliament of Religions drew to a close, its participants were conscious of a great exaltation, a feeling that something momentous had occurred, something which they tried, on that last evening, to express, using terms more significant than they knew. One said: "By this parliament the city of Chicago has placed herself far away above all the cities of the earth. In this school you have learned what no other town or city in the world yet knows. The conventional idea of religion which obtains among Christians the world over is that Christianity is true, all other religions false. . . . You know better, and with clear light and strong assurance can testify that there may be friendship instead of antagonism between religion and religion, that so surely as God is our common Father, our hearts



Bahá'í Book Display in Main Lobby of Racine Public Library, 1940.

alike have yearned for Him, and our souls in devoutest moods have caught whispers of grace dropped from His throne.

"Then this is Pentecost, and behind is the conversion of the world."

Another said: "Fathers of the contempla-

tive East; sons of the executive West—behold how good and how pleasant it is for brethren to dwell together in unity. The New Jerusalem, the city of God, is descending, heaven and earth chanting the eternal hallelujah chorus."

7.

THE BAHÁ'Í FAITH IN THE COLLEGES

BY DOROTHY BAKER

OVER a long period of years, Bahá'ís have, without organized assistance, interested themselves in presenting the spirit of the Bahá'í Faith to colleges. The well-received lectures of Mrs. Beatrice Irwin in the west, the Carolina college contacts of Mrs. Gail Woolsen and Mrs. Marguerite Sears, the twenty-seven colleges and nineteen high schools visited, and in many instances revisited, by Mrs. Ruth Moffett, and finally, the twenty-five years of magnificent service in the Negro Institutions of the south by Mr. Louis Gregory, whose achievement at Tuskegee in forming a permanent

Bahá'í Group, leads the list; all these and undoubtedly other unrecorded adventures in meeting American youth have helped immeasurably to carry news of the World Faith to American colleges.

It was in the winter of 1940, under the auspices of the Bahá'í Race Unity Committee, that the colleges received the first organized service from Bahá'í Institutions. The southern college project came out of keen awareness of the problem that exists between the two great races of that area and the conviction that such a problem, spiritual in its nature, could be solved by the

healing agencies of the Message of Bahá'u'lláh to a stricken world.

Under the Race Unity auspices, the writer undertook a tour of investigation through southern colleges to ascertain whether interest in the south warranted speaking tours especially built around college platforms. Thirty conferences were held with college leaders, with the result that eleven colleges made immediate openings for talks, and the rest, with few exceptions, encouraged a project of platforms scheduled with advance notice. Thereupon the Race Unity Committee launched its campaign in earnest, a campaign lasting from 1940 to 1943 when the formation of the College Foundation Committee. Later known as the Bahí'i College Speakers' Bureau, definitely removed the college emphasis from the field of race relations to the general teaching field.

Under the direction of the Race Unity Committee alone, one hundred and sixty schools have entertained Baha'i speakers. Mrs. Joy Earl visited eight southern colleges, spending a number of days in each one; Mr. Lothar Schurgast visited two lively schools; Mr. Louis Gregory lent inspiration to no less than fifty schools, covering a large area of the south; and the writer visited over a hundred schools and colleges of the south and southwest, including Indian territory and coming as far north as Iowa. Under the subsequent committee the college visits have been extended to northern states. The total number of schools and colleges to receive Baha'i speakers is now over two hundred and it is estimated that some three hundred and fifty actual talks have been delivered before chapels, assemblies, classrooms, and student clubs.

Books have been left in all school libraries and pamphlet literature distributed freely to all students. Special interest was shown in the World Order pamphlets written by Shoghi Effendi, Guardian of the Bahá'í Faith, and there was no little interest in the Guardianship as a point of stability in a rising civilization. One youth, at the close of a discussion period, came forward and said, "Where does the Guardian live? Does he receive visitors? I am to be inducted next

week, and may find myself in Haifa. Perhaps I shall see the Guardian of the new civilization before you do!"

Older school men showed like interest in the writings of Shoghi Effendi. At one college in North Carolina the president sympathetically prepared the speaker for a bleak reception. "My students," he remarked, "almost stopped the last speaker who mentioned peace, and he a minister wearing the cloth, mind you!" Looking carefully through the Bahá'í pamphlet, "A Pattern for Future Society," he said, "O, but I understand. You Baha'is do not teach pacifism; you offer a program. Every college should hear this." The talented head of an Indian Normal College, where no speaking appointment had previously been made, said, after scanning the pamphlet, that if necessary, classes could be dismissed to hear such a subject. As a matter of fact, a tuberculosis clinic of some importance was actually postponed the following Monday because that was the only day that could be offered.

The subject almost always dealt with the need for a unified world with a universal faith at its heart. Classroom discussions often followed the chapel presentations, and in these instances the great, warm, spiritual side of the Teachings of Bahá'u'lláh was more fully given. Questions moved around the historic religious cultures of the past and the hope of a great, new upward sweep of civilization today through the spiritual potency of the Faith of Bahá'u'lláh.

Most of the colleges were on the beaten crack of civilization and city life. One, however, offered a real contact with the "hill" type of youth. It was a Kentucky Junior College, so far removed that the speaker was strongly advised not to go. She persisted in her intention, and was well rewarded. She found that graduates of this two-year college are accepted as Juniors by every university in the country. They have an International Relations Club, and invited the speaker to spend the weekend there and hold discussions. Unfortunately this invitation could not be accepted, but the Club made the pamphlets the subject of discussion for several of its meetings, and requested further literature. So courteous

were these shy, soft-spoken people that after luncheon in the candle-lighted, rustic dining hall, one of the young men offered to ride over the mountain with her lest she be fearful of going alone. It would be only a short stretch back on foot, he assured her! Sixteen miles of southern courtesy! They are still studying the Bahá'í Faith.

A unique institution to hear the Message of the Bahá'í Faith and its Guardian was a Spanish-American Normal College. These students spoke Spanish and English equally well. They were fiery, ardent young people, who felt keenly the Baha'i view of America's spiritual leadership. One young woman said, "After the war we might be able to travel, as you do, and go about in the Latin countries, telling these things in Spanish!"

On the campus of a large State Negro University, the members of the faculty came forward at the close of chapel and talked for almost an hour, giving up their lunch period to do so. The Bahi'í principles interested them not at all, but they were held by the thought that a spiritual commonwealth had been born, indivisible in its nature, and committed to a unified racial life in its essential pattern; that it could never be rent apart religiously, and that its unique organism, under the Guardian, was already an actual, living, breathing civilization, slowly growing up. This was no hollow promise but a tested Reality.

The race question came up occasionally but never offensively. The friendly reactions of the southern white schools to a colored Bahá'í speaker, in the light of existing prejudices, are of deep interest. In the heart of Mississippi, where race feeling runs high, the students waited in long rows in the hall to shake his hand and wish him well. It was their first adventure in receiving a colored speaker, and only their second experience with the Faith of Bahá'u'lláh. Proof of the rising tide of sympathy was the invitation of a white West Virginia College to this speaker to attend and address a state-wide seminar on race relations held by teachers and students in the college auditorium in June of this year.

A white speaker, while visiting one of the Negro schools, found that a young Ne-

gro dean of unusual thoughtfulness and charm entertained some doubt of the wisdom of the pattern of unity required in Bahá'í community life. "Don't you think we might compromise a little because of the Ku Klux Klan?" he asked. A listener quickly rose in defense of the Baha'i pattern, saying: "The speaker has said that this Faith is the Kingdom of God in practice. If this is true you cannot compromise or divide it without losing it. In Europe we have class war; in India we have caste war; in the Holy Land we have religious strife; if Bahá'ís do not compromise the issue of a Ku Klux Klan in this country, then they are our hope of a real world community in all countries. There is enough unorganized aspiration and sentimental feeling in every country and in every religion, but where except among the Bahá'ís do we see a world organism with unbroken standards?" The dean became thoughtful and then slowly said, "This is a world Faith then. This Faith is different. This Faith may be worth dying for."

One could never tell where the interest would flare most brightly. Here an aristocratic college in the heart of the "bluegrass," there a four-year business college of practical turn of mind, and again one of the state colleges, colored or white, would press the speakers to stay on for a day or two, or send others. The head of the College of the Latter Day Saints had heard 'Abdu'l-Bahá speak in 1912 in Washington! "Where have the Bahá'ís been through these years?" he asked. "I have wondered when you would come to the colleges." There were Baptist schools, Presbyterian schools, Methodist schools, and state colleges; colored schools, white schools, Indian schools, city schools and hill schools, and one was a large and beautiful Quaker College. These schools were worlds within a world, each college a unit unto itself. Sometimes a college head feared that his young world was hopelessly self-sufficient, hopelessly uninterested in the world outside, and hopelessly uninterested in God. Often he would say, "The Bahi'í viewpoint is needed here; come often to our young people; it is the thing they have been waiting for."

The immediate objective of the work

will be to continue opening new colleges to the Faith, to provide annual platforms for their ever itinerant populations, and to form, as in a number of present instances, classes for the intensive study of the Faith. Informal classes are more successful and permanent when Bahá'í students reside on the campus. Two notable professors in the largest universities of their respective states have already begun to include courses in the Writings of Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendí as regular parts of their ac-

credited courses in philosophy and religion. Speakers are needed in this long campaign; speakers who will meet without fear the superstitions and prejudices, the skepticism on the one hand and dogmatism on the other, the indifference to God, the materialism and the unlimited worldly pursuits that like waves of smoke tend to choke and blind our modern youth. The work has just begun; only a long trek will win young America to God, to a unified society, and to the Kingdom of Bahá'u'lláh.

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8.

WAYS TO WHOLENESS

BY RAYMOND FRANK PIPER

Introduction

THE distinctive mark of the Bahá'í Cause is its pervading theme of unity: "The Oneness of Mankind—the chief and distinguishing feature of the Faith." (W36)* This is "the pivot around which all the teachings of Bahá'u'lláh revolve." (W42) The most fateful problem of our age is "the Most Great Peace," (G254) which integrates many varieties of unity. This essay is an endeavor to discriminate the sixteen primary unities which compose this "Most Great Unity," and to quote, from authentic sources, choice passages which illustrate them. The order of treatment will be:—

I. FOUNDATION UNITIES:

- A. Spiritual: divine, prophetic, religious, historic, universal unities.
- B. Human: biological or racial unity; psychological, mental, or selfic unity.

II. AIDS TO UNITY:

- C. Social Aids to Unity: political, juridical, economic, educational, linguistic, social-organic unities.
- D. Spiritual Aids to Unity: scientific, aesthetic, ethical unities.

III. THREE CLASSIFICATIONS OF UNITIES.

I. FOUNDATION UNITIES

A. *Spiritual* Unities

(1) Divine Unity is the most fundamental and august of all unities. It is the metaphysical oneness of God, the creative reality of a unitary cosmic Will, the single ultimate Sustainer of all things. (G166) Bahá'u'lláh declared, "Oneness, in its true significance, means that God alone should be realized as the one power which animates and dominates all things, which are manifestations of His energy." (Cf. F66-8) "God verily is one and indivisible. . . . He in truth hath throughout eternity been one in His essence, one in His attributes; one in His works, . . . without peer or equal, detached from all things, ever-abiding, unchangeable, and self-subsisting." (G187, 192-3) "This is the true meaning of divine unity. He Who is the eternal Truth is the one Power Who exerciseth undisputed sovereignty over the world of being, Whose image is reflected in the mirror of the entire creation." (G166; E37) "The Real Speaker, the Essence of Unity, has always been in one condition, which neither changes nor alters, has neither transformation nor vicissitude." (Q240)

* For explanation of references, see table at end of article.

(2) *Prophetic Unity* follows from divine unity: "In the Word of God there is still another unity, the oneness of the Manifestations of God, His Holiness Abraham, Moses, Jesus Christ, Muḥammad, the Báb and Bahá'u'lláh. This is a unity divine, heavenly, radiant, merciful; the one reality appearing in its successive manifestations. For instance, the aun is one and the same but its points of dawning are various." (F67) "All these holy, divine Manifestations are one. They have served one God, promulgated the same truth . . . and reflected the same light." (F14) Thus every high prophet has a "twofold station"; in the world of creation "each Manifestation of God hath a distinct individuality, . . . is known by a different name," (G52) but in their spiritual station, in their source and purpose, "Know thou assuredly that the essence of all the prophets of God is one and the same." (G78)

(3) *Religious Unity* follows from the preceding unities. The religions of the world are under obligation to form a union through common devotion to one Supreme Power and to the principle of mutual love; that is, their foundations and their purposes are essentially the same.

(a) "The divine religions . . . have one foundation," which is God. (F14) "All [men] are the children of God; all are fruit upon the one tree of His love." (B348)

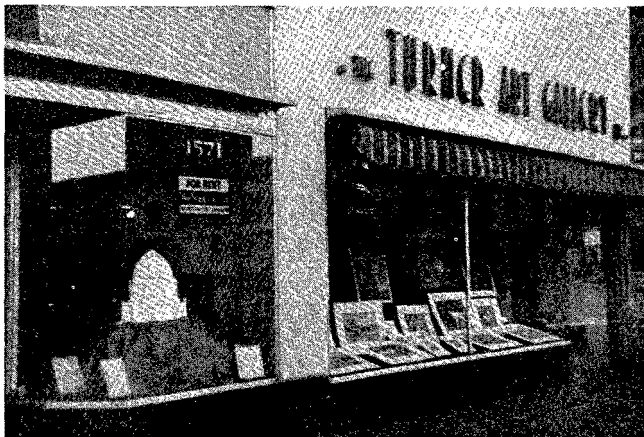
(b) "The essential purpose of the religion of God is to establish unity among mankind." (B335) "The fundamentals, the foundations, of all [religions] are fellowship, unity, and love." (B275) Oceans have different names but one quality of water; religions differ in name but all seek the spiritual development of mankind through love. (F15) "If religion be the cause of discord and difference, then no religion is preferable." (B312) "In short, by religion we mean those necessary bonds which unify the world of humanity. This has ever been the essence of the religion of God." (B448)

This harmonious fellowship among the religionists of the world is a lofty ideal yet to be attained, a "tent of love and concord which might be raised over the world of humanity." (B275) The Bahá'is contem-

plate "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." (W196) To indicate the practicability of this idea, 'Abdu'l-Bahá points to the fact that among Persian Bahá'is there exist families and unions of people of many diverse faiths and races who live in harmony and happiness. (B352)

(4) *Historic Unity* means that a single purpose of God creates the ordered sequence of cycles which constitute human history. This basic and wide-ranging Bahh'i conception of cycles involves the following component assumptions: (a) that man needs divine revelation to attain spiritual life and maturity; (b) that God reveals Himself most clearly and splendidly in certain "Days" or epochs through high-prophets or Manifestations who dominate their ages and mark the most critical stages of historical time (G60); (c) that God sends these Manifestations in successive ages or dispensations to fit man's need and spiritual capacity (W117; G81); (d) that revelation is at once cumulative (each prophet revitalizes and enlarges the everlasting principles of past religions) (W114), progressive (each dispensation makes a distinctive new emphasis and new material applications of old principles), and *continuous* (there will be new prophets in future ages); (e) that each cycle shows a pattern of evolution: of spiritual springtime, summer, and winter; of the rise, flourishing, and decay of civilization (B478); and (f) that through all cycles God's purpose remains the same: to assist all men in spiritual evolution, for the sake of man's own increasing joy.

A multitude of passages to support these ideas may be cited (notably: Q: ch. XLI-XLII). "It is evident that every age in which a Manifestation of God hath lived is divinely ordained." (W167) "The Prophets of the one, the unknowable God, . . . have all been . . . commissioned to unfold to mankind an ever-increasing measure of His truth." (W118) "Revelation is progressive and continuous. It never ceases. Revelation may be likened to the rain. Can you imagine the cessation of rain? Ever on the face of the earth somewhere rain is pouring down.



Bahá'í Temple Model Exhibit at Turner Art Galleries, Denver, Colo.

Briefly; the world of existence is progressive. It is subject to development and growth," (P373)

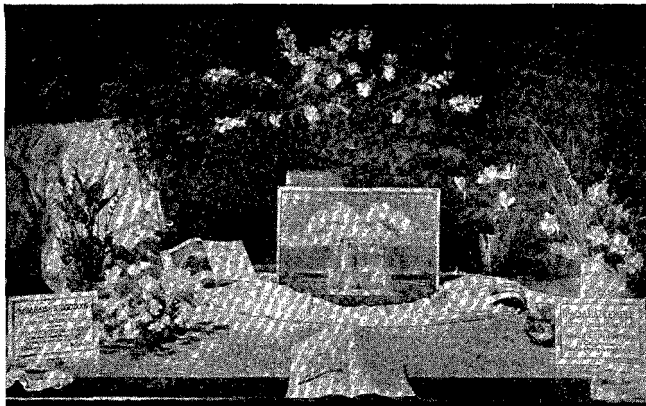
"In every Dispensation the light of Divine Guidance has been focussed upon one central theme. . . . In this glorious century . . . the distinguishing feature of His Law is the consciousness of the Oneness of Mankind" ('Abdu'l-Bahá in World Order, 1, 6) "The age has dawned when human fellowship will become a reality." (1'364) "The process of the rise and setting of the Sun of Truth will thus indefinitely continue—a process that hath no beginning and will have no end," (W117) because "The divine sovereignty hath no beginning and no ending." (P215)

"Briefly, there were many universal cycles preceding this one in which we are living. . . . The divine and creative purpose in them was the evolution of spiritual man, just as it is in this cycle." (P215) "God has sent forth the prophets for the purpose of quickening the soul of man into higher and divine recognitions. . . . The mission of the prophets of God has been to train the souls of humanity. . . . They are like unto gardeners, and the world of humanity is the field." (P304) The positive purpose of God in

sending his Prophets "is to insure the peace and tranquillity of mankind, and provide all the means by which they can be established." (G80) "The organization of God is one: the evolution of existence is one: the divine system is one." (Q231)

Several picturesque analogies make more vivid the idea of cycles of civilization. Just as each of the planets has a definite cycle in which to complete its revolution, "in the same way, for the whole universe, whether for the heavens or for men, there are cycles of great events. . . . When a cycle is completed by the appearance of a new Manifestation, a new cycle begins. In this way cycles begin, end, and are renewed, until a universal cycle is completed in the world. . . . His appearance causes the world to attain maturity. . . . Afterwards other Manifestations will arise under his shadow." (Q183-4)

Again, "The divine religions are like the progression of the seasons of the year: . . . the continuous cycle of the seasons,—spring, winter, then the return of spring. . . . The divine prophets are as the coming of spring, each renewing and quickening the teachings of the prophet who came before him." (P122-3) "The Faith of Bahá'u'lláh should



Bahá'í Exhibit in Flower Shop at Ridgewood, N. J.

indeed be regarded . . . as the culmination of a cycle, the final stage in a series of successive, of preliminary and progressive revelations, . . . beginning with Adam." (W103) And through all the spiral-like movement of historic cycles abides the unity of the Primal Will of God, of His desire to bring more abundant life to mankind. (P433-4; B700)

(5) *Universal Unity* refers to the world-wide commonwealth which is the goal of civilization and the culmination of the Bahá'í Faith. It is a "world-embracing, divinely-appointed Order." (W18) This commonwealth embraces in its totality all other unities and human values. Some of its names are: the Kingdom of God, the community of the beloved, and especially the Most Great Peace.

The course of history may prove that this ideal is the greatest conception that ever inspired the mind of man. "In this great century the most important of all subjects is the oneness of the world of mankind." (B345) "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." (G255)

The "pattern for future society" em-

braces "the establishment of a world commonwealth in which all nations, races, creeds, and classes are closely and permanently united." (W203) "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." (B273)

The qualities of love and amity, of reciprocity and sacrifice, rooted in faith in God, which distinguish this fraternity make it basically spiritual in character (F14, 80). The conception of the Most Great Peace is a way and an end of life which is adequate to offer a place for all legitimate human activities and interests. We have now finished our review of the spiritual foundation unities.

B. Human Unities

(6) *Biological or Racial Unity*. The strong and valid human basis for the Most Great Peace is the essential oneness of human nature and human need. "For humanity is one in kind, it is one race, it is one progeny, inhabiting the same globe, and in the original genesis no difference obtains. . . . There is no difference as regards creation and kind; . . . all are the fruits of one branch; all are the flowers of the same garden; all are the waves of the same sea."

(B313) "Ye are all the leaves of one tree and drops of one ocean." (B144)

"All have been created by one God." (B346) "The incomparable Creator hath created all men from one same substance."

(G81) "In every respect from the viewpoint of creation all stand upon the same footing—all have the same requirements."

(B346) "In the creative plan there is no racial distinction and separation such as Frenchman, Englishman, American, German, Italian or Spaniard; all belong to one household;" and a like relationship holds between the peoples of the Orient and the Occident. (F23) "In the intelligence of the rational soul . . . all men are sharers." (Q252)

"The shepherd is one and all people are of his flock." (F81) "The earth is but one country; and mankind its citizens." (Portal inscription at the Temple.) "All the creatures are equal in this one family of God save whosoever is more kind, more compassionate—he is nearer to God." (O276) The biological unity of mankind is one of the most frequent recurring assertions in Bahá'í literature, but it has a religious as well as a biological basis.

(7) *Psychological, Mental, or Selfic Unity* has two phases: (a) the unity of the central subject or spirit which governs every human being, and (b) the harmony of perfected character which each may achieve if he follows the way of virtue. The first may be called the metaphysical unity of the self; it is natural, primal, and a gift of the Creator; the other, moral unity, must be achieved by human endeavor.

(a) "You know that the spirit is permanent and steadfast in its station," (B228) "that in the human organism there is a center of intellection, a power of intellectual operation." (P412) "Examine thine own self, and behold how thy motion and stillness, thy will and purpose, thy sight and hearing, thy sense of smell and power of speech, and whatever else is related to, or transcendeth, thy physical senses or spiritual perceptions, all proceed from, and owe their existence to, this same [rational] faculty." (G164) "The inner and essential reality of man is not composed of elements and therefore cannot be decomposed. It is

not an elemental composition subject to disintegration or death." (P410) The principle is that the spirit is single and therefore indestructible. In "the reality of man . . . there is no change and transformation; there it is immortal and everlasting." (B365)

(b) Moral or spiritual unity, however, must be achieved by the efforts of man himself. Under earthly conditions, the "eternal spirit" or "rational soul" of man must live in intimate union with a material body. "The rational soul is the substance through which the body exists." (Q278) "The life of man is from the spirit." (B225) "The spirit of man has two aspects: one divine, one satanic; that is to say, it is capable of the utmost perfection, or it is capable of the utmost imperfection," according to whether it acquires virtues or vices. (Q164-5; B294) "Success or failure, gain or loss, must depend upon man's own exertions." (G81) "The spirit of man is the animus of human life and the collective center of all human virtues." (P234)

Perhaps "unity in freedom" means the ideal of self-mastery: the attainment of a triumphant, harmonious personality through the creative and loving search for new perfections. "Perfections are without limit." (Q267) "See what a marvel man is!" (B364)

II. AIDS TO UNITY

Oneness of blood and of divine origin are facts which favor but do not guarantee spiritual harmony among men. A universal spiritual commonwealth is a glorious goal which can be achieved only by much effort and by fitting means. Most of the unities now to be discussed! are aids in the realization of preceding unities. It is convenient to classify them roughly as social aids and as spiritual aids to unity.

C. Social Aids to Unity

(8) *Political Unity*. Extensive and eloquent passage in the Bahá'í writings outline the social structures needful for a world commonwealth. "The first candle" appearing on the horizon of this glorious century "is unity in the political realm." (W39) It involves an "organic and spiritual unity

of the whole body of nations, . . . the coming of age of *the entire human race*, . . . the emergence of a world community, the consciousness of world citizenship, the founding of a world civilization." (W163) There should be "a world federal system, ruling the whole earth, . . . blending and embodying the ideals of both the East and the West, . . . —such is the goal towards which humanity . . . is moving." (W204) "Some form of a world Super-state must needs be evolved" to safeguard the security and the peace of mankind. (W40)

The writings include the following specific suggestions for establishing this future federal union of the world: (W37) (a) This commonwealth must consist of a world legislature or "parliament of man," "whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments." (b) "an International Executive adequate to enforce supreme and unchallengeable authority over every recalcitrant member of the commonwealth;" (c) a supreme court of justice or tribunal which will "adjudicate and deliver its compulsory and final verdict" in all international disputes; and (d) "a single code of international law." (W40-1; 202-3)

(9) *Judicial Unity*. However much individuals differ, yet in their sacred personalities and their rights before the law of God and of man they are equal. This condition is the unity and ideal of justice. It is a complex ideal. Its meaning is reflected in the many injustices condemned in the Bahá'í writings: hatred, malice, oppression, greed, crime, and, above all, war. In the Words of Wisdom Bahá'u'lláh declares, "The purpose of justice is the appearance of unity among the peoples."

In the Bahá'í community no individual can claim any special privilege or arbitrary power because of wealth, social position, race, class or other consideration. "Bahá'u'lláh teaches that an equal standard of human rights must be recognized and adopted." (P177) Hence the Bahí' administrative order centers authority in elective bodies and not in persons; and each Bahí' institution has defined functions and powers. The basic social unit is the Spiritual

Assembly, a body of nine which may not delegate any of its collective authority but must exercise it through its entire membership. Equality of opportunity, however, does not mean suppression of the individual's innate endowment of talent and capacity. Of variation as an aspect of unity 'Abdu'l-Bahá says: "This is perfection itself and the cause of the appearance of Divine bounty." (M26)

Hence we read that "equity is the most fundamental among human virtues," (G203) and that "no light' can compare with the light of justice. The establishment of order in the world and the tranquility of the nations depend upon it." (E28-9) The principle of justice is summarized in the two following exquisite statements of the golden rule: "Lay not on any soul a load which ye would not wish to be laid upon you, and desire not for any one the things ye would not desire for yourselves." (G128) "If thine eyes be turned towards justice, choose thou for thy neighbor that which thou chooseth for thyself." (E30) "Be fair, be fair; and again, be fair, be fair." (E153) "Blessed are they that judge with fairness." (E65)

(10) *Economic Unity* means cooperation and equity in the production and enjoyment of wealth in all its forms. "Man cannot live singly and alone" and supply his needs. The economic life of the community is to be ordered in such ways that "each one shall have the utmost welfare and well-being." (F39) There are several varieties of economic unity.

(a) "Each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community." (B278) "We have made this—your occupation—identical with the worship of God." (B143) "Work is to be provided for all and there will be no needy ones seen in the streets." (B278)

(b) In every village there is to be an ordered economy and public storehouse for the benefit of the needy and unfortunate citizens. (F39-40) "Each individual member of the body politic will live most comfortably and happily under obligation to no one. Nevertheless, there will be preservation of degree." (W41) Laws are to be enacted



Bahá'í Display in Shotwell's Floral Shop, Fargo, North Dakota, 1941.

so as to prevent extremes of poverty and wealth in the community. (F36, 43)

(c) In the future world commonwealth Bahá'u'lláh (W41) envisages "a world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized." "A uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind." (W203) "The economic resources of the world will be organized, . . . its markets will be coordinated and developed, and the distribution of its products will be equitably regulated." (W204) "Then this material world will become the very paradise of the Kingdom of God." (F43)

(11) *Educational Unity* is an ideal with two aspects: (a) that "all must receive training and instruction," (P294, 324) and (b) that the separating walls of ignorance, error, and prejudice shall be broken down, and harmony among men promoted through mutual understanding and knowledge of the truth. "Although capacities are not

the same, every member of the human race is capable of education." (F56) The term "unity in freedom" means that larger capacity for mutual understanding and cooperation attained by those who free themselves from the animal condition of natural man.

'Abdu'l-Bahá declares that "education holds an important place in the new order of things. The education of each child is compulsory. . . . All the children must be educated so that there will not remain one single individual without an education." (*Bahá'í World*, IV, 471) In order that every child may learn the minimum essentials about the world and human welfare, 'Abdu'l-Bahá advocated a basic curriculum for all countries, at the same time that he recognized the importance of diverse training to fit varying endowments and occupations.

"Bahá'u'lláh has announced that inasmuch as ignorance and lack of education are barriers of separation among mankind, all must receive training and instruction. . . . Universal education is a universal law." (294) "Through the broadening spirit of

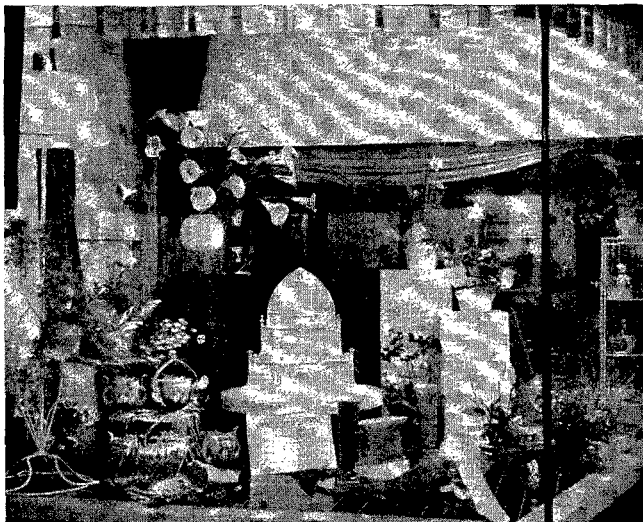


Exhibit of Temple Model, Little Rock, Ark., 1941.

education, illiteracy will disappear and misunderstandings due to ignorance will pass away." (P311) He also has declared, "Address yourselves to the promotion of the well-being and tranquillity 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 . . . be blotted out . . . and all mankind become the upholders of one Order, and the inhabitants of one City." (G333-4)

(12) *Linguistic Unity.* A unique unity of the Bahá'í Faith is the plan of a universal auxiliary language. "A world language will either be invented or chosen from the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, . . . will simplify and facilitate intercourse and understanding among the nations and races of mankind." (W203) "The day is approaching when all the peoples of the world will have adopted one universal language and one

common script." (G249) Bahá'u'lláh regarded the inauguration of a universal language as one of the greatest aids in promoting unity among men. (See articles by the author on "Language and World Unity" in *World Order*, May and June, 1937.)

(13) *Social Unity.* The Bahá'í teachers hold an organic conception of society. The principle of the organic unity of mankind is represented as the consummation of the whole process of human evolution. (Cf. W43, 163) "In a world of interdependent peoples and nations the advantage of the part is best to be reached by the advantage of the whole." (W198) The purpose of God is to establish "perfect fraternity among mankind." (F80j) "Real brotherhood" is "loving cooperation and reciprocity." (F80) Social unity includes not only all the 'varieties of cooperation described above, but also the following forms of social order:

(a) "The sixth principle of Bahá'u'lláh regards the equality of men and women. The male and female . . . are equal before

God. . . . They share in common all the faculties. . . . God is no respecter of gender." (6277)

(b) "In the estimation of God there is no distinction of color [among races]; all are one in the color and beauty of servitude to Him. Color is not important; the heart is all-important." Among plants "the very fact that there is difference and variety lends a charm to the garden. . . . The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration." (F34) "The accomplishment of unity between the colored and whites will be an assurance of the world's peace." (F31) "This is the Day when the East and the West shall embrace each other like unto two lovers." (6266)

(c) An organic society requires the integration of a wide range of occupations. For the welfare of all, each man is expected to execute well his profession as farmer, artist, or banker, since each has his necessary place in the social organism, just as an army needs private soldiers and captains as well as a general. (B278, W41)

(d) The projected temple compound at Wihnette represents another organic whole, for here a house of worship and a university, laboratory and hospital, and other units, will provide the institutions needed for attending to the chief spiritual needs of men.

In warning against divisions Bahá'u'lláh said, "Be ye as the fingers of one hand, the members of one body." (G140) 'Abdu'l-Bahá declares, "The human organism may be taken as an example of the body-politic. As long as the members and parts of the human organism are at peace, coordinate, and cooperate together peacefully and harmoniously, we have as the result the expression of life in its fullest form; where they differ we have the reverse, which in the human organism is warfare." (World Order, I, 49)

D. Some Spiritual Aids to Unity

(14) *Scientific Unity*, the unity of truth. A group of persons live in scientific unity when they accept the same propositions or knowledge about reality. "The first principle Bahá'u'lláh urged was the independent

investigation of truth. . . . If each investigate for himself, he will find that Reality is one. . . . All will find the same foundation and all will be at peace." (6276) Since reality is one, the truth about reality must form a coherent whole, for science is "likened to a mirror wherein the . . . forms . . . of existing things . . . are reflected." (F61) "As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one," (F29)

"The fourth principle declares that religion must be in conformity to science and reason." Since science and reason reveal reality, they "must needs conform to the fundamental reality of all things" for "God . . . is the truth." (6277; G101) "Religion is in harmony with science and reason. . . . Reason is the first faculty of man and the religion of God is in harmony with it." (6349)

The unity of truth is confirmed by the likenesses among the teachings of the high prophets; indeed, it is the essence of prophetic unity. "All the Prophets of God . . . proclaim the same Faith." (58) "Verily, the Words which have descended from the heaven of the will of God are the source of unity and harmony for the world." (6117) The specific teachings of different Bahá'í hooks "are not only complementary, but they mutually confirm one another, and are inseparable parts of one complete unit." (W4)

Coherence, then, is the basic criterion of truth. A statement is "perfectly correct," says 'Abdu'l-Bahá, when it conforms to all four standards which he distinguishes. (F86-8) This harmony of truth, however, is not an absolute fixity, but a growing organism, ever subject to correction by new knowledge about reality. Truth is relative and progressive also because revelation is progressive, not final, and reality is unfinished and growing. (W: xi, 58) In the new world "science and religion will . . . cooperate and harmoniously develop." (W204) "The second candle is unity of thought in world undertakings." (W39)

(15) *Aesthetic Unity*. The converging of the ribs of the Bahá'í Temple constitutes an architectural symbol of the Bahí' ideal of the oneness of mankind which is more

than biological, social, and religious: which is also aesthetic, a beautiful whole. Aesthetic unity includes all the satisfying harmonies which grow out of the love of beauty, the cultivation of the fine arts, and the refinements of manner in human intercourse. In the Bahá'í writings the "beauty of God" is often referred to, as well as the multifarious beauties of nature. The gems of poetic art which abound in these writings themselves indicate a deep appreciation of beauty on the part of their Authors.

One passage sets forth an extended comparison between the beloved community and a garden. (B421) Monotonous repetition of the same color, form, or arrangement is disagreeable in a flower garden, "but when there is variety in the world of oneness, they [different races and nations] will appear and be displayed in the most perfect glory, beauty, exaltation, and perfection." "This variation and this difference cause each to enhance the beauty and splendor of the others," and also to "strengthen love and harmony, and this multiplicity is the greatest aid to unity."

(16) Ethical Unity, or "unity through love." The greatest spiritual means for attaining the world commonwealth is love: "Therefore, it is evident that the essential foundations of the divine religions are unity and love." (F26) "The divine purpose is that men should live in unity, concord and agreement and should love one another." (F50) "The greatest gift of man is universal love, for this love is the magnet which renders existence eternal, attracts reality, and diffuses life with infinite joy." (B501)

Love in the broadest sense is the creative source of many forms of goodness which together may be called ethical unity or moral solidarity. Ethical unity means that people live harmoniously together in love and work together to realize the common end of the Most Great Peace. "Human brotherhood and dependence exist because mutual helpfulness and cooperation are the two necessary principles underlying human welfare." (F14)

Love produces many fruits of unity. For the individual whole-hearted, loving devotion to a noble cause creates an emotional stability and harmony of personality. For

mankind, the practice of good-will and sympathy promotes solidarity and fraternity. "Fellowship is the cause of unity, and unity is the source of order in the world." (B157)

In ethical science we find that the common ingredient of love reinforces all human virtues and ties them together into a single system of values. Likewise the dominating motive of love saves moral commandments and duties from dangerous isolation and holds them together in a well balanced order.

In Bahá'í literature passages asserting the unifying power of love occur by the score. The phrase, "love and unity," is common. (F23, 35, etc.) Love is rightly presented as an adequate motive for integrating the whole moral life. Just as the human spirit animates and integrates the human body, so love is the Holy Spirit which will unify all mankind. "This is perfect unity. It creates such a condition in mankind that each one will make sacrifices for the other. . . . This is the unity which existed among the disciples of His Holiness Jesus Christ," and which He taught. (F67) "When love is realized and the ideal spiritual bonds unite the hearts of men, . . . the happiness and tranquillity of mankind will be immeasurably increased. . . . All mankind will dwell together as one family." (F19) "In the world of humanity the greatest king and sovereign is love." (F88) "Blessed are they who are kind and serve with love." (B157)

III. THREE CLASSIFICATIONS OF UNITIES

The sixteen unities distinguished above—and probably there are others?—are all integral elements in "The Most Great Unity." "Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching." (W202) The world-embracing plan demands more than "a reawakening of the spirit of brotherhood and good-will among men," more than "the fostering of harmonious cooperation among individual peoples and nations." It calls for no less than the reconstruction and the demilitarization of the whole civilized world — world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade



The Annual Bahá'í Amity Banquet, Chicago Women's Club—April 23, 1941, Chicago, Ill.

and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units." (W43) "Its watchword is unity in diversity," and it will resemble a large garden with a rich variety of flowers. (W42) To establish a union of the nations of the world is a "great and noble undertaking," and "should be regarded as sacred by all who dwell on earth." Let us now try to group the unities described above in three illuminating ways.

(a) There are four metaphysical categories (basic modes of unifying experience) under which all sixteen unities may be arranged. (Community means unity of purpose and will, cooperation and integration of diverse parts in a total organism or whole.)

1. *Identity* (unity of substance): divine, selfic unities.
2. *Similarity* (unity of quality): prophetic, biological unities.
3. *Continuity* (unity in time): historic unity.
4. *Community* (unity or equality of will): political, juridical, economic, educational, linguistic, social, scientific, aesthetic, ethical, religious universal unities.

(b) The preceding arrangement serves as the basis for another classification and an important obligation; namely, that the five unities in groups 1-3 are actualities, whereas the remaining eleven are ideals, august possibilities emerging from the solid foundation of the five primary realities and depending upon human will. Since selfic unity has both a metaphysical and a moral aspect, the latter ideal (the unity of an integrated personality) should be added, to make twelve great ideals of unity. 'Abdu'l-Bahá reminds us that "some things are subject to the free-will of man, such as justice and equity, . . . as well as all the good and evil actions." (Q287)

Such prophetic ideals as these twelve are promises of great future human good, but immense human efforts will be indispensable for filling such promises with the substance of reality, for embodying them in actual human institutions and delights. As soon as one really discovers these promises, he faces

the solemn responsibility of deciding whether or not he will commit his will to attain "the oneness of reality—perfect amity amongst mankind." (B280) "You have no excuse to bring before God if you fail to live according to his command, for you are informed of that which constitutes the good-pleasure of God." (P486)

(c) Finally, a third way of classifying these unities emerges which the reader alone can determine; namely, the order in which the significance of these unities seizes him and drives him to corresponding action. If these unities essentially summarize the principles of the Bahá'í Faith, then the sincerity of a Bahb'i is tested by the degree of his earnestness and persistence in trying to appreciate and apply each of these ideals.

It is unlikely that anyone can attain a genuine appreciation of all of these unities in a short time. One by one he may hope to grasp their full meaning. One person may quickly grasp some of these unities, whereas the same unities may be difficult for his neighbor with a different disposition and history. The next battle in life may center for one person in the practice of racial unity, for another in economic justice, and for a third in religious harmony.

Thus the third classification will be that sequence of unities which mark the milestones of one's personal victories on the road to the perfection of all unities. Holiness (literally, wholeness) thus attains a new significance: the progressive realization of these sixteen unities in one's life and in the life of mankind. "Set your faces towards unity, and let the radiance of its light shine upon you." (G217)

Dr. Piper's sources are indicated by page numbers following a capital letter, according to the following table:—

- B:** *Bahá'í* Scriptures, from the utterances of Bahá'u'lláh and 'Abdu'l-Bahá, 1923.
- E:** Epistle to *the Son of the Wolf* by Bahá'u'lláh, 1941.
- F:** Foundations of World Unity by 'Abdu'l-Bahá, 1936.
- G:** Gleanings from *the Writings of Bahá'u'lláh*, 1935.

- M: *Babá'í Peace Program, Two Tablets of 'Abdu'l-Bahá.* Q: *Some Answered Questions* by 'Abdu'l-Bahá, 1930.
 P: *The Promulgation of Universal Peace, Discourses* by 'Abdu'l-Bahá, 1921-1. W: *The World Order of Babá'u'lláh* by Shoghi Effendi, 1938.

9.

SCIENCE AND THE OPEN MIND

BY GLENN A. SHOOK

THERE is a sense in which all knowledge is one, but it is convenient to make logical divisions which, like milestones, help us to locate our position without obstructing our progress. There are phenomena in the physical world which can and must be subjected to observation and experiment. There are physical quantities like length and mass which can be measured with instruments. Science is concerned with this kind of knowledge. We call physics, chemistry and astronomy exact sciences because most of the laws with which they deal can be expressed mathematically. The other sciences are more empirical. Modern civilization is built upon the exact sciences.

Of all branches of knowledge, science has been foremost in upholding "unfettered investigation of truth," a fundamental Bahá'í principle. Although science was opposed for many centuries, today the economist, historian and even the theologian are glad to emulate its methods. Some will deplore the narrowness of science even while calling upon it to validate a vacuous or untenable theory, but experience shows that specialization is necessary for progress.

At the outset we should distinguish between the scientific approach to knowledge and (for want of a better name) what we might call *scientific objects*. The scientific approach can be applied to all fields of knowledge but many realities of life cannot be treated as *scientific objects*. Love, humility and sacrifice are just as "real" as the facts of science, but they cannot be measured directly or indirectly as scientific objects nor can we judge of their validity by the methods of science.

Mechanical theories of things spiritual sometimes appeal to the unscientific mind

but never to the real scientific mind. For example we may say that Spirit is merely a highly attenuate form of matter. Embellish the idea as you will, it has none of the attributes of a scientific theory and we cannot establish a unity between matter and Spirit by any such subterfuge. On the other hand if we study the lives of those who have developed their spiritual natures, if we study the lives of the prophets we will surely learn something about Spirit. This scientific approach is not only permissible but necessary for spiritual progress. However, we must always remember that science cannot make value judgments.

SCIENCE AND VALUE

There is a world of science and a world of value. Now religion belongs to the world of value and if we keep this in mind we will avoid much confusion.

In the book of Proverbs the voice of Wisdom tells us that it pays, in the long run, to abide by the moral law and a scientific approach to life would lead to the same conclusion. Isaiah, however, lifts us to a much higher level when he informs us that God's ways and not man's ways and while God requires much more than Wisdom, ". . . He will abundantly pardon." Wisdom can only point to the inflexible Law, Wisdom cannot pardon. Here is a mystery that is beyond science.

Thomas Aquinas made a claim for revelation that appears rather scientific. He maintained that revelation was above reason but not contrary to reason. Today, however, theology regards this as a pernicious doctrine, for it permits man to disregard anything in the revealed Word that does not appeal to his reason. Of course no

prophet ever upheld such a doctrine. Bahá'u'lláh is very explicit on this point. "O leaders of religion! Weigh not the Book of God with such standards and sciences as are current amongst you. . . ."

In the Bahá'í writings science is extolled, but a clear distinction is made between science and value. 'Abdu'l-Bahá eulogizes science in the following glowing terms, "The hidden treasures of kings cannot be compared with a drop of the water of science; nor with the smallest cup of their learning; and the heaped-up talents of gold and silver cannot be equal to the solution of the least abstruse of their problems." But he also reminds us that science is only one wing and that without the wing of religion man will fall into materialism.

We must investigate until we find the infallible source of knowledge, but when it is found our investigation so far as the source goes, comes to an end. This is a cardinal principle in the Bahá'í Faith and it is stressed in no uncertain terms. "Blessed is the man that hath acknowledged his belief in God and His signs, and recognized that 'He shall not be asked of His doings.' Such a recognition hath been made by God the ornament of every belief, and its very foundation."

Should revelation uphold a scientific theory that is contrary to man's knowledge, man should re-examine his knowledge. This is not incompatible with the concept of omnipotence, but the omnipotent God of theology is often merely an intellectual concept which can be brought into agreement with other concepts.

Every extant religious system has a few doctrines that are repulsive to the scientific mind, but let us distinguish clearly between what has been revealed by the divine founder of a religion and what has been added by man to meet the exigencies of the time. While the majority of scientists in the western world refuse to accept all the doctrines of any church, practically none would take exception to the words of Christ. Science is not an enemy of revelation.

MAN AND REVELATION

In the Bahí'í writings we find a dear distinction between what man can accom-

plish and what is revealed for him. Anticipating the rise of a new civilization 'Abdu'l-Bahá tells us that a number of "distinguished" and "high-minded" sovereigns must assemble and establish universal peace, that a universal language must be established, etc. The greatest bond, however, is one common Faith, but let us observe that this is not to be evolved, by the mind of man. Man is not to choose one of the existing religions nor is he asked to build up an eclectic system. "This can in no wise be achieved except through the power of a skilled and inspired Physician." Here we are in the field of value and science has nothing to say about value. On the other hand, in explaining abstruse questions, 'Abdu'l-Bahá admonishes us to *reflect* and *ponder*.

Modern science realizes that there are great mysteries even in the physical world. In the nineteenth century we were reasonably sure that we could "explain" the underlying reality of the physical world. We built models like the ether; we talked glibly about particles, waves and vibrations. We thought we could completely explain a few things by means of these models. Today we are not so sure. Light is no longer a simple wave phenomenon. The ether has raised more problems than it has solved. This does not mean, however, that science is failing — far from it, but it does mean that modern science regards the reality of the physical world as somewhat of a mystery.

The layman can apply science to the spiritual world if he wishes but for the present, at least, the scientist will confine himself to what can be measured.

THE THEORY OF EVOLUTION

The theory of evolution is one of the greatest generalizations of science. By means of it we can explore in time as we explore in space with the telescope. Let us remember, however, that while there is evidence for this theory it must not be classed with the great body of scientific doctrine which rests upon a much firmer foundation. Science does not know how the physical world began nor how it will end. The theory does not account for the origin of life nor the origin of matter.



It is interesting to compare the Bahá'í teachings on evolution with the scientific views. The following quotations are taken from *Some Answered Questions*. Speaking of the universe 'Abdu'l-Bahá says, "Then it is evident that in the beginning matter was one, and that matter appeared in different aspects in each element. . . ." "But it is clear that this terrestrial globe in its present form did not come into existence all at once: . . ." Again speaking of man He says, "It is certain that in the beginning he had not this loveliness and grace and elegance, and that he only by degrees attained this shape, this form, this beauty, and this grace." But He supplements our knowledge when He assures us that man and the universe always existed and that man is a distinct species. Science cannot refute these statements and they are not in conflict with science.

The true doctrine of evolution, as I understand it, is expressed in the verse, "All things whether large or small, were created perfect and complete from the first, but their perfections appear in them by degrees." This view is certainly more comprehensive than the scientific view, but there is really no conflict between the two concepts. 'Abdu'l-Bahá supplies the missing elements that are ostensibly beyond the human intellect. Science assumes that the universe is orderly, controlled by law, but it makes no assumption as to the origin or nature of the law.

There is then a realm of science and a realm of value which is not open to scientific investigation. Nevertheless science is the greatest means for the advancement of our material civilization.

THE SPIRIT OF SCIENCE

Science has set a high standard for the evaluation of truth. It weighs impartially all the facts and is never biased by prejudice. However, science is not content with collecting and examining facts, sometimes it is necessary to assume a tentative hypothesis which is not suggested by known facts. The hypothesis is then subjected to tests. If it explains some phenomena and is not

at variance with too many known facts it is temporarily retained. But science is relentless—the hypothesis is subjected to repeated tests before it is accepted or rejected.

This is the method of science. Man observes, experiments and formulates laws and theories. This is conducive to progress in the physical world. On the other hand the laws for governing society and the individual are not obtained in this manner; they are revealed by the prophets. For example, man advances in the spiritual world by striving to understand the revealed Word and by emulating the lives of the prophets but not by formulating mechanical explanations of things that transcend both time and space.

Science is universal. We speak of Italian painting and Russian art, but not of Italian science and Russian science. When one scientist makes a discovery it is accepted by the whole scientific world, not merely by one locality, nation or race. Science rejects an obsolete theory when it is obsolete and accepts a new one when its usefulness is demonstrated.

Unfortunately, outside the field of science this is not the case. How many historians have ever seriously considered the probable fate of Europe had Charles Martel failed to suppress the Arab invasion in the eighth century? In view of what Islám accomplished in Spain, is it not plausible to assume that it would have prevented the Dark Ages? How many have searched for the real cause of the Renaissance or the cause of the loss of Christian unity? How many erudite religious philosophers have given any considerable time and thought to the problem of successive revelation or the spiritual evolution of the race? Neither the historian nor the philosopher can maintain that he did not possess sufficient data. The facts were there but the way was barred by prejudice.

The recognized leaders of the world, those who control the destinies of mankind, might well adopt this spirit of inquiry.

THE PRAYERS OF BAHÁ'U'LLÁH

BY RUHÍYYÍH KHANUM

NOT the least of the treasures which Bahá'u'lláh has given to the world is the wealth of His prayers and meditations. He not only revealed them for specific purposes, such as the Daily Prayers, the prayers for Healing, for the Fast, for the Dead, and so on, but in them He revealed a great deal of Himself to us. At moments it is as if, in some verse or line, we are admitted into His Own heart, with all its turbulent emotions, or catch a glimpse of the workings of a mind as great and deep as an ocean, which we can never fathom, but which never ceases to enrapture and astonish us.

If one could be so presumptuous as to try and comment on a subject so vast and which, ultimately, is far beyond the capacity of any merely mortal mind to analyse or classify, one might say that one of His masterpieces is the long prayer for the Nineteen Day Fast. I do not know if He revealed it at dawn, but He had, evidently, a deep association with that hour of the day when the life of the world is re-poured into it. How could He not have? Was He not the Hermit of Sar-Galú, where He spent many months in a lonely stone hut perched on a hilltop; the sunrise must have often found Him waiting and watching for its coming, His voice rising and falling in the melodious chants of His supplications and compositions. At how many dawns He must have heard the birds of the wilderness wake and cry out when the first rays of the sun flowed over the horizon and witnessed in all its splendor the coming alive of creation after the night.

In this prayer it is as if the worshipper approaches the sun while the sun is approaching its daybreak. When one remembers that the sun, the life-giver of the earth, has ever been associated with the God-Power, and that Bahá'u'lláh has always used it in His metaphors to symbolize the

Prophet, the prayer takes on a mystical significance that delights and inspires the soul. Turning to the budding day He opens His supplication:

"I beseech Thee, O my God, by Thy mighty Sign (the Prophet), and by the revelation of Thy grace amongst men, to cast me not away from the gate of the city of Thy presence, and to disappoint not the hopes I have set on the manifestations of Thy grace amidst Thy creatures." Who has not, in order to better visualize himself in relation to the Kingdom of God, seen his own soul as a wanderer, weary and hopeful, standing at the Gates of the Heavenly City and longing for admittance? The worshipper gazes at the brightening sky in the east and waits, expectant of the mercy of God. He hears the "most sweet Voice" and supplicates that by the "most exalted Word" he may draw ever nearer the threshold of God's door and enter under the shadow of the canopy of His bounty—a canopy which is already spreading itself, in mighty symbolic form, over the world in crimson, gold and gray clouds.

The day waxes; the oncoming sun, in the prayer of Bahá'u'lláh, becomes the face of God Himself to which He turns, addressing words of infinite sweetness and yearning: "I beseech Thee, O my God, by the splendor of Thy luminous brow and the brightness of the light of Thy countenance, which shineth from the all-highest horizon, to attract me by the fragrance of Thy raiment, and make me drink of the choice wine of Thine utterance."

The soft winds of dawn, which must have often played over His face and stirred His black locks against His cheek, may have given rise to this beautiful phrase in His prayer: "I beseech Thee, O my God, by Thy hair which moveth across Thy face, even as Thy most exalted pen moveth across the pages of Thy tablets, shedding the

musk of hidden meanings over the kingdom of Thy creation, so to raise me up to serve Thy Cause that I shall not fall back, nor be hindered by the suggestions of them who have cavilled at Thy signs and turned away from Thy face." How deep, how poetical, how sincere are His words! The playing of the strands of hair recall to Him the fine tracing of the Persian script, revealing words from God that shed a divine fragrance in the lives of men. But that is not all. In His communion all the love and loyalty of His heart is roused, He supplicates to be made of the faithful, whom naught shall turn aside from the Path that leads them to their Lord.

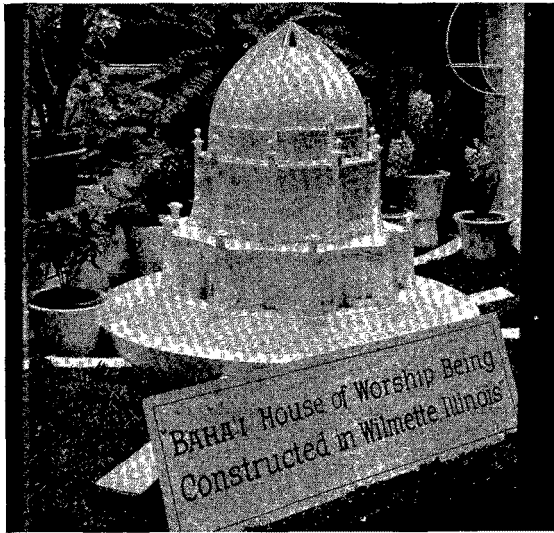
The sun has risen, as if in answer to the cry of the worshipper to "enable me to gaze on the Day-Star of Thy Beauty. . . ." And as he continues his prayer it seems as if all nature were moving in harmony with it: "I beseech Thee, O my God, by the Tabernacle of Thy majesty on the loftiest summits, and the Canopy of Thy Revelations on the highest hills, to graciously aid me to do what Thy will hath desired and Thy purpose hath manifested." North and south the glory spreads, a faint echo of that celestial beauty visible to the eye of Bahá'u'lláh and which He says: "shineth forth above the horizon of eternity." So deeply does it penetrate the heart that it evokes the desire to "die to all that I possess and live to whatsoever belongeth unto Thee." The soul is moved; all earthly things pale before the vision which, as symbolized in the sunrise, it beholds in the inner world; God, the "Well-beloved" seems to have drawn very near.

The winds flit over the land; some tree calls to the Prophet's mind, as it shivers and stirs, the Tree of Himself that over-shadows all mankind: "I beseech Thee, O my God, by the rustling of the Divine Lote-Tree and the murmur of the breezes of Thine utterance in the kingdom of Thy names, to remove me far from whatsoever Thy will abhorreth, and draw me nigh unto the station wherein He who is the Day-Spring of Thy signs hath shone forth." Bahá'u'lláh puts the words into our mouths whereby we may draw nigher to God and receive from Him the heavenly gifts: "I beseech Thee

. . . to make known unto me what lay hid in the treasuries of Thy knowledge and concealed within the repositories of Thy wisdom." "I beseech Thee . . . to number me with such as have attained unto that which Thou hast sent down in Thy Book and manifested through Thy will." "I beseech Thee . . . to write down for me what Thou hast written down for Thy trusted ones. . . ."

And finally, in words designed for those countless worshippers for whom He wrote this glorious Fasting Prayer, He asks God to "write down for every one who hath turned unto Thee, and observed the fast prescribed by Thee, the recompense decreed for such as speak not except by Thy leave, and who forsook all that they possessed in Thy path and for love of Thee." He asks that the silence of the good may descend upon them—both the silence and the speech of those who are wholly dedicated to that Divine Will which alone can lead men to their highest destiny. The last thought of all is that those who have obeyed the decrees of God may be forgiven their trespasses.

This majestic prayer is composed of fourteen verses, each opening with the words "I beseech Thee . . ." and closing with the same refrain: "Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come." The rhythmical emphasis on the thoughts contained in these words is not only very powerful but very artistic—if one may borrow the term for lack of a better one—and the sense that all creatures living, and those gone before into the invisible realms of God, are clinging to the skirt of His mercy, dependent on Him and Him alone, exerts a profound influence on one's mind, particularly so when taken in conjunction with what one beholds at this hour of the day: The sky kindling with light, the brush of the wind gently over the face of nature; the whole world waking to the tasks of living on all sides; all things dependent on God; they always have and they always will be. This is a



Bahá'í Temple Model Exhibited in Knox Flower Shop, Helena, Montana, 1940.

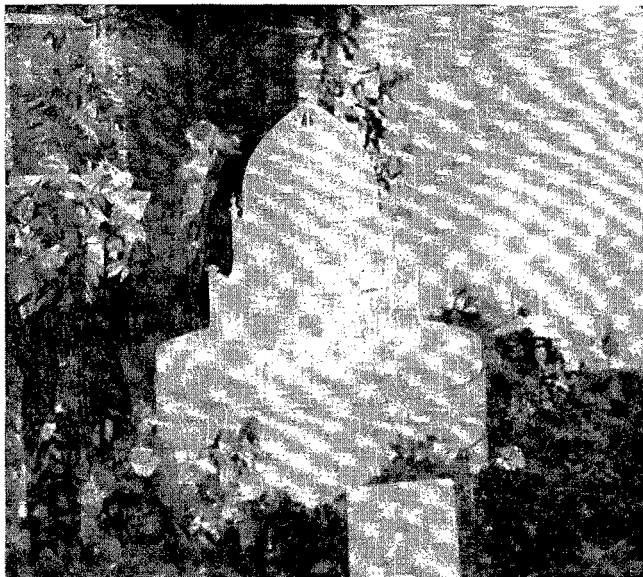
little of what this long prayer conveys to those who partake of it.

Another unique prayer of Bahá'u'lláh's is His congregation prayer for the Dead. His Revelation throughout has aimed at doing away with every form of ritual; He has abolished priesthood; forbidden ceremonies, in the sense of church services with a set form; reduced the conduct of marriages to a naked simplicity, with a minimum uniform rite required of those concerned. The one exception to this general policy is the Prayer for the Dead, portions of which are repeated while all present are standing. Prayers such as this and the one for the Fast, can never be properly appreciated by merely reading them. They are living experiences. The difference is as great as that between looking at a brook when you are not thirsty, and drinking from it when you are. If you lose some one you love and then read aloud these glorious words, you come to know what "living waters" are:

"This is Thy servant . . . who hath believed in Thee . . . deal with him, O Thou

Who forgivest the sins of men and concealst their faults, as beseemeth the heaven of Thy bounty and the ocean of Thy grace. Grant him admission within the precincts of Thy transcendent mercy that was before the foundation of earth and heaven. . . ." Simple words, words which follow our loved one out into the spaces where we may not follow. But the profound experience of this prayer is in the refrain, each sentence of which is repeated 19 times. "We all, verily, worship God. We all, verily, bow down before God. We all, verily, are deroted unto God. We all, verily, give praise unto God. We all, verily, yield thanks unto God. We all, verily, are patient in God."

The very strength of the prayer is in the repetition. It is so easy to say just once, "We . . . how down before God" or "We yield thanks unto God" or "We are patient in God"; the words slip off our minds swiftly and leave them much as before. But when we say these things over and over, they sink very deep, they go down into the puzzled, the rebellious, the grid



Bahá'í Temple Model displayed in Sears-Roberts store, Augusta, Ga.

stricken or numbly resigned heart and stir it with healing powers; reveal to it the wisdom of God's decrees, seal it with patience in His ways,—ways which run the stars in their courses smoothly and carry us on to our highest good.

No form of literature in the whole world is less objective than prayers. They are things of motion, not of repose. They are speeches addressed to a Hearer; they are medicine applied to a wound; they stir the worshipper and set something in his heart at work. That is their whole purpose. Teachings, discourses, even meditations, can be read purely objectively and critically, but the man who can read a real prayer in the cold light of reason alone, has indeed strayed far from his own innate human nature, for all men, everywhere, at every period in their evolution, have possessed the instinct of supplication, the necessity of calling out to something, some One, greater than themselves, whether in their

abasement it was a stone image, thunder or fire, or, in their glory, the invisible God of all men that they called upon, the instinct was there just as deeply.

Many wonderful prayers exist in all languages and all religions: but the prayers of Bahá'u'lláh possess a peculiar power and richness all their own. He calls upon God in terms of the greatest majesty, of the deepest feeling; sometimes with awe; sometimes with pathos; sometimes in a voice of such exultation that we can only wonder what transpired within his soul at such moments. He uses figures of speech that strike the imagination, stir up new concepts of the Divinity and expand infinitely our spiritual horizons. Much, no doubt, of their perfection is lost in translation as He often employed the possibilities and peculiarities of the Arabic and Persian languages to their fullest. Some of His prayers, following the style of the Súrihs of the Qur'án, end every sentence in rhyme—though they

are not poems—and the custom of alliterating words, thus imparting a flowing sense of rhythm to the sentences, is very often resorted to in all His writings, including His prayers. Nevertheless the original charm and beauty pervades the translations and none of the lyric quality of the following prayer seems to have been lost. It rises like a beautiful hymn which lifts the soul on wings of song:

"From the sweet-scented streams of Thine eternity give me to drink, O my God, and of the fruits of the tree of Thy being enable me to taste, O my Hope! From the crystal springs of Thy love suffer me to quaff, O my Glory, and beneath the shadow of Thine everlasting providence let me abide, O my Light! Within the meadows of Thy nearness, before Thy presence, make me able to roam, O my Beloved, and at the right hand of the throne of Thy mercy seat me, O my Desire! From the fragrant breezes of Thy joy let a breath pass over me, O my Goal, and into the heights of the paradise of Thy reality let me gain admission, O my Adored One! To the melodies of the dove of Thy oneness suffer me to hearken, O Resplendent One, and through the spirit of Thy power and Thy might quicken me, O my Provider! In the spirit of Thy love keep me steadfast, O my Succorer, and in the path of Thy good-pleasure set firm my steps, O my Maker! Within the garden of Thine immortality, before Thy countenance, let me abide for ever, O Thou Who art merciful unto me, and upon the seat of Thy glory establish me, O Thou Who art my Possessor! To the heaven of Thy loving-kindness lift me up, O my Quickener, and unto the Day-Star of Thy guidance lead me, O Thou my Attractor! Before the revelations of Thine invisible spirit summon me to be present, O Thou Who art my Origin and my Highest Wish, and unto the essence of the fragrance of Thy beauty, which Thou wilt manifest, cause me to return, O Thou Who art my God!

"Potent art Thou to do what pleaseth Thee. Thou art, verily, the Most Exalted, the All-Glorious, the All-Highest."

At times Bahá'u'lláh put words into the mouth of the worshipper according to his

need: He writes a supplication for a child, for one who is ill, one who is sad, one who is pregnant, one who is a sinner, one who pours forth his heart to God—capturing the whole gamut of human emotions in His various communions. But at times it is obvious the prayer is His own. We read it, but we cannot be the speaker, or mortal feet cannot tread the path that lay between His soul—the soul of the Prophet Himself—and the God Who sent Him here among men to labor and suffer for them. "I know not," He declares, "what the water is with which Thou hast created me, or what the fire Thou hast kindled within me, or the clay wherewith Thou hast kneaded me. The restlessness of every ocean hath been stilled, but not the restlessness of this Ocean which moveth at the bidding of the words 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 that are on Thy earth. As the tribulations deepen, it waxeth hotter and hotter." The Holy fire that burned within His being is not for us, frail creatures that we are, to comprehend. We can only gaze into its heart and marvel at its shifting hues and beauty, much as we marvel at the flames that leap and dance on our own hearth fires, though we may not approach or touch them.

Bahá'u'lláh exalts the being and nature of God, in His addresses to Him, as no other Prophet ever has. He defines His relation to Him; He gives us glimpses of the forces surging within His soul; He lay bare the emotions that stir within His turbulent breast. In words of honey He cries out: "Thou beholdest, O my God, how every bone in my body soundeth like a pipe with the music of Thine inspiration. . . ." A love far beyond our ken burns in His heart for the One God who sent Him down amongst men: "Thou seest, O Thou Who art my All-Glorious Beloved, the restless waves that surge within the ocean of my heart in my love for Thee. . . ." "Thou art, verily, the Lord of Bahá and the Beloved of his heart, and the Object of his desire, and the Inspirer of his tongue, and the

Source of his Soul." "Lauded be Thy name, O Thou Who art my God and throbbest within my heart!" "O would that they who serve Thee could taste what I have tasted of the sweetest of Thy love!" How keenly His soul thrilled with appreciation for the aid that poured into His inmost being from the Invisible Source: "Were I to render thanks unto Thee for the whole continuance of Thy kingdom and the duration of the heaven of Thine omnipotence, I would still have failed to repay Thy manifold bestowals." How ardent is His gratitude to His Lord for raising Him up to serve His fellowmen: "How can I thank Thee for having singled me out and chosen me above all Thy servants to reveal Thee, at a time when all have turned away from Thy beauty!"

Ever and again He confesses His readiness, nay, His eagerness, to bear every trial and hardship for the sake of shedding the light of God upon this darkened world, and in order to demonstrate the greatness of the love He feels for His Creator: "I yield Thee thanks for that Thou hast made me the target of diverse tribulations and manifold trials in order that Thy servants may be ended with new life and all Thy creatures may be quickened." "I yield Thee thanks, O my God, for that Thou hast offered me up as a sacrifice in Thy path . . . and singled me out for all manner of tribulation for the regeneration of Thy people." "I swear by Thy glory! I have accepted to be tried by manifold adversities for no purpose except to regenerate all that are in Thy heaven and on Thy earth." "How sweet is the thought of Thee in times of adversity and trial, and how delightful to glorify Thee when compassed about by the fierce winds of Thy decree." "Every hair of my head proclaimeth: 'But for the adversities that befall me in Thy path how could I ever taste the divine sweetness of Thy tenderness and love?'"

With what passion and majesty He testifies to the unquenchable power and purpose of His Lord—the Lord Whom He called His "Fire" and His "Light"—which burned within His breast: "Were all that are in the heavens and all that are on the earth to unite and seek to hinder me from remembering Thee and from celebrating

Thy praise, they would assuredly . . . fail . . . And were all the infidels to slay me, my blood would . . . lift up its voice and proclaim: 'There is no God but Thee, O Thou Who Art all my heart's desire!' And were my flesh to be boiled in the cauldron of hate, the smell which it would send forth would rise towards Thee and cry out: 'Where art Thou, O Lord of the Worlds, the One Desire of them that have known Thee!' And were I to be cast into fire, my ashes would—I swear by Thy glory—declare: 'The Youth hath, verily, attained that for which he had besought His Lord the All-Glorious, the Omniscient.'"

Reading such testimonials that sprang—in moments of who knows what exaltation?—from the heart of the prophet, we cannot but marvel at the mighty and strange bond that binds such a Being to the Source of all power. It is as if an invisible umbilical cord tied Him to His Creator; all His life, His motivations, His inspiration, His very words, flowed down this divine channel, as all the life, blood, and food of the babe flows in through that one bond it has with its mother. He throbbed in this mortal world with the vibrations of a celestial world; He set all things pulsating with Him, whether they knew it or not, and drew them up and closer to the throne of God. One of His most moving and sublime rhapsodies is included in a meditation in which He testifies to the power of the praise which He pours out to God, to transform and influence the hearts of others: "I yield Thee such thanks," He declares, "as can direct the steps of the wayward towards the splendors of the morning light of Thy guidance. . . . I yield Thee such thanks as can cause the sick to draw nigh unto the waters of Thy healing, and can help those who are far from Thee to approach the living fountain of Thy presence. . . . I yield Thee such thanks as can stir up all things to extol Thee . . . and can unloose the tongues of all beings to . . . magnify Thy beauty . . . I yield Thee such thanks as can make the corrupt tree to bring forth good fruit . . . and revive the bodies of all beings with the gentle winds of Thy transcendent grace. . . . I yield Thee such thanks as can cause Thee to forgive all sins and trespasses, and

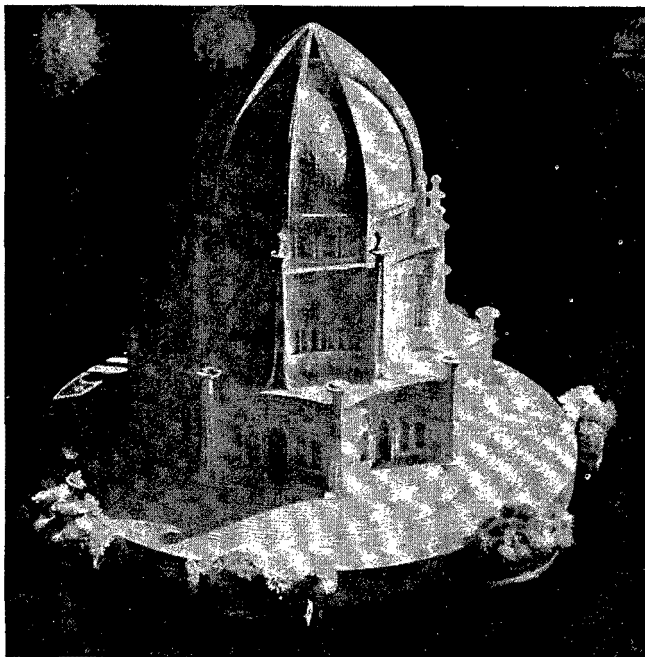


Bahá'í Book Exhibit, Peoria, Ill. Arranged by the Spiritual Assembly, this exhibit was displayed in the window of Jacquin & Co. during the autumn of 1940.

to fulfill the needs of the peoples of all religions, and to waft the fragrances of pardon over the entire creation. . . . I yield Thee such thanks as can satisfy the wants of all such as seek Thee, and realize the aims of them that have recognized Thee. I yield thee such thanks as can blot out from the hearts of men all suggestions of limitation. . . ."

Poetic and stirring as these words are, we need not assume them to be merely the

effusions of an exalted and over-filled heart. Bahá'u'lláh was never idle in His words. If He tells us that enshrined in the thanks He poured forth to **HĪ** God is a power that can blot out every limitation from the hearts of men, it is so. The trouble is with us. How many Seers and Prophets, how many scientists and pioneers, have brought men tidings of truths and powers they knew nor of and offered them to their generation, only to be spat upon, laughed



Bahá'í Temple Model on display in the Florist Shop of Louise Bates,
Beverly Hills, Calif., 1940.

to scorn, killed or ignored? And in the end a more enlightened people would take the key and open the door and find the wonders that the incredulous disbelieved, to be all true, ready at hand, waiting to be used for their good. The Prophets of God are intent on giving us both the good of this world and the one awaiting us after death, but most of the time we will not have it. We, blind and perverse, prefer our own ways! Did not Christ say: "O Jerusalem, Jerusalem, . . . how often mould I have gathered Thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" It is not a new story. Every Divine Manifestation has placed jewels in the hands of man, only to see them flung aside for some foolish toy of his choosing.

Yet each Prophet has assured us that God's pity knows no bounds. "Thou art, in truth," states Bahá'u'lláh in one of His prayers, "He Who mercy hath encompassed all the worlds, and Whose grace hath embraced all who dwell on earth and in heaven. Who is there who hath cried after Thee, and whose prayers hath remained unanswered? Where is he to be found who hath reached forth towards Thee, and whom Thou hast failed to approach? Who is he who can claim to have fixed his gaze upon Thee, and towards whom the eye of Thy loving-kindness hath not been directed? I bear witness that Thou hadst turned toward Thy servants ere they had turned toward Thee, and hadst remembered them ere they had remembered Thee."

It is an education in divinity to read Bahá'u'lláh's prayers. He maintained the unique nature of God, the utter impossibility of any creature approaching or comprehending Him, in a clear and graphic manner. The unseen God of Moses; the "Father" of Christ, unto Whom none cometh to but *through* the Son; the One of Whom Muhammad so beautifully said: "Eyes see Him not but He sees the eyes," is exalted, one might say, to unimaginable heights by Him, "Thou art He Whom all things worship and Who worshipeth no one, Who is the Lord of all things and the vassal of none, Who knoweth all things and is known of none." From everlasting Thou hast existed alone with no one beside Thee, and wilt, to everlasting, continue to remain the same, in the sublimity of Thine essence and the inaccessible heights of Thy glory," He declares. In a short and wonderful prayer He solemnly sets forth the fundamental doctrine of the nature of God with a lucidity and power that would, in any past dispensation, have gained it first place in the dogmas of the church:

"God testifieth to the unity of His Godhood and to the singleness of His Own Being. On the throne of eternity, from the inaccessible heights of His station, His tongue proclaimeth that there is none other God but Him. He Himself, independently of all else, hath ever been a witness unto His own oneness, the revealer of His own nature, the glorifier of His own essence. He, verily, is the All-Powerful, the Almighty, the Beautiful.

"He is supreme over His servants, and standeth over His creatures. In His hand is the source of authority and truth. He maketh men alive by His signs, and causeth them to die through His wrath. He shall not be asked of His doings and His might is equal unto all things. He is the Potent, the All-Subduing. He holdeth within His grasp the empire of all things, and on His right hand is fixed the Kingdom of His Revelation. His power, verily, embraceth the whole of creation. Victory and overlordship are His; all might and dominion are His; all glory and greatness are His. He, of a truth, is the All-Glorious, the Most Powerful, the Unconditioned."

The "Unconditioned." That one word provides ample food for thought. Some of the adjectives Bahá'u'lláh uses for the Godhead are most striking and seem to plow up our minds and prepare them for an infinitely deeper and richer concept of the One on Whom we depend for everything we have, be it physical or spiritual. For instance: "O God Who art the Author of all Manifestations . . . the Fountain-Head of all Revelations, and the Well-Spring of all Lights." As words are the tools of men's thoughts, they are tremendously important. The "Well-Spring of all Lights," though but mother way of saying, that all the Prophets are generated by God, presents a tremendous mental picture to a man who has studied something of modern astronomy, of a universe which is light upon light, of matter which itself is the stuff of which light is made. Compare the mental picture this phrase conjures up with that of an anthropomorphic God, bearded, stern and much like a human grandfather, who created the world in six days and took a rest on the seventh! Though no doubt when that metaphor was propounded it opened up men's minds to a new and wider concept of the Divinity. A being Who could do all that in six days was worthy of worship and to be strictly obeyed!

Bahá'u'lláh calls God "the Pitier of thralls," "the Pitier of the downtrodden," "the Help in peril," "the Great Giver," "the Restorer"—words which sink into our hearts these dark days with an added comfort as we see so many of our fellow-men downtrodden, in deadly danger, despoiled and broken. He tells us that this "King of Kings," this "Quickener of every mouldering bone," this "Enlightener of all creation" Who is the "Lord of all mankind" and the "Lord of the Judgment Day" is the One "Whom nothing *whatsoever* can frustrate." Such a God will right all wrongs and rule the world for the good of man! Grievous, on the other hand, as are our sins, as testified by these words: "Wert Thou to regard Thy servants according to their deserts . . . they would assuredly merit naught except Thy chastisement . . ." He yet assures us, in the words He addresses to God, that: "All the atoms of the earth testify

that Thou art the Ever-Forgiving, the Benevolent, the Great Giver . . ." and that "the whole universe testifyeth to Thy generosity." Even though He be the Lord "Whose strength is immense, Whose decree is terrible," yet we can confidently turn to Him, and, in Bahá'u'lláh's words declare: "A drop out of the ocean of Thy mercy sufficeth to quench the flames of hell, and a spark of the fire of Thy love is enough to set ablaze a whole world."

Our world is steadily sinking into ruin. We have waxed proud and forgotten our God—as many a people has before us to its soul's undoing—and turned away from Him, disbelieved in Him, followed proudly our own fancies and desires. No Being that was not such a Being as Bahá'u'lláh depicts would still hold open His door to us! And yet in how many passages such as these the way hack, the way we once trod but have now, for the most part, forgotten, is pointed out to us and words placed in our mouths that are food for our sick hearts and souls: "Cleans me with the waters of Thy Mercy, O my Lord, and make me wholly Thine. . . ." "I am all wretchedness, O my Lord, and Thou art the Most Powerful, the Almighty!" "Thy Might, in truth, is equal to all things!" "Whosoever has recognized Thee will turn to none save Thee, and will seek for naught else except Thyself." "Help me to guard the pearls of Thy love, which by Thy decree, Thou hast enshrined in my heart." "Many a chilled heart, O my God, hath been set ablaze with the fire of Thy Cause, and many a slumberer hath been awakened by the sweetness of Thy voice."

Of such stuff as these is the treasury of prayers which Bahá'u'lláh has left us. They are suited to the child before he goes to sleep at night, to the mystic, to the busy man of practical outlook, to the devout. An instance of the comprehension and tolerance with which He viewed human nature is the fact that He revealed a choice of three daily, and obligatory, prayers. While imposing on men the obligation of turning to their Creator once, at least, during every day, He provided a means of doing so suited to widely different natures. One takes about thirty seconds to recite and is to be said at the hour of noon; one is longer and is to

be used three times during the day; and the third is very long and profound, accompanied by many genuflections, and may be used any time during the twenty-four hours of the day. The Divine Physician provided us with what we might call a spiritual polish with which to brighten our hearts. We need this renewal which comes through turning to the Sun of Eternal Truth—as every bird and beast, be it ever so humble, responds to the light of the physical sun at dawn—but he gave latitude to the individual state of development and temperament.

Some Westerners have found the long Daily Prayer very strange; no doubt this is because the present generation has ceased to feel intimate with its God. For a man to stand alone in his room and stretch his arms out to nothingness, or kneel down before a blank wall, in the midst of familiar objects, seems to him unnatural and even foolish. This is because he has lost the sense of the "living God." God, far from being to him, as the Qur'in says, "nearer than his life's vein," has become more of an X in some vast equation. And yet men that we honor and men that we long to emulate have not felt shy before their God. Many a burly crusader knelt on the stones of Jerusalem where he felt His Lord's feet might have trod, and the Pilgrim Fathers did not feel self-conscious on their knees when turning to the God who had led them to a new and freer homeland. The prayers of Bahá'u'lláh will help lead us back to that warm sense of the reality and nearness of God, through use. He makes no compulsion, He takes our hand and guides us into the safe road trodden by our forefathers.

No survey, however cursory and inadequate, of His Prayers would be complete without quoting one of the most passionate and moving of them all, one associated with probably the saddest hours of His whole life. After His banishment from Persia to 'Irâq the initial signs of envy and hatred began to be apparent from His younger brother, Mírzá Yahyá. In order to avoid open rupture and the consequent humiliation of the Faith in the eyes of the non-believers, Bahá'u'lláh retired for two years to the wilderness of Kurdistán and lived, unknown, as a dervish among its people.

During His absence the situation, far from improving, now that the field was left open and uncontested to Mírzá Yahyá, steadily deteriorated. Shameful acts took place and condition⁵ became so acute that the believers sent a messenger in search of Bahá'u'lláh to report to Him and beseech His return. Reluctantly He turned His face towards Baghdád. He was going back to mount the helm; storms lay ahead of Him of a severity and bitterness no other Prophet had ever known; behind Him, once and for all, He left a measure of peace and seclusion. For two years He had communed with His own soul. He had written wonderful poems and revealed beautiful prayers and treatises. Now He headed back into the inky blackness of an implacable hatred and jealousy, where attempts against His very life were to be plotted and even prove partially successful. As He tramped along through the wilderness, beautiful in its dress of spring, the messenger that had gone to fetch Him back testified that He chanted over and over again this prayer. It rolled forth like thunder from His agonized heart:

"O God, my God! Be Thou not far from me, for tribulation upon tribulation hath gathered about me. O God, my God! Leave me not to myself, for the extreme of ad-

versity hath come upon me. Out of the pure milk, drawn from the breasts of Thy loving-kindness, give me to drink, for my thirst hath utterly consumed me. Beneath the shadow of the wings of Thy mercy shelter me, for all mine adversaries with one consent have fallen upon me. Keep me near to the throne of Thy majesty, face to face with the revelations of the signs of Thy glory, for wretchedness hath grievously touched me. With the fruits of the tree of Thine Eternity nourish me, for uttermost weakness hath overtaken me. From the cups of joy, proffered by the hands of Thy tender mercies, feed me, for manifold sorrows have laid mighty hold upon me. With the brodered robe of Thine omnipotent sovereignty attire me, for poverty hath altogether despoiled me. Lulled by the cooing of the Dove of Thine Eternity, suffer me to sleep, for woes at their blackest have befallen me. Before the throne of Thy oneness, amid the blaze of the beauty of Thy countenance, cause me to abide, for fear and trembling have violently crushed me. Beneath the ocean of Thy forgiveness, faced with the restlessness of the leviathan of glory, immerse me, for my sins have utterly doomed me."

11.

TWO GLIMPSSES OF 'ABDU'L-BAHÁ

*He That Is Greatest Among You Shall Be Your Servant**

BY ROY C. WILHELM

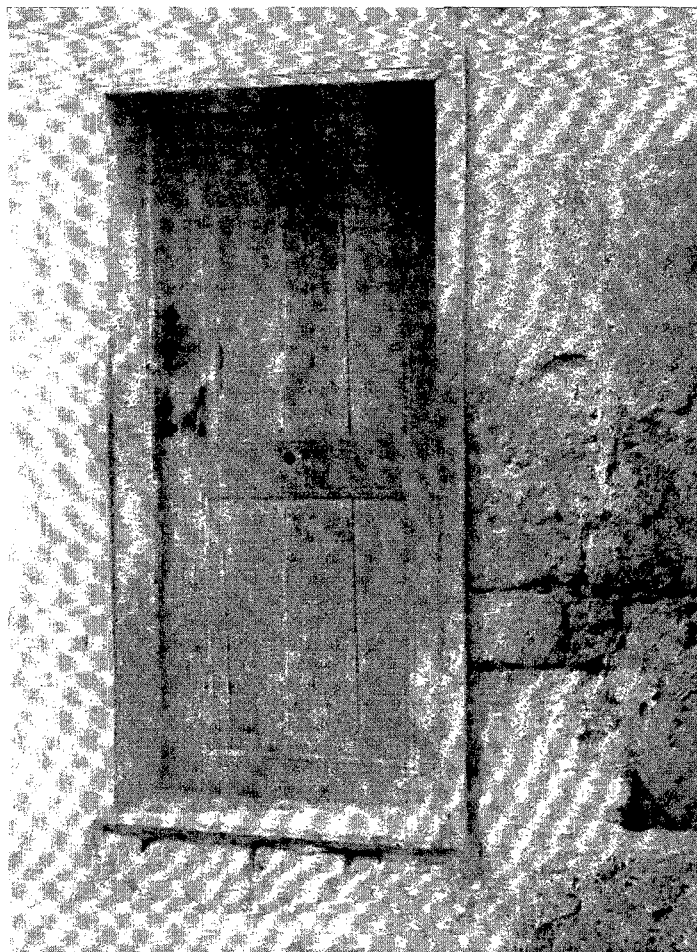
IN the penal fortress of 'Akkl, in Palestine, on the eastern shore of the Mediterranean, the "Tideless Sea," there is a prisoner and an exile. His name is 'Abdu'l-Bahá, which means, the Servant of God. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street." (Isaiah, 42.)

It was in this Holy Land that Jesus of

*Matt. 23:11.

Nazareth traveled nineteen hundred years ago, preaching and teaching in the streets of the cities the simple Truth of God. It is true that only a few ignorant fishermen were able to comprehend His message.

That which most impresses the pilgrim to the "Most Great Prison," at 'Akkl, is the spirit of sacrifice. Nowhere have I witnessed such love, such perfect harmony. The desire of those in that prison is to serve one another. In our western liberty it is difficult to realize the bitter antagonism and hatred which exists in the East between the



"Knock and it shall be opened unto you."

'Abdu'l-Bahá's Doorway during the days of imprisonment in 'Akká, Palestine.

Note: This photograph was taken by Mr. Wilhelm during his visit in 1907 and formed the cover of the little booklet, the tent of which follows.

The old stone steps leading to 'Abdu'l-Bahá's door at the top. This photograph was made by Roy C. Wilhelm in 1907 who in describing it says: "At the right of 'Abdu'l-Bahá's room was a small room in which he often dictated to His secretaries. His room adjoined ours on the second floor with dining room between. I was not well in those days, often wakeful, and I would hear 'Abdu'l-Bahá about working much through the nights as well as days."

followers of the several great religious systems. For example, a Jew and a Muhammadan would refuse to sit at meat together; a Hindu to draw water from the well of either. Yet, in the house of 'Abdu'l-Bahá we found Christians, Jews, Muhammadans, Zoroastrians, Hindus, blending together as children of the one God, living in perfect love and harmony.

Each of these systems proclaims that it is striving to promote the "Fatherhood of God and the brotherhood of man." To accomplish this end the Christians have sent out many missionaries into the East, and from the systems of the East have come missionaries into the West. Each has seen the realization of its dreams only through the triumph of its own over all the other systems, but during all the centuries none has succeeded in consuming another. It is estimated that the three foremost in point of numbers stand about as follows: Buddhists, 550,000,000; Christians, 500,000,000; Muhammadans, 350,000,000. Like the Christians, all the others have divided and subdivided into many branches, some of them as antagonistic as the systems themselves.

At the house of 'Abdu'l-Bahá, in 'Akká, we met many of these peoples, but they had lost all trace of the discord and hatred which has been inbred and cultivated for centuries, and now they are as members of one Household. They sacrifice their lives for one another. To what shall we attribute this miracle of unity?

At Port Sa'id, Egypt, a resident Bahá'í came to the steamer with a boat to carry us ashore. After the formalities of the Custom House, we were driven to our hotel, where we remained two days awaiting the arrival of a Russian steamer for Haifa, Syria, the regular steamer being obliged to omit its trip on account of a sirocco (hot wind and sand storm), which came from the desert and visited Port Sa'id the day after our arrival, virtually suspending traffic on both land and water for about twelve hours. The evening of the second day four of our American friends returning from 'Akká arrived in Port Sa'id, and we had a most interesting meeting with the resident believers. We had heard much of the love

and kindness shown by the Oriental brothers to the pilgrims from the West—after our visit to Port Sa'id we understood.

The following evening, April 20th, we sailed on the Russian ship for Haifa. It was still quite rough as a result of the sirocco. The next morning at eight-thirty we reached Jaffa, the port of Jerusalem, where the unloading of cargo caused a delay. At one o'clock we left for Haifa and the little vessel was pushed to its fullest capacity in the hope that it might make port before sunset, which would enable the passengers to land. Fortunately we arrived just in time, and at six-thirty dropped anchor a mile from shore. Owing to the shallowness of the water passengers are landed in small boats, and this is easy only under the most favorable weather conditions. Although the storm had subsided, there was still some sea running, which made the landing difficult, particularly as it was dark when we reached shore. We were not delayed by the inspection of our baggage and so immediately took a carriage to the hotel Carmel, which we reached after ten minutes drive.

Our friend at Port Sa'id had given us letters to two merchants in Haifa, but the messenger we dispatched to them returned with the information that both had gone to 'Akká. We had the address of another believer, whose son we knew in this country, and we then sent to him, but it was so late that he did not receive our message until the following morning. He came quite early to the hotel, and his warm welcome made us feel that close relationship into which this Revelation brings all people.

In the afternoon we went to his home and later visited the Tomb of the Bib, which is about a mile above Haifa on Mt. Carmel and which overlooks the city and the bay. The Tomb faces 'Akká, which place one can plainly see on a clear day.

I preceded the others a half hour in order to make some photographs before the sun was too low. Upon reaching the Tomb I found only one room open and within were several Persians sitting about a table. They did not understand English, but by tapping my camera and making signs I made my

wishes known and received permission to take some pictures.

I saw upon the finger of one of them, a venerable man with flowing white beard, a ring such as is worn by many of the believers. As he was close to me, I whispered in his ear in Arabic the universal Bahá'í greeting; he immediately cried it aloud, and as he grasped me in his arms and kissed me on both cheeks the tears came into his eyes. Then they all crowded round, pressing my hands, and I knew that I was among friends. In the meeting of the West with the East is fulfilled the prophecies of the Books.

The following morning our friend received permission for us to proceed to 'Akká, and we engaged a high-bodied carriage for the drive of ten miles, as two streams had to be forded. The smooth hard sand at the edge of the Mediterranean is the road, and as we drove along, the waves would frequently wash up against the horses' feet. The little horses knew that the sand was hardest at the water's edge, and they followed the waves as they washed up and receded, traveling in scallops, as it were. It is a low sandy coast and the outline is broken only by an occasional clump of date palms and tall cactus plants. We passed here and there an Arab on horseback, usually with a long rifle pointing above his shoulder; also a number of natives with their flowing garments girded up into their belts to give greater freedom and to offer less resistance to the wind, which at times blew with considerable force. Above the water line the sand seemed to be constantly shifting into irregular mounds, some of them as much as fifteen or twenty feet in height.

It was after two o'clock when we entered the gate of the prison city and we were rapidly driven through narrow winding streets, the driver cracking his long whip to warn people at the turnings, and in about five minutes we stopped at a house the entrance to which was an arch having a heavy swinging door. The word "Welcome" greeted our ears, our baggage was removed from the carriage and we were assisted to the ground and conducted through the entrance so quickly that we did not at once realize we had reached the

"Most Great Prison," the end of our seven thousand miles' journey. We passed through a courtyard and up a long flight of stone steps into an upper court from which we were ushered through a dining room into a large square room facing the Mediterranean and overlooking the three crumbling walls that remain of the once strong fortification. Here the welcome was repeated and we now realized that we were guests of 'Abdu'l-Bahá. The young man who had been our escort, after inquiring if we were well and if we had had a pleasant journey, informed us that this would be our room and said he would leave us that we might rest.

In about an hour the young man returned with the announcement: "The Master is coming." As 'Abdu'l-Bahí crossed the threshold, He uttered the words, "Welcome! Welcome!" He then led us to a divan which extended the full length of the room, and bade us be seated beside Him. Taking my mother's hand in His own and putting His arm around me, He spoke in Persian addressing us through an interpreter, repeating the greeting, "Welcome! Very Welcome! I have been waiting long for your coming. It is with God's help that you have reached 'Akká. Many leave their homes to come to 'Akká but do not arrive. This is a good day; this a good season of the year because it is Spring. The Cause of God is like a tree—its fruit is love. How are the believers?" We answered: "They are well and are becoming more united." He then said: "This news is the cause of my happiness, for the more they are united the more they will receive God's confirmation. They must love one another. Each must devote and sacrifice himself and what lie has for the other. I, myself, sacrifice my life for all. You represent all the American believers. In you I see all the American believers. Your faces are shining. I have been waiting long for your coming. Thank God that you came." We replied: "We do thank God and hope to become worthy," and He answered: "Yon will become more worthy."

We remained in 'Akká six days, and each day other pilgrims came to our room. Some of them related incidents of their personal experience with Bahá'u'lláh, and concerning the early days of the Revelation. One, a

Persian, told us he had been striving to come to 'Akká for twenty-two years, but had been deterred by the threats of his brother to announce that he was a Bahá'í.* He said that his only thought was for his wife and children, but that the yearning to meet 'Abdu'l-Bahí had finally become so strong that he could no longer defer making the pilgrimage. To our inquiry as to what he thought might result upon his return, he replied, "That remains with God."

Our room fronted upon a little garden in which was a fountain, and nearby a tent in which 'Abdu'l-Bahá receives many of those who come to see Him. So intense are the hatreds between the followers of the different religious systems that it is unusual for a man to be well spoken of outside his own system, but 'Abdu'l-Bahí is regarded by all classes as a man of such wisdom and justice that it is to Him that they come for explanation of their religious Books, for the adjustment of their business quarrels, and even for the settlement of family difficulties. The inquirer will be told that 'Abbas Effendi ('Abdu'l-Bahá) makes no distinction; that He helps Jew, Muhammadan, and Christian alike.

Neither 'Abdu'l-Bahí nor His Father, Bahá'u'lláh, were ever taught the learning of men. Yet scientific men from different parts of the world go to question and inquire of 'Abdu'l-Bahá about many and various matters. Learned men, priests of the different systems, and even those in authority go to consult with Him; all regard Him as their friend and adviser.

Friday mornings at seven there is another picture. Near the tent in the garden one may see an assemblage of the abject poor—the lame, the halt and the blind—seldom less than a hundred. As 'Abdu'l-Bahí passes among them He will be seen to give to each a small coin, and to add a word of sympathy or cheer; often an inquiry about those at home; frequently He sends a share to an absent one. It is a sorrowful procession as they file slowly away, but they all look forward to this weekly visit, and indeed it is said that this is the chief means of sustenance for

"Four years ago one hundred and seventy Bahá'ís were martyred in his city during a period of four days.

some of them. Almost any morning, early, He may be seen making the round of the city, calling upon the feeble and the sick; many dingy abodes are brightened by His presence.

In 'Akká the little birds fly right into the rooms. The door of the dining-room was usually open and we frequently saw them eating crumbs from the table. The evening meal is at nine, after the custom of the Persians, and it is then that 'Abdu'l-Bahí talks and teaches. The following is the substance of what He said to us during one meal:

Since the beginning of the world up to the present time, whenever a Manifestation or a Holy One appeared, all stood against Him, disgracefully treated Him, rejected and opposed Him, persecuted His followers, plundered their possessions, and at last sentenced Him to death, saying, "This man (the Manifestation) is the cause of corrupting our laws and of destroying our religion." They called Jesus a liar. But, notwithstanding all these afflictions which fell upon Him, He won the victory and subdued all to His Command; His spiritual authority prevailed in the world, and the deniers and those who contradicted Him failed and were frustrated. Though but few persons accepted and were converted in the Day of each one of the Manifestations, yet these few surpassed and overcame great multitudes. During the time of Christ only a few souls believed in Him, but they were so powerful in spirit that none of the learned men among the Israelites could resist and stand against ~~them~~, and afterwards their light illumined the world, their call was raised abroad, their stars twinkled in heaven, their diadem became resplendent and they are shining with great brilliancy. When Christ passed away He had eleven disciples. The greatest among them was Peter and he denied Christ three times, but when Bahá'u'lláh departed He had a hundred thousand believers who were calling out Yá-Bahá'u'l-Abhá while they were under swords and daggers, and in these late years many men and women in Yazd were killed by inches without uttering a single cry or complaint, but rather called out the Greatest Name. From these incidents we may judge the future of this Revelation.

During our last meal 'Abdu'l-Bahí broke a quantity of bread into His bowl; then asking for the plates of the pilgrims He gave to each of us a portion. When the meal was finished, He said: I have given you to eat from My bowl—now distribute My Bread among the people.

When we left 'Akká we drove to the Tomb of Bahl'u'llih, about two miles beyond the city. It is a small stone building of simplest construction, in a little garden of flowers. The gardener filled our arms with roses and carnations. From here we visited the beautiful garden of "Riḍván," where Bahá'u'lláh so often went, sometimes remaining days at a time. As we were leaving, Abu'l Kázim, the gardener, followed us across the little bridge and gave us some beautiful flowers, after which he climbed up on the wheel of the carriage and gave me a parting embrace. The "Riḍván" is in reality an island, and on both sides flow streams of clear water.

At unexpected places along the road we were surprised to again see the good faces of those we thought we had left behind, and once more they bade us good-bye.

Three days later we left Haifa by steamer for Jaffa, from where we traveled fifty-four miles by narrow-gauge railroad up to Jerusalem. During the two days there we visited both Bethlehem and the Mount of Olives. We then returned to Jaffa for steamer to Port Sa'id and went at once to Cairo, where we remained a week visiting the friends. We found here also that love and kindness which everywhere characterized the Baha'is of the Orient. From Cairo we went to Alexandria, where we took a steamer for Naples.

'Abdu'l-Bahá had told us that He would be glad if we could arrange to visit the friends in Paris and London on our way home. Therefore, after traveling through Italy and Switzerland, we went to Paris, where we remained a week and attended several interesting meetings. We also were in London a week, and there met our American friends who were returning from India, where for several months they had been teaching in this Cause.

This is the account of our journey by land and Prater to 'Abdu'l-Bahá, but the

true Journey and the real Meeting is of the spirit, for only that "cup" which one carries there is filled.

The only claim of 'Abdu'l-Bahá is the "Station of Servitude." As to His personality, He commands us to see the Light, not the Lamp.

"Blessed are those who know."

A recent letter from Ḥaydar-'Alí, an old man of seventy-four years, whom we met and who was exiled and imprisoned for twelve years, two of them in chains, for his belief in this Revelation, has as its closing paragraph the following:

"May God speed the day when the limitations of personalities, prejudices of boundaries, and distinctions of the East, West, North and South be entirely removed and all of us become true Bahá'is."

'ABDU'L-BAHÁ AS SEEN BY ANOTHER PILGRIM

By M. J. M.

Although the secret of the Power and Beauty of 'Abdu'l-Bahá lies in the eclipse of His personality and shining forth of the Spirit Itself in His perfect servitude to God and man—although what impressed me most was His impersonality—yet I find I cannot forget the face, the features and the man so loved by the people of Bahá throughout the world. To meet Him is to come under the charm and spell of the Spirit, but notwithstanding the inner realization memory holds up the winsome picture of the personality to the outer eye. Knowing that the Light within the Temple is the Reality, I will describe the Temple itself. After climbing the long flight of steps leading from the inner courtyard we were taken into a large light room immediately to the right. A soft divan extended completely around it. There we waited, welcomed in succession by several Bahl'i brothers, until Miss Barney arose and announced 'Abdu'l-Bahá. He was clothed in a long black robe open at the front disclosing another robe of light tan—upon His head a pure white turban. The face was Light itself; the voice ringing with happiness. A man of medium height, strongly and solidly built, his weight about one hun-

dred and seventy pounds; alert and active in every movement; the head thrown back and splendidly poised upon the shoulder, a profusion of iron gray hair bursting out at the sides of the turban and hanging long upon the neck, a large, massive head full-domed and remarkably wide across the forehead and temples, the forehead rising like a great palisade above the eyes; the eyes themselves very wide apart, their orbits large and deep, looking out like soul-windows from under the massive overhanging brows; strong, perfect nose; generous ears; the mouth and chin kindly and tender yet fixed in unswerving decision; complexion a creamy white; beard same color as His hair, worn full over the face and carefully trimmed at almost full length—this is a very insufficient world picture of a face which in its composite is haloed with love and expresses majesty. The focus of the soul of this wonderful being is in the eyes. Love lingers in their depths, and tenderness quivers in flashes of sympathetic light upon the lids. If the tongue were silent the eyes would voice the Spirit's messages in tremulous thrills of eloquence. When the full battery of this winsome personality is turned upon the soul, you are immersed in an ocean of love, you see that which was hitherto invisible, hear the inaudible and attain knowledge which had seemed unknowable. As to His Power there can be no doubt. The secret of His spiritual Beauty lies in the eclipse of His personality. The Spirit of God is manifest in this perfect Temple of Servitude, this Incarnation of Love.

One morning about a week after our arrival we saw Him in the narrow garden strip which borders the sea just inside the crumbling stone wall. He was standing under a small evergreen, looking out over the blue Mediterranean, His face turned upward into the sunlight, silent, motionless, reflective, perhaps in prayer. A short distance away from Him stood a group of ten believers, all of them patriarchal men, holy and picturesque in garb and attitude, the very reproduction of the group of disciples who attended the Christ of Nazareth nineteen hundred years ago. Some of them wore pure white gowns and turbans, some with a fold of red in the headdress, some with the

green turban indicating lineage from the Prophet. 'Abdu'l-Bahá was in full black with a white turban. All stood motionless for a long time; then the central figure began to walk slowly to and fro inhaling the fresh breeze coming down from the pure laboratory of the Lebanons. When He stopped they stopped; when He walked they followed, always maintaining a distance and evidencing love and reverence in their movements. Love haloed the picture. The scenes of long ago had come back in living reality before our eyes, so accustomed to different pictures in the West. After awhile Mirzh Assad'u'lláh arrived at the gate of the garden carrying a large bunch of roses, which he gave to 'Abdu'l-Bahá, who took them aside, buried His face in them a long time, then slowly separated them into small bunches, giving one to each of the brethren. As He did so they held His gift to their lips, then placed the floral treasure in the bosom of their loose flowing gowns. Altogether it was a heavenly picture—these bronze faces luminous with the light of Love—splendid looking men—but doubly glorious in their spiritual beauty—pictures of what men should be—of what men must ultimately become when humanity is uplifted by the grace of God into His Spiritual Image. God is manifest in any man who has the power of transforming hearts into this semblance. These loving souls had been drawn together by Divine Attraction from different walks of life, and still more significantly, from different forms of religious belief. Among them were Jews, Muhammadans, Parsees and Christians—now all Bahá'ís—now loving each other as Christ taught.

One Friday morning we saw another picture which carried us back to scenes in old Jerusalem and by the waters of Galilee. It is the custom of 'Abdu'l-Bahá each week, on Friday morning, to distribute alms to the poor. From His own scanty store He gives a little to each one of the needy who come to ask assistance. This morning about one hundred were ranged in line, seated and crouching upon the ground in the open street of the court where 'Abdu'l-Bahá's house stands. And such a nondescript collection of humanity they were! All kinds

of men, women and children—poor, wretched, hopeless in aspect, half-clothed, many of them crippled and blind, beggars indeed, poor beyond expression—waiting expectantly until from the doorway came 'Abdu'l-Bahá attended by His brother, Badi-u'lláh. He was clothed in pure white from foot to turban. Quickly moving from one to another, stopping sometimes to leave a word of sympathy and encouragement, dropping small coins into each eager outstretched palm, touching the face of a child, taking the hand of an old woman who held fast to the hem of His garment as He passed along, speaking holy words of light to old men with sightless eyes, inquiring after those too feeble and wretched to come after their portion with a message of love and uplift—this is what we saw with our Western eyes untrained to holy scenes—this is 'Abdu'l-Bahá, the Servant of God,

as He is. Light and Love seemed to emanate from Him. As we looked, our eager, rushing, selfish, money-grasping life in the West, beyond the peaceful blue of the Mediterranean horizon, seemed dwarfed, insignificant, little—and our hearts turned wearily away from their burdens to the rest of these quiet, holy scenes in a land made holy by such service, such sacrifice, such Love. O, the rest and peace of doing, of being the Will of God! The saints and holy ones of God found the true secret of life—"they went about doing good."

A few days later we said good-bye to 'Abdu'l-Bahá; saw Him standing radiant and beautiful at the top of the long staircase which leads down to the inner court where the fountain plays and roses bloom all the year. The Light of Love was still upon His face—it is always there—it is a face of Love—and so I shall ever see Him.

1 2 .

THE LESSER AND THE MOST GREAT PEACE

BY GEORGE ORR LATIMER

AT a reception by the New York Peace Society on May 13, 1912, the guest of honor, 'Abdu'l-Bahá, made the following significant statement: "Today there is no greater glory for man than that of service in the cause of the 'Most Great Peace.' Peace is light whereas war is darkness. Peace is life; war is death. Peace is guidance; war is error. Peace is the foundation of God; war is satanic institution. Peace is the illumination of the world of humanity; war is the destroyer of human foundations." During this memorable visit to America He further indicated that it would take only a spark to explode the mighty arsenals of Europe. Two years later the conflagration of war swept over the greater part of that continent, finally involving the United States in an effort to end all war. At the close of the so-called World War, certain institutions were established, including the League of Nations, for the express purpose of settling the disputes, rivalries and differences between nations by means of arbitration,

rather than a resort to armed force. And now twenty-eight years after the utterance above quoted, the world is again hurled into a maelstrom of terror and bloodshed that is destined to eclipse all previous wars of recorded history in its destruction of life, property, liberty,—even civilization itself; for today the machinery of warfare is so perfected that entire nations can be obliterated in the span of a few days or weeks. Is it not the time to re-examine the factors that produce a civilization and to study the "science of peace" so that the energies and inventions of man will be devoted to the establishment of human brotherhood which is the basic creative law of God and His Prophets?

It is evident that some idea of World Order must be adopted if peace is to become a permanent reality. The material means that have been utilized in the past have proved futile in stemming the tides of war, aggression and exploitation, owing mainly to the fact that the sovereign nations after



Race Unity Banquet held at City Club of Milwaukee, Wisconsin, October 29, 1943.

signing some peace pact, still maintain their right to do as they will by recognizing no authority greater than their own. As long as this attitude remains, national security, which rests on armed strength, along with the control of markets and materials, becomes more important than collective security. Each nation will still claim the right to be judge and jury in every case involving its relationship with some other sovereign state. This attitude has greatly developed in recent years, to the extent that some writers have aptly termed it the "Religion of Nationalism." It means that the interests of one country are greater than those of a group of nations united by some solemn agreement for the welfare of all. Certainly nationalism as a religion cannot be reconciled with any traditional religion for the obvious reason that it would have to vary according to one's nationality rather than to one's faith in God.

NEED FOR WORLD CONTROL

This need for some form of world control has found serious consideration at the hands

of H. G. Wells and more recently by Clarence K. Streit, who served as correspondent for the *New York Times* at Geneva for the past ten years, following the destinies of the League of Nations. In his book, *Union Now*, Mr. Streit discusses the merits of the League system and that of a federal system and declares that a League of states inherently is bound to fail because it is not a government of men. There are three main points in his thesis: first that International Government is necessary; second that the only form of International Government which is workable and compatible with liberty and democracy is a Federal Union; and third that this Federal Union should begin with the existing democracies instead of waiting until the entire world is ready. His book points out that the fifteen democracies, some of which have since lost their autonomy, should pool their economic and military strength under a central and popularly elected government. They would have to give up a certain amount of sovereignty to this central government, but would retain all their national

characteristics that are found in the different states in a Federal government. He has proposed a constitution, based on an adaptation of the constitution of the United States, with the legislative power vested in Deputies and Senators to be elected according to population, an executive power vested in a Hoard of five citizens at least 35 years of age, three of whom are elected directly by the citizens of the Union, one by the House and one by the Senate, and a judicial power vested in a High Court of not to exceed eleven judges who are appointed for life and such lower courts as may be established from time to time by law. There are other points of interest such as the appointment of a premier by the Board, which office is dependent upon the confidence of the Congress; also that no religions test shall be required as a qualification to any office of public trust in the Union.

The principal objects of the Union would be to keep democracy intact as a form of government, to abolish high tariffs by the practice of free trade throughout the Union and to admit other nations as fast as they were willing to surrender part of their sovereignty. It is assumed that the control of the vast resources of the present democracies with their military establishments would be sufficient to maintain peace within its own government as well as to repel attacks against any of its members, and that it would not attempt to spread the ideals of democracy by force. However, the whole question of peace resolves itself upon the establishment of a form of world order that will include all the individuals, communities and nations of the world. It has become quite evident that "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." (Shoghi Effendi, *The Goal of A New World Order*.) The League of Nations with all its good intent was only a balance of Powers, whose representatives had no authority for decision but had to refer all important mat-

ters back to their respective governments. Thus any attempt to unify the world for permanent peace can succeed only to the extent to which such effort includes all the nations of the world.

The vision of world peace is not an illusion but its appearance in the realm of reality depends upon an impartial insight into human values, with a stout resolution needed for its realization, for, according to Mr. H. G. Wells, (*The Common Sense of World Peace*): "We are facing a task vast and difficult enough to tax all the gifts and resources of mankind, a task whose magnitude the majority of us—even among the most devoted—are only beginning to comprehend, and the very prevalent persuasion that a few amiable declarations, a few amiable conferences, a Pact or so and a picnic or so, will suffice to lay the foundations of a permanent world peace is a pure delusion. A permanent world peace implies a profound revolution in the nature of every existing government upon earth, and in the fundamental ideas upon which that government is based."

MORE THAN HUMAN POWER REQUIRED

Something more than human power is necessary for the establishment of peace on earth and its counterpart, good will toward men. Great was the desire for peace after the world war. All the governments tired of war—with its huge expenditures and great loss of life, the countless orphans and the destitute widows—all yearned for peace. The representatives of the various nations assembled in Paris to lay the foundations of Universal Peace, yet 'Abdu'l-Bahá foresaw at that time, that in the atmosphere of self-interest and misunderstanding that still prevailed, no permanent peace could be established because the spiritual factor had been left out of the discussions. In a letter to the late Dr. David Buchanan, a classmate of President Wilson, written in January, 1919, He wrote as follows: "In such an atmosphere Universal Peace will not be practicable, nay rather fresh difficulties will arise. This is because interests are conflicting and aims are at variance. We pray and beseech at the Divine Kingdom and beg for the world of humanity rest and composure.

For 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 and be made to shine forth through the influence of the Kingdom of God. Eventually it shall be thoroughly established through the power of Bahá'u'lláh. Verily, his honor, President Wilson, is self-sacrificing in this path and is striving with heart and soul with perfect good-will in the world of humanity. Similarly, the equitable government of Great Britain is expending a great deal of effort. Undoubtedly the general condition of the people and the state of small oppressed nationalities will not remain as before. Justice and Right shall be fortified but the establishment of Universal Peace will be realized fully through the power of the Word of God.

A copy of this Tablet was sent to the President's headquarters in France and its receipt acknowledged by his secretary. History has already recorded the rejection of a spiritual basis and the ultimate shattering of most of the noble ideals brought to the council chamber at Versailles, with its culmination in the present world catastrophe. Yet the great service for peace is still ahead of us, in spite of the surrounding gloom, for it is God's Will that Peace and the Unification of mankind be established in this world. In 1915, 'Abdu'l-Bahá wrote to Andrew Carnegie: "Therefore, ere long, a vast and unlimited field will be opened before your view for the display of your powers and energies. You must promote this glorious intention with the heavenly power and the confirmation of the Holy Spirit. I am praying in your behalf that you may pitch a pavilion and unfurl a flag in the world of peace, love and eternal life."

The concept of world federation was envisaged by Bahá'u'lláh over seventy years ago. Shortly after His declaration that He was the Promised One of past cycles who was to establish a spiritual civilization on earth He proclaimed: "These fruitless strifes, these ruinous wars shall pass away and the 'Most Great Peace' shall come!" He sent Tablets to the Rulers and Kings of the world, announcing His Mission and calling them to establish the Kingdom of

God on earth, thus sowing the germinating seeds of a real and lasting federation. He warned that "the signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective." He prophesied that: "soon will the present day Order be rolled up, and a new one spread out in its stead." His appeals were rejected and the rulers continued to increase their expenditures for military preparedness and soon Europe and Asia were once more plunged into war. His final call to the sovereigns of the earth was in the following admonishment: "Now that ye have refused the Most Great Peace, hold fast unto this Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents."

THE NATURE OF THE LESSER PEACE

It is evident from the above quotations that the establishment of world peace will come in two stages: The Lesser and the ~~Most~~ Great Peace. The Lesser Peace will be achieved when war is abolished as the method of settling quarrels and disputes between nations. To this end, Bahá'u'lláh, in the Tablet to Queen Victoria, admonishes the heads of governments to "be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. . . . Be united, O kings of the earth, for thereby the tempest of discord will be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice." This statement indicates that "some form of a world Super-state must be evolved that will establish a single code of international law" with a Supreme Tribunal whose decisions in carrying the law into effect will have a binding result upon any and all disputant parties. It calls for a World Parliament or Congress composed of elected representatives of the people with an International Executive strong enough to enforce the solemn compact entered into by the nations. Each nation will necessarily surrender its claims to make war, as well as the right to impose

certain taxes, to this supreme commonwealth. A world community will gradually be developed, thus transmuting the "Religion of Nationalism" into a lasting consciousness of world citizenship. By general agreement the governments of the world will disarm, retaining only sufficient arms to preserve internal order; however, these governments will contribute a proportionate share of their army and navy to establish an international police force for the preservation of the union of all the states and the enforcement of the great treaty that will create the foundation for universal peace. This is a very brief outline of the World Federation found in the Teachings of Bahá'u'lláh. There are one or two points of vital import which are further developed by 'Abdu'l-Bahá in a letter sent to the Central Organization for a Durable Peace, at The Hague in 1919. One is that the national assemblies of each country should elect the choicest men of its country who are well informed concerning international laws and the relationships between governments and who are likewise aware of the essential needs of humanity. The number of the representatives are in proportion to the number of inhabitants of each country. The election of these representatives must be confirmed by the congress or parliament of each nation, by the cabinet and by the national executive so that they truly represent the government. The members of the Supreme Tribunal will be chosen from these delegates, thus the will of the people will be fully expressed at the council chamber, and when a decision is arrived at, either unanimously or by majority-rule, there will no longer be any pretext for objection, as both the plaintiff and defendant are properly represented by their duly accredited representatives.

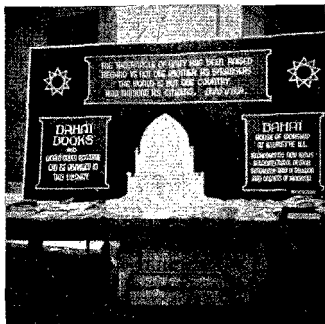
The Bahá'í plan seeks to broaden the basis of the existing foundations of society in a changing and evolving world. "Its purpose," writes Shoghi Effendi (*The Goal of a New World Order*) "is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to

suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other." When the members or organs of the human body lack coordination, disease, dissolution and finally death result. The body-politic can well be likened to the human organism. If the various members are cooperating in harmony, life will find expression in the fullest degree, but dissension and rivalry will inevitably lead to discord and warfare, disintegration will follow and ultimate extinction will be the result.

It is increasingly apparent that to achieve this "Lesser Peace," humanity will have to pass through the fire of a severe ordeal before the warring elements of present-day civilization can be welded and fused into a new alloy of international concord. The maimed from the battlefields, the bombed civilian population, the bereaved widow, the homeless orphans and the purged refugees, one and all will demand from their chastened leaders, a new world order. The institutions that will safeguard the peoples and nations of the world will arise as a phoenix from the ashes of the present conflict.

THE MOST GREAT PEACE

But from the Bahá'í viewpoint, there is yet another step to be taken, that of the establishment of the "Most Great Peace." "This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician," declares Bahá'u'lláh. It is the union of all the people of the world in one common Faith. The social laws and institutions established by Bahá'u'lláh cannot be separated from His moral precepts and spiritual principles. He not only called upon the Rulers of the world to establish the institutions that would prevent warfare, but He likewise exhorted them to accept His Revelation, destined to



Bahá'í Temple Model and Book Exhibit,
Yonkers Public Library, December 18,
1939-January 20, 1940.

spiritualize the world and to fuse the races, creeds, classes and nations into a divinely conceived World Order. To the people who accept His Mission, He declares (*Tablet to Napoleon*): "The sword of wisdom is sharper than the sword of steel—if ye are of those who know. Draw forth the sword in My name and power, then invade the cities of the hearts of those who are fortifying themselves in the fortification of desire." Humanity is entering the stage of maturity both individually and collectively. As the individual assumes his responsibility as an apostle of the Cause of God in this day, so likewise the nations of the world must accept their collective obligation to establish

a World Order based on the Word of God.

Universal Peace will ultimately be achieved and it will signify the establishment of the Kingdom of God upon earth. The "Lesser Peace" may come in the near future, while the "Most Great Peace" will eventually be realized and remain eternally effective and secure, through the potency of Divine decree. These will be a merging of the two elements—the organization of a world commonwealth and the institution of a world religion, and then Universal Peace will be fully realized, by this achievement of organic and spiritual unity. In its fullness, the Revelation of Bahá'u'lláh is not alone another stage in the progressive prophetic cycles that have come to this earth, nor is it yet another spiritual revival, but it represents the founding of a world civilization, and culture with its leaders and representatives responsible to a world citizenry for the maintenance of new moral standards, new virtues, higher ideals and greater service to the common weal. It represents the growth of mankind from adolescence to maturity through a process of spiritual integration culminating in that Golden Age proclaimed by all the prophets of the past as the ultimate destiny for man on this planet.

"This is a new cycle of human power," declares 'Abdu'l-Bahá. "All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men. . . ."

13.

THE WHITE SILK DRESS

BY MARZIEH GAIL

THE body lies crushed into a well, with rocks over it, somewhere near the center of Tíhrán. Buildings have gone up around it, and traffic passes along the road near where the garden was. Buses push donkeys to one side, automobiles from across the world graze the camels' packs, carriages rock by. Toward sunset men scoop up water from a stream and fling it into the

road to lap the dust. And the body is there, crushed into the ground, and men come and go, and think it is hidden and forgotten.

Beauty in women is a relative thing. Take Laylí, for instance, whose lover Majnún had to go away into the desert when she left him, because he could no longer bear the faces of others; whereupon the animals came, and sat around him in a circle, and

mourned with him, as any number of poets and painters will tell you—even Layli was not beautiful. Sa'di describes how one of the kings of Arabia reasoned with Majnún in vain, and how finally "It came into the king's heart to look upon the beauty of Layli, that he might see the face that had wrought such ruin. He bade them seek through the tribes of Arabia and they found her and brought her to stand in the courtyard before him. The king looked at her; he saw a woman dark of skin and slight of body, and he thought little of her, for the meanest servant in his harem was fairer than she. Majnún read the king's mind, and he said, 'O king, you must look upon Layli through the eyes of Majnún, till the inner beauty of her may be manifest.'" Beauty depends on the eyes that see it. At all events we know that Ṭáhirih was beautiful according to the thought of her time.

Perhaps she opened her mirror-case one day—the eight-sided case with a lacquer nightingale singing on it to a lacquer rose—and looked inside, and thought how no record of her features had been made to send into the future. She probably knew that age would never scrawl over the face, to cancel the beauty of it, because she was one of those who die young. But perhaps, kneeling on the floor by the long window, her book laid aside, the mirror before her—she thought how her face would vanish, just as Layli's had, and Shírín's, and all the others. So that she slid open her pen-case, and took out the reed pen, and holding the paper in her palm, wrote the brief self-portrait that we have of her: "Small black mole at the edge of the lip—A black lock of hair by either cheek—" she wrote; and the wooden pen creaked as she drove it over the paper.

Ṭáhirih loved pretty clothes, and perfumes, and she loved to eat. She could eat sweets all day long. Once, years after Ṭáhirih had gone, an American woman traveled to 'Akki and sat at 'Abdu'l-Bahá's table; the food was good, and she ate plentifully, and then asked the Master's forgiveness for eating so much. He answered: Virtue and excellence consist in true faith in God, not in having a small or a large appetite for food. . . . Jináb-i-Ṭáhirih



Bahá'í Exhibit, Bokner's Floral Shoppe, Charleston, West Virginia.

had a good appetite. When asked concerning it, she would answer, "It is recorded in the Holy Traditions that one of the attributes of the people of paradise is 'par-raking of food, continually.'" "

When she was a child, instead of playing games, she would listen to the theological discussion of her father and uncle, who were great ecclesiastics in Qazvín. Soon she could teach Islám down to the last ḥadīth. Her brother said, "We, all of us, her brothers, her cousins, did not dare to speak in her presence, so much did her knowledge intimidate us." This from a Persian brother, who comes first in everything, and whose sisters wait upon him. As she grew, she attended the courses given by her father and uncle; she sat in the same hall with two or three hundred men students, but hidden behind a curtain, and more than once refuted what the two old men were expounding. In time some of the haughtiest 'ulamás consented to certain of her views.

Ṭáhirih married her cousin and gave birth to children. It must have been the usual Persian marriage, where the couple hardly met before the ceremony, and where indeed the suitor was allowed only a brief glimpse of the girl's face unveiled. Love marriages were thought shameful, and this must have been pre-arranged in the proper way. No,

if she ever cared for anyone with a human love, we like to think it was Quddús, whom she was to know in later years; Quddús, who was a descendant of the Imám Ḥasan, grandson of the Prophet Muḥammad. People loved him very easily, they could hardly turn their eyes away from him. He was one of the first to be persecuted for his Master's Faith on Persian soil—in Shíráz, when they tortured him and led him through the streets by a halter. Later on, it was Quddús who commanded the besieged men at Shāykh Tabarsi, and when the Fort had fallen through the enemy's treachery, and been demolished, he was given over to the mob, in his home city of Bárfurúsh. He was led through the marketplace in chains, while the crowds attacked him. They fouled his clothing and slashed him with knives, and in the end they hacked his body apart and burned what was left. Quddús had never married; for years his mother had lived in the hope of seeing his wedding day; as he walked to his death, he remembered her and cried out, "Would that my mother were with me, and could see with her own eyes the splendor of my nuptials!"

So Ṭáhirih lived in Qazvin, the honey colored city of sunbaked brick, with her slim, tinkling poplars, and the bands of blue water along the yellow dust of the roads. She lived in a honey colored house round a courtyard, cool like the inside of an earthen jar, and there were niches in the whitewashed walls of the rooms, where she set her lamp, and kept her books, wrapped up in hand-blocked cotton cloth. But where other women would have been content with what she had, she could not rest; her mind harried her; and at last she broke away and went over the mountains out of Persia, to the domed city of Karbilá, looking for the Truth.

Then one night she had a dream. She saw a young man standing in the sky; He had a book in His hands and He read verses out of it. Ṭahirih wakened and wrote down the verses to remember them, and later, when she found the same lines again in a commentary written by the Báb, she believed in Him. At once she spoke out. She broadcast her conversion to the Faith of the

Báb, and the result was open scandal. Her husband, her father, her brothers, begged her to give up the madness; in reply she proclaimed her belief. She denounced her generation, the ways of her people, polygamy, the veiling of women, the corruption in high places, the evil of the clergy. She was not one of those who temporize and walk softly. She spoke out; she cried out for a revolution in all men's ways; when at last she died it was by the words of her own mouth, and she knew it.

Nicolas tells us that she had "an ardent temperament, a just, clear intelligence, remarkable poise, untameable courage." Gobineau says, "The chief characteristic of her speech was an almost shocking plainness, and yet when she spoke . . . you were stirred to the bottom of your soul, and filled with admiration, and tears came from your eyes." Nábíl says that "None could resist her charm; few could escape the contagion of her belief. All testified to the extraordinary traits of her character, marveled at her amazing personality, and were convinced of the sincerity of her conviction."

Most significant is the memory of 'Abdu'l-Bahá. When He was a child, Ṭáhirih held Him on her lap while she conversed with the great Siyyid Yahyá-i-Dárábí, who sat outside the door. He was a man of immense learning. For example, he knew thirty thousand Islámic traditions by heart; and he knew the depths of the Qur'án, and would quote from the Holy Text to prove the truth of the Rib. Ṭáhirih called out to him, "Oh Siyyid! If you are a man of action, do some great deed!" He listened, and for the first time he understood; he saw that it was not enough to prove the claim of the Báb, but that he must sacrifice himself to spread the Faith. He rose and went out, and traveled and taught, and in the end he laid down his life in the red streets of Nayríz. They cut off his head, and stuffed it with straw, and paraded it from city to city.

Ṭáhirih never saw the Báb. She sent Him a message, telling her love for Him:

*The effulgence of Thy face flashed forth
and the rays of Thy visage rose on
high;*

Then speak the word "Am I not *your* Lord" and "*Thou art, Thou art,*" we will all reply.

The trumpet-call "*Am I not*" to greet *bow loud the drums of affliction* beat! At the gates of *my* heart there *tramp the feet* and *camp* the hosts of calamity . . .

She set about translating into Persian the Bib's Commentary on the *Súrih* of Joseph. And He made her one of the undying company, the Letters of the Living.

We see here there in Karbili, in the plains where more than a thousand years before, *Imám Husayn*, grandson of the Prophet, had fallen of thirst and wounds. We see her on the anniversary of his death, when all the town was wailing for him and all had put on black in his memory, decked out in holiday clothing to celebrate the birthday of the *Báb*. This was a new day, she told them; the old agonies were spent. Then she traveled in her howdah, a sort of curtained cage balanced on a horse, to *Baghdád* and continued her teaching. Here the leaders of the *Shí'ih* and *Súnní*, the Christian and Jewish communities sought her out to convince her of her folly; but she astounded them and routed them and in the end she was ordered out of Turkish territory, and she traveled toward Persia, gathering disciples for the *Báb*. Everywhere princes, *'ulamás*, government officials crowded to see her; she was praised from a number of pulpits; one said, "Our highest attainments are but a drop compared to the immensity of her knowledge." This of a woman, in a country of silent, shadow-women, who lived their quiet cycle behind the veil: marriage and sickness and childbirth, stirring the rice and baking the flaps of bread, embroidering a leaf on a strip of velvet, dying without a name.

Karbili, *Baghdád*, *Kirmánsháh*, *Hamadán*. Then her father summoned her home to Qazvin, and once she was back in his house, her husband, the *mujtahid*, sent for her to return and live with him. This was her answer: "Say to my presumptuous and arrogant kinsman . . . 'If your desire had really been to be a faithful mate and companion to me, you would have hastened to

meet me in Karbili and would on foot have guided my howdah all the way to Qazvin. I would . . . have aroused you from your sleep of heedlessness and would have shown you the way of truth. But this was not to be. . . . Neither in this world nor in the next can I ever be associated with you. I have cast you out of my life forever.'" Then her uncle and her husband pronounced her a heretic, and set about working against her night and day.

One day a *mullá* was walking through Qazvin, when he saw a gang of ruffians dragging a man along the street; they had tied the man's turban around his neck for a halter, and were torturing him. The bystanders said that this man had spoken in praise of two beings, heralds of the Bib; and for that, *Ṭáhirih's* uncle was banishing him. The *mullá* was troubled in his mind. He was not a *Bábí*, but he loved the two heralds of the Bib. He went to the *bázár* of the swordmakers, and bought a dagger and a spearhead of the finest steel, and bided his time. One dawn in the mosque, an old woman hobbled in and spread down a rug. Then *Ṭáhirih's* uncle entered alone, to pray on it. He was prostrating himself when the *mullá* ran up and plunged the spearhead into his neck; he cried out, the *mullá* flung him on his back, drove the dagger deep into his mouth and left him bleeding on the mosque floor.

Qazvin went wild over the murder. Although the *mullá* confessed, and was identified by his dying victim, many innocent people were accused and made prisoner. In *Ṭihrán*, *Bahá'u'lláh* suffered His first affliction—some days' imprisonment—because He sent them food and money and interceded for them. The heirs now put to death an innocent man, *Shaykh-Šálih*, an Arab from *Karlibá*. This admirer of *Ṭáhirih* was the first to die on Persian soil for the Cause of God; they killed him in *Ṭihrán*; he greeted his executioner like a well-loved friend, and his last words were, "I discarded . . . the hopes and beliefs of men from the moment I recognized Thee, Thou Who art my hope and my belief!"

The remaining prisoners were later massacred, and it is said that no fragments were left of their bodies to bury.

But still the heirs were not content. They accused Tihirih. They had her shut up in, her father's house and made ready to take her life; however, her hour was not yet come. It was then that a beggar-woman stood at the door and whined for bread; but she was no beggar-woman—she brought word that one sent by Bahá'u'lláh, was waiting with three horses near the Qazvin gate. Táhírih went away with the woman, and by daybreak she had ridden to Tíhrin, to the house of Bahí'u'llih. All night long, they searched Qazvin for her, but she had vanished.

The scene shifts to the gardens of Badašht. Mud walls enclosing the jade orchards, a stream spread over the desert, and beyond, the sharp mountains cutting into the sky. The Bib was in His prison at Chihriq—"The Grievous Mountain." He had two short years to live.

And now Bahá'u'lláh came to Badašht, with eighty-one leading Bábís as His companions. His destiny was still unguessed. He, the Promised One of the Báb—of Muhammad, of Christ, of Zoroaster, and beyond Them of prophet after prophet down into the centuries—was still unknown. How could they tell, at Badašht, that His name would soon be loved around the world? How could they hear it called upon, in cities across the earth; strange, unheard of places: San Francisco, Buenos Aires, Adelaide? How could they see the unguessed men and women that would arise to serve that name? But Tihirih saw. "Behold," she wrote, "the souls of His lovers dancing like motes in the light that has flashed from His face!"

It was in this village of Badašht that the old laws were broken. Up to these days, the Bábís had thought that their Master was come to enforce Islám; but here one by one they saw the old laws go. And their confusion mounted, and their trouble, and some held to the old ways and could not go forward into the new.

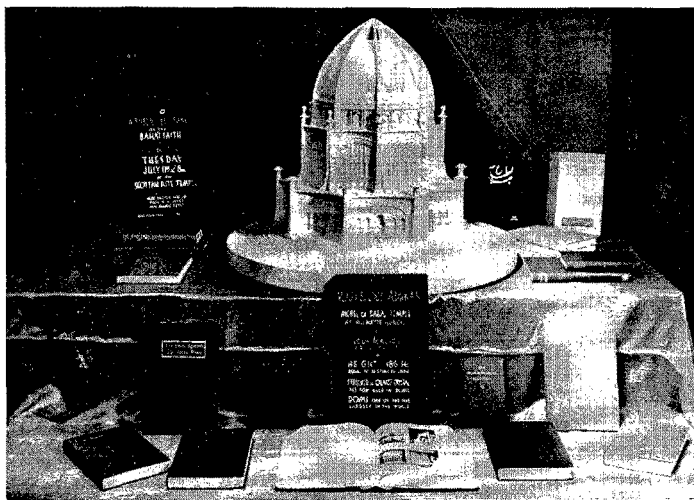
Then one day, as they sat with Bahá'u'lláh in the garden, an unbearable thing came to pass. Tihirih suddenly appeared before them, and she stood in their presence with her face unveiled. Tihirih so holy; Tihirih, whose very shadow a man would

turn his eyes from; Táhírih, the most venerated woman of her time, had stripped the veil from her face, and stood before them like a dancing girl ready for their pleasure. They saw her flashing skin, and the eyebrows joined together, like two swords, over the blazing eyes. And they could not look. Some hid their faces in their hands, some threw their garments over their heads. One cut his throat and fled shrieking and covered with blood.

Then she spoke out in a loud voice to those who were left, and they say her speech came like the words of the Qur'an. "This day," she said, "this day is the day on which the fetters of the past are burst asunder—I am the Word which the Qá'im is to utter, the Word which shall put to fight the chiefs and nobles of the earth!" And she told them of the old order, yielding to the new, and ended with a prophetic verse from the Holy Book: "Verily, amid gardens and rivers shall the pious dwell in the seat of truth, in the presence of the potent King."

Táhírih was born in the same year as Bahá'u'lláh, and she was thirty-six when they took her life. European scholars have known her for a long time, under one of her names, Qurratul-'Ayn, which means "Solace of the Eyes." The Persians sing her poems, which are still waiting for a translator. Women in many countries are hearing of her, getting courage from her. Man have paid tribute to her. Gobineau says, after dwelling on her beauty, "(but) the mind and the character of this young woman were much more remarkable." And Sir Francis Younghusband: "... she gave up wealth, child, name and position for her Master's service. . . . And her verses were among the most stirring in the Persian language." And T. K. Cheyne, "... one is chiefly struck by her fiery enthusiasm and by her absolute unworldliness. This world was, in fact, to her, as it was . . . to Qaddús, a mere handful of dust."

We see her now at a wedding in the Mayor's house in Tíhrán. Her curls are short around her forehead, and she wears a flowered kerchief reaching cape-wise to her shoulders and pinned under her chin. The tight-waisted dress flows to the ground; it is handwoven, trimmed with brocade and



Window Display of Temple Model and Bahá'í Books in Santa Rosa, California, During the Geyserville Summer School Session.

figured with the tree-of-life design. Her little slippers curl up at the toes. A soft, perfumed crowd of women pushes and rustles around her. They have left their tables, with the pyramids of sweets in silver dishes. They have forgotten the dancers, hired to stamp and jerk and snap their fingers for the wedding feast. The guests are listening to Táhiriḥ, she who is a prisoner here in the Mayor's house. She is telling them of the new Faith, of the new way of living it will bring, and they forget the dancers and the sweets.

This Mayor, Maḥmúd Khán, whose house was Tihiriḥ's prison, came to a strange end. Gobineau tells us that he was kind to Táhiriḥ and tried to give her hope, during those days when she waited in his house for the sentence of death. He adds that she did not need hope. That whenever Maḥmúd Khán would speak of her imprisonment, she would interrupt, and tell him of her Faith; of the true and the false; of what was real, and what was illusion. Then one morning, Maḥmúd Khán brought her good

news; a message from the Prime Minister; she had only to deny the Báb, and although they would not believe her, they would let her go.

"Do not hope," she answered, "that I would deny my Faith . . . for so feeble a reason as to keep this inconstant, worthless form a few days longer. . . . You, Maḥmúd Khán, listen now to what I am saying. . . . The master you serve will not repay your zeal; on the contrary, you shall perish, cruelly, at his command. Try, before your death, to raise your soul up to knowledge of the Truth."¹ He went from the room, not believing. But her words were fulfilled in 1861, during the famine, when the people of Tíhrán rioted for bread.

Here is an eye-witness' account of the bread riots of those days; and of death of Maḥmúd Khán: "The distress in Tíhrán was now culminating, and, the roads being almost impassable, supplies of corn could not reach the city. . . . As soon as a European

¹ Gobineau, Comte de, *Les Religions et les Philosophes dans l'Asie Centrale*, p. 242.

showed himself in the streets he was surrounded by famishing women, supplicating assistance . . . on the 1st of March . . . the chief Persian secretary came in, pale and trembling, and said there was an émeute, and that the Kalantar, or mayor of the city, had just been put to death, and that they were dragging his body stark naked through the bazars. Presently we heard a great tumult, and on going to the windows saw the streets filled with thousands of people, in a very excited state, surrounding the corpse, which was being dragged to the place of execution, where it was hung up by the heels, naked, for three days.

"On inquiry we learned that on the 28th of February, the Sháh, on coming in from hunting, was surrounded by a mob of several thousand women, yelling for bread, who gutted the bakers' shops of their contents, under the very eyes of the king. . . . Next day, the 1st of March . . . the Sháh had ascended the tower, from which Hajji Baba's Zainab was thrown, and was watching the riots with a telescope. The Kalantar . . . splendidly dressed, with a long retinue of servants, went up to the tower and stood by the Sháh, who reproached him for suffering such a tumult to have arisen. On this the Kalantar declared he would soon put down the riot, and going amongst the women with his servants, he himself struck several of them furiously with a large stick. . . . On the women vociferously calling for justice, and showing their wounds, the Sháh summoned the Kalantar and said, 'If thou art thus cruel to my subjects before my eyes, what must be thy secret misdeeds!' Then turning to his attendants, the king said,—'Bastinado him, and cut off his beard.' And again, while this sentence was being executed, the Sháh uttered that terrible word, *Tanáb!* 'Rope! Strangle him!'"¹

One night ʿĀhirih called the Kalantar's wife into her room. She was wearing a dress of shining white silk; her hair gleamed, her cheeks were delicately whitened. She had put on perfume and the room was fragrant with it.

"I am preparing to meet my Beloved,"

¹ Eastwick, E. B. *Journal of a Diplomat's Three Years' Residence in Persia*, Vol. 1, p. 287 ff.

she said. ". . . the hour when I shall be arrested and condemned to suffer martyrdom is fast approaching."

After that, she paced in her locked room, and chanted prayers. The Kalantar's wife stood at the door, and listened to the voice rising and falling, and wept. "Lord, Lord," she cried, "turn from her . . . the cup which her lips desire to drink." We cannot force the locked door and enter. We can only guess what those last hours were. Not a time of distributing property, of saying good-bye to friends, but rather of communion with the Lord of all peoples, the One alone Beloved of all men. And His chosen ones, His saints and His Messengers, They all were there; They are present at such hours; she was already with Them, beyond the flesh.

She was waiting, veiled and ready, when they came to take her. "Remember me," she said as she went, "and rejoice in my gladness." She mounted a horse they had brought and rode away through the Persian night. The starlight was heavy on the trees, and nightingales rustled. Camel-bells tinkled from somewhere. The horses' hooves thudded in the dust of the road.

And then bursts of laughter from the drunken officers in the garden. Candles shone on their heavy faces, on the disordered banquet-cloth, the wine spilling over. When ʿĀhirih stood near them, their chief hardly raised his head. "Leave us!" he shouted. "Strangle her!" And he went back to his wine.

She had brought a silk handkerchief with her; she had saved it for this from long ago. Now she gave it to them. They twisted it round her throat, and wrenched it till the blood spurted. They waited till her body was quiet, then they took it up and laid it in an unfinished well in the garden. They covered it over and went away, their eyes on the earth, afraid to look at each other.

Many seasons have passed over ʿĀhirán since that hour. In winter the mountains to the north have blazed with their mows, shaken like a million mirrors in the sun. And springs came on, with pear blossoms crowding the gardens, and blue swallows

flashing. Summertimes, the city lay under a dust-cloud, and people went up to the moist rocks, the green clefts in the hills. And autumns, when the boughs were stripped, the dizzy space of plains and sky circled the town again. Much time has passed, almost a hundred years since that night.

But today there are a thousand voices where there was one voice then. Words in many tongues, books in many scripts, and temples rising. The love she died for caught and spread, till there are a thousand hearts offered now, for one heart then. She is not silent, there in the earth. Her lips are dust, but they speak.

14.

CHARTER FOR WORLD PEACE

BY ALICE SIMMONS COX

THE gravest and most challenging issue which faces the moral leaders of the world today is that of organizing the nations for peace. At a time when the initial attempts of the League of Nations to establish the benefits of international collective security lie obscured and the League itself is discredited in the eyes of the masses of mankind, statesmen, experts and students in world affairs have before them the double and arduous task of laying the plans for peaceful and enduring world order, and at the same time of convincing their peoples of the necessity and the wisdom of such a course.

It is not within the scope of this article to trace in even the briefest manner the evolution of man's progress toward the present momentous era, when for the first time in recorded history the continuance of war threatens the civilization of all nations and makes peace an essential factor in the life of the world. But it is necessary to our theme that we refer to the fact that when modern peace movements began in the nineteenth century their purpose was not the laying of *plans* for an order of peace,—but the educating of citizens in the spiritual ideals of peace and brotherhood. In the first years of the present century, when arbitral courts and the Hague Tribunal met with notable successes, many of these organized movements claimed a share in the credit. During the World War of 1914-1919 some few of them advanced to the new position of supporting President Wilson's ideals for an association of nations to safeguard the peace of the world and

promote its general welfare through international organization. From the time of America's repudiation of these ideals until 1931 when it was evident that a deepening gloom was settling over the peace societies, leading minds in this country and in other nations exerted much energy to keep the lights of faith burning. The onslaught of a second and more devastating world war, the terrible ravages of which were long ago foretold by Bahá'u'lláh, had the paradoxical effect, not of snuffing out the small flames, but of fanning them into greater brilliance. The situation appeared to be somewhat comparable to that of a man on the edge of an abyss. He dares not lose his balance. In desperation his strength is renewed!

In the clearing sight of many thinkers the world-wide ordeal is truly an abyss of deepest and blackest danger. Not an abyss, however, in which they fear the loss of personal interests, but a deep chasm in which the vision they have cherished for the future of the human race would perish. Such souls as these are veritably touched by the unifying spirit of this age, which moves mankind onward toward a glorious destiny. Whether or not they have had opportunity to gain from the Revelation of Bahá'u'lláh conscious and full assurance of the achievement of this destiny and clear vision of its nature, whether they know of the redemptive power of the Holy Spirit flowing through His Revelation to all men, they are becoming increasingly conscious of the central truth which His Message

reveals: that the reality of human oneness has become a "law . . . amidst the nations"—a law that must be obeyed. Inspired by the same divine power as those believers who are building the Bahá'í Administrative Order and promulgating the divine Message far and wide, they labor collaterally for the inauguration of the promised Golden Age, the Kingdom of God on earth. Without the perfect guidance which conscious knowledge of the Source of the new life would give, their task is limited to the establishment of what Bahá'u'lláh referred to as the Lesser Peace. Their light is a reflected light. The Lesser Peace will be an ordained step in the gradual evolution of collective security towards ultimate fulfillment in a world federal community based upon the revealed laws of Bahá'u'lláh and manifest in His Most Great Peace and a world-wide civilization that bears His name.

THE DIVINE EDUCATIVE PROCESS

Since the time when Bahá'u'lláh first announced His Message of spiritual rebirth and human unity to the world almost a century ago and a short while later when He called the great monarchs of the earth from tyranny to a union of justice and peace, the peoples of the world have been in large part ignorant of that Message and together with the rulers have consistently, whether consciously or unconsciously, turned away from Its light and institutions. Without the support of rulers who, by acceptance of God's Messenger and adoption of His Order of peace, could have illumined and protected their peoples, the Cause of God suffered unprecedented persecution and has been compelled to move slowly until, through the channels of teaching by sacrificing believers, it shall reach the farthermost points of the globe. "We verily," Bahá'u'lláh wrote of His mission, "have not fallen short of Our duty to exhort men, and to deliver that whereunto I was bidden by God, the Almighty, the All-praised. Had they hearkened unto Me, they would have beheld the earth another earth." "My signs have encompassed the earth, and My power enveloped all mankind, and yet the people are wrapped in a strange sleep."

During this time, which the Guardian

of the Faith calls a period of divine respite granted to mankind by God in His mercy, God has, in His great wisdom, continued the education of His people that they may eventually recognize His Cause and build His Kingdom. That education has proceeded, not only through the direct teaching of Bahá'u'lláh's Word, but as suggested above, through the subconscious channels of those minds which, because of their purity, are approaching the realm of the new spiritual consciousness of this age but have not received the Word of the new Dispensation. It has advanced also through the medium of an extreme suffering which has in this century been the fate of mankind. Through this intense experience, the Guardian explains, men will come to see the light of Divine Justice, without which Bahá'u'lláh declared the Most Great Peace would not be possible. "The flames which His Divine Justice have kindled cleanse an unregenerate humanity, and fuse its discordant, its warring elements as no other agency can cleanse and fuse them. . . . Mysteriously, slowly and resistlessly God accomplishes His design. . . ."

TIME OF THE LESSER PEACE

With their rejection of Bahá'u'lláh's divinely-revealed World Order—God's great bounty to mankind in the culminating cycle of its long evolution toward maturity on this planet—the kings of earth took for themselves the bowl of pottage, leaving to later peoples the resultant agonies of world affliction and to later leaders the glory of the struggle for peace. To the leaders of this hour falls the immediate and pressing need of preparing for a plan upon which the universal peace settlement can safely rest. Not only for His Most Great Peace did Bahá'u'lláh lay the plans, but also for the initial world peace charter which ere long must be evolved, He Himself drew the outlines. As we review some of the numerous suggestions now being tentatively and experimentally put forth and studied by individuals and groups, it will be helpful if we know first the few essential and minimum factors that He has indicated the coming peace framed by men should and will include:

"—may God aid them [the kings] through His strengthening grace—to establish the Lesser Peace. This indeed, is the greatest means for insuring the tranquillity of the nations. It is incumbent upon the Sovereigns of the world—may God assist them—unitedly to hold fast unto this Peace, which is the chief instrument for the protection of all mankind. It is Our hope that they will arise to achieve what will be conducive to the well-being of man. It is their duty to convene an all-inclusive assembly, which either they themselves or their ministers will attend, and to enforce whatever measures are required to establish unity and concord amongst men. They must put away the weapons of war, and turn to the instruments of universal reconstruction. Should one king rise up against another, all the other kings must arise to deter him. Arms and armaments will, then, be no more needed beyond that which is necessary to insure the internal security of their respective countries. If they attain unto this all-surpassing blessing, the people of each nation will pursue, with tranquillity and contentment, their own occupations, and the groanings and lamentations of most men would be silenced. We beseech God to aid them to do His will and pleasure. He, verily, is the Lord of the throne on high and of earth below, and the Lord of this world and of the world to come. It would be preferable and more fitting that the highly-honored kings themselves should attend such an assembly, and proclaim their edicts. Any king who will arise and carry out this task, he verily will, in the sight of God, become the cynosure of all kings. Happy is he, and great is his blessedness!"

'Abdu'l-Bahi added further detail to this divine pattern: "They [sovereigns] must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real

source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of government towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn fact should be so fixed that if any government later violate any one of its provisions, all governments on earth should arise to reduce it to utter submission, nay the whole human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure."

AN EMERGING PATTERN

In the complexity of emerging ideas and programs, through variation and divergence, we may discern certain fundamental trends of agreement concerning the answers to pressing problems. Experience with the League of Nations has contributed invaluable to an understanding of what these problems actually are. Recognition of the need for international collective security backed by authority and of international planning for the equitable distribution of material resources is the point toward which all thought begins to converge. Other great questions call for solution: Shall the peace settlement establish a new world authority, or strengthen the League of Nations? Shall the authority be a loose association or at once be framed as a world federation? What must be the minimum powers of a world organization? How far can national sovereignty at first be limited? Shall there be legislative powers vested in a branch of the

world government? Shall there be a separate executive? Can the judicial settlement of disputes be made compulsory? Shall the international authority be supported by sanctions only, or shall there be a police force? If a police force, shall it be of international character, or shall it consist of armies to be called from the nations? Is there any possibility for disarmament without collective security? What provisions must be made for peaceful changes of boundaries, or size of armies, of economic regulations, of treaties, and so forth? Must there be a so-called Bill of Rights which will determine in some measure the internal policies of the nations? Are regional organizations essential? Would they lend security and efficiency to the plan? Shall the world authority function over such regional organizations, over the nations as units, or over both? Shall the federal authority touch the citizens within the nations directly? What of the question of secession? Must the union be universal from the beginning? How shall representation be determined?

The simplest way to deal with the proposed peace plans which consider some of these questions is to outline a number of the important ones. Any attempt to analyze them according to merit and in comparison with the pattern of Bahá'u'lláh must be left to the reader. Let us begin with the League itself.

Advocates of the League system, including the large company of experts who were for two decades connected with the functioning of this institution and are still endeavoring to educate people in the fundamentals of international constitutional order, recognize that the Covenant might well be revised to strengthen the central authority and give to it the powers that it was originally intended to possess. At the present time, when the League machinery for conference, consultation and settlement is now completely paralyzed, machinery in the functional non-political fields still operates, although in the United States, not from Geneva; and the International Labor Organization, itself a successful parliament for its realm of problems, functions from Montreal. Just last fall the ILO met in lively world conference in New York to

consider the ways and means of greater activity in the post-war world. The Educational Committee of the League of Nations Association in America has come to the conclusion expressed as follows: "It seems very probable that the non-political work of the League will be continued in whatever system of international organization the future may produce. On the other hand, it is probably true that any framework for political activity will be somewhat different from that provided by the present Covenant."¹ Writing for the Carnegie Endowment for International Peace, one analyst remarks: "As a method of co-operation to prevent war, the League failed, largely because of the general reluctance of national states to abridge their sovereignty. This was and continues to be the principal obstacle to effective world organization."² Even as originally intended the League Council possessed only rudimentary legislative powers and these in but three situations. The United States refused to join in fear of the particular abridgments of its national sovereignty.

NATION-WIDE STUDY CAMPAIGNS

The Commission to Study the Organization of Peace, which consists of leading workers for the League of Nations in the past two decades, in its preliminary report suggests the following general program of federation: Nations must renounce the claim to be final judge in their controversies with other nations and must submit to the jurisdiction of international tribunals; they must renounce the use of force for their own purposes in relations with other nations; they must sacrifice the right to maintain aggressive armaments; they must agree to regional and world-wide forces subject to international law to prevent international violence; they must accept human and cultural rights in their constitutions; they must cede certain economic privileges for the welfare of humanity. To secure and regulate the agreements between nations an

¹"Essential Facts Underlying World Organization," Educational Committee, The League of Nations Association, Inc.

²Pennington Haile, "After the War: Plans and Problems," Carnegie Endowment for International Peace, May, 1941.

international organization must be set up to include the following essentials of government: an international court with adequate jurisdiction; international legislative bodies to make international law flexible; adequate police forces; world-wide and regional economic sanctions to support all international agreements; machinery with authority to regulate international communication and transportation and deal with problems of labor standards, finance, etc.; appropriate authority to administer backward areas ceded to the world federation.³

The best-known plan for federation, which means that the nations would cede certain powers to the central government, is that urged by Clarence Streit in his book, *Union Now*. It would give to a world legislature certain powers over the member states, and would base representation upon election by the people rather than by the governments of the nations. It would raise its own troops directly for law enforcement and would tax citizens directly. It would make use of what is called the "political system," that is only democracies would initiate the union and be permitted to join it. The governmental framework would include a bicameral legislature, an executive board, premier and cabinet, and a supreme court from which no interstate question could be excluded.

The National Peace Conference, made up of the representatives of thirty-eight national organizations, has reported proposals through a special Commission on the World Community: reduction of armaments under international supervision, with perhaps graded sanctions, diplomatic and economic; the peaceful settlement of disputes; peaceful means for change and adjustment of territorial boundaries, distribution of resources, etc. Concerning the machinery for such a world community the commission reported that most organizations are agreed on the following: "To realize peaceful settlement, peaceful change and security, machinery is required. Some kind of permanent international organization is needed to hold periodic conferences on the state of

society," to encourage the progressive development of international law, as made necessary by changing conditions; to provide an executive body capable of meeting and acting promptly and to furnish an adequate secretariat.⁴

More recently the NPC started a study campaign on America's part in a constitutional world order. Points planned for the participating groups to study were summarized as follows: "An enduring world order is not likely to be established by the usual negotiations of victors with vanquished at the end of war. Rather, a world-wide conference must undertake the task, composed of representatives of all nations which manifest a sincere desire to cooperate in setting up and in maintaining a just and lasting peace.

"No world government can be adequate and enduring unless the United States assumes a responsible share in the task of establishing and maintaining it.

"Effective world order will require an inclusive international system of government, which should possess all the essential powers of government—legislative, executive, judicial—with necessary law-enforcement agencies. This world government should have power to maintain order, and to regulate international trade, communications, and such other matters as vitally affect the safety and welfare of all peoples. A World Bill of Rights should be part of any world constitution."⁵

The World Institute on Organization which met for the first time in the spring of 1941 to initiate study of world community problems throughout this land arrived at almost general agreement on certain basic ideas. It reported as follows: that the only permanent solution would be a world union in which all law-abiding states would have a fair share; this union would probably be a universal league, not at first a federation, combined with more closely-knit regional organizations, which might include a European federation or fed-

³ "A Just and Durable Peace," The Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches of Christ in America, pp. 53-55.

⁵ "Optics and Trends," National Federation of Temple Sisterhoods, 7:5.

⁴ Committee to Study the Organization for Peace, Preliminary Report, November, 1940.

erations; that it might well be a modification of the League of Nations rather than a new organization, whatever it should be called; that there should be a strengthened central authority with power of enforcing its laws; that the question of secession should be solved; that ultimate legislative power should rest in the Assembly and the Council become an executive organ; that perhaps there should be some popular representation as well as governmental as there now is in the International Labor Organization; and finally, that the present Permanent Court of International Justice and the ILO should be maintained with compulsory jurisdiction given to the court.⁶

FROM BEYOND THE SEAS

Two very definite proposals for federation based upon a written charter or constitution for the world have come from Great Britain. The Institute of International Affairs, Chatham House, London, speaks through two proponents: the first, Sir John Fischer Williams, and the second, Sir William Beveridge. The Williams plan calls for a written constitution patterned after the American model. The core might be the states of western and Central Europe and the British commonwealth, but it would be open to all nations with a community of social and political outlook. The first essential would be to guarantee security, and then to delegate as much jurisdiction over federal affairs as would be possible, the practical limit probably being in specifically foreign affairs, armed forces, and a fund for defense. The minimum institutions would be either an assembly or delegates of a council to govern the federation, in either case to represent the constituent states in proportion to population. Each state would select its representatives as it pleased. The size of the armed forces and the amount of money needed would be designated in the original charter, with provision for not too frequent revisions. "A Supreme Federal Court with final authority to settle disputes between states or a state

and the federation completes the picture."

The Beveridge proposal would go even farther to delegate powers from the states to include equal access to all colonies and dependencies, and the constitution would create two houses, one an assembly elected by popular vote and the other with equal representation for every state. There would be an executive, responsible to the legislature, a supreme court and a Bill of Rights in the organic law.

Both of these plans would begin with the democracies only as members, there being stated some exceptions in the case of a few nations.

British Labor, expressing its desires through the Rt. Hon. C. R. Atlee, suggests an international force of great strength, and in addition the power of economic sanctions obligatory for the states. The corollary would be the reduction of national forces to an amount necessary for the preservation of internal order. The plan further includes an international authority covering as wide a membership as possible, with international institutions strong enough to deal with world economic planning.⁸

The plan called the Campaign for World Government sponsored by Lola Maverick and Rosika Schwimmer calls for "an all-inclusive, non-military, democratic federation of nations," which all nations would be invited to join. It would consist of a world parliament, elected by the people, an executive board which would reside at the seat of the world government, a permanent secretary, and commissions assigned to solve international social, political, and labor problems. There is no plan for troops or military sanctions?

A public recommendation made by the Swiss Committee of the International Peace Campaign suggests: a federation equipped with real authority, the League re-organized and strengthened; international law made and enforced by the federal world government; general disarmament and an international police force set up as an executive organ based on international law; the regrouping of powers within the federation to prevent the rise of aggressive intentions

⁶ Laura Puffer Morgan and Jan Hostie, "Institute on World Organization," *World Affairs*, December, 1941, pp. 213-217.

⁷ "A Just and Durable Peace," pp. 46-47.

⁸ *Ibid.*, pp. 43-45.

⁹ *Ibid.*, pp. 56-57.

within centralized states; means of controlling the economic order.¹⁰

From China comes the word of Wou Saofang, former member of the political section of the League of Nations: "... the need of the hour ... is the organization of world peace and the creation of an instrument to guarantee it. ... China is ready to co-operate ... to assist in organizing a new League of Nations based upon the following fundamental principles: (1) collective security, guaranteed by an international organization . . .; (2) establishment of a world authority with police powers to check aggression; (3) disarmament by international agreement; (4) an international court to settle disputes between nations; (5) recognition of the sanctity of treaties; (6) provision of means to remove the causes of international conflict; (7) international cultural and economic co-operation."¹¹

For Latin America Ricardo J. Alfaro says he believes that he expresses the consensus of opinion when he states that to secure universal peace and welfare the nations "must organize properly for that collective effort." He points out that Latin American nations were loyal members of the League of Nations.¹²

As we turn to proposals from religious groups we find that the Central Conference of Rabbis has gone on record with this statement: "The welfare of future generations demands the creation of some parliament of nations which will adjust the differences between nations and create agencies for co-operative enterprises."

The World Federal Council of Churches presents no exact plan of its own, but it has organized a Commission to Study the Bases of a Just and Durable Peace which has made much progress in the matter of providing study material of the various plans that have been proposed, especially in the English-speaking world. Its chairman, John Foster Dulles, summarizes the world need as he sees it, as follows: "International peace

requires . . . that there should be an international organization charged with the responsibility of guiding the nations along the ways of peace. . . . As a beginning of world government, there should be organized an international federation for peace. . . . The charter of the federation would recognize and bind all members to accept the principle that national interdependence now replaces independence and that action by any nation, notably in the economic field, which materially and adversely affects other people, is not purely a matter of domestic policy but is coupled with an international responsibility. . . . The federation would function through an executive organ. . . ."¹³ Further details fall short of the powers of the original League of Nations, though the federation should, Mr. Dulles believes, "utilize the existing machinery of the League" as far as possible. He recognizes the omission of a legislature and of disarmament and sanctions, other than moral, as important and believes that when nations are ready to accept these provisions they should come about.

From the American Friends Service Committee we find this expression of thought: Some form of international organization is necessary, capable of providing both order and change in the relations among nations; a step in this direction should be the immediate establishment of an international emergency commission to deal with problems that will be urgent as soon as war stops. This committee looks forward to universal disarmament; advocates third party settlement of disputes; believes each nation should be free to develop its own internal government; accept the principle of international consultation under international authority for dealing with social and economic matters of world scope; advocates equitable access to all essential markets and raw materials; and believes all colonies must be administered by an international authority looking towards self-government for them.¹⁴

¹⁰ *Ibid.*, pp. 42-43.

¹¹ Wou Saofang, "Chinese View of World Order," *Free World*, November, 1941, p. 302.

¹² Ricardo, J. Alfaro, "World Organization and the American Continent," *World Affairs*, December, 1941, p. 232.

¹³ "Long Range Peace Objectives," September, 1941, pp. 14-17.

¹⁴ "Peace Study Outline, Problems of Applied Pacifism," The Peace Commission of Friends World Committee for Consultation (American Section), pp. 69-70.

From the Catholic Association for International Peace come the following suggestions: "a world Commonwealth of Nations" of just an effective authority to prevent violence, settle disputes between nations peacefully, and legislate for advance social justice. This would require universal and immediate limitation of arms after the signing of the peace; the use of economic sanctions; an international court with obligatory jurisdiction and operating within the framework of the commonwealth; a supreme legislative body with granted constitutional powers able to direct an integrated administrative system; some type of mandate system perhaps modeled along the general lines of the League Secretariat with administration vested in the commonwealth government and perhaps in a number of regional governments operating under the world authority. This commonwealth government should be empowered to exercise authority that is limited to those functions which national and regional governments are incapable or unwilling to exercise.¹⁵

CHANGE IN AMERICA

The chief purpose of the plans that we have cited is not that any one of them may become the basis of the longed-for durable peace to follow the present conflict, but that they may be the means, as their co-framers hope, of enlightening the public mind in the fundamental needs of such a peace. It must probably be left to governments for the final steps in the construction of a peaceful order, most thinkers realize, although they hope also to have, through individual and group activity, some influence upon their governments in that final settlement, as well as upon the public approval that must ultimately be given if any peace is to be established and be effective.

It is with deep interest, therefore, that such leaders as these view the recent Atlantic Charter, the first joint official political statement to appear in regard to the peace to come. They look upon it as an initial step designed itself to lead the people on-

ward toward a vision that will flower into a well-framed peace plan. We quote here the Eighth principle of this Charter as particularly relevant to our theme: "They [parties to the Charter] believe that all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practical measures which will lighten for peace-loving peoples the crushing burden of armaments." Realizing that peace can rest only upon justice, the same contracting parties made known this principle of their governments: "They will endeavor, with due respect for their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity."

In America in particular the interest with which the peace suggestions are being received indicates a most dynamic and revolutionary change of thought. Since the time when the United States repudiated the ideal of collective security in nullifying President Wilson's "high endeavors" in 1919-1920, it has moved a long way toward understanding the need of a world community government to bring peace and justice to the nations. Thinkers are fearful that this way will not have been traveled far enough when the time to frame the peace arrives, so they are exerting every effort to insure speedy education. Numbers of them believe, as did Woodrow Wilson before them, that it is America's mission, because of her capacities, her resources and her experience in federation and freedom, to lead the nations "out into the path of quietness and peace such as the world never dreamed of before." Most of them, as did he, have faith now born anew with the challenge of the times.

Is it gloriously true that America is heark-

¹⁵ "The World Society," a Joint Report, Pamphlet No. 29, The Catholic Association for International Peace, 1941, pp. 34-17.

ening at last to the call of Bahá'u'lláh to the collective security, welfare and unity of mankind? Does this America, "the begetter" of the League, hear the recent summons of the Cause of God in the Guardian's cable?—"Purged, tested, galvanized, coalescing with its sorely-tried sister nations (the world over, (the) great Republic (of the) New World, (the) enviable parent of system heralding (the) World Order (of) Bahá'u'lláh, must assume through adversity its preponderating share (of) responsibility (to) lay down, once for all, broad, world-

wide, unassailable foundations (of) that discredited yet immortal System."

Out of the world conflict America "will probably emerge, . . ." the Guardian stated as early as December, 1938, "consciously determined to seize its opportunity, to bring the full weight of its influence to bear upon the gigantic problems that such an ordeal must leave in its wake, and to exorcise forever, in conjunction with its sister nations of both the East and West, the greatest curse which, from time immemorial, has afflicted and degraded the human race."

15.

THE BAHÁ'Í FAITH AND PROBLEMS OF COLOR, CLASS AND CREED

BY ELSIE AUSTIN

IN some future age when history is no longer written to advance the prestige and power of particular groups and nations, perhaps historians will be able to state frankly how much of the tragedy and chaos of our world has been due to the efforts of men and women who distorted civilization and humanity by deliberately provoking animosity and division over the outward differences of men.

This age has brought us certainly to the peak of disunity and bitterness over the colors of men's skins, their types of work and their paths to God. It is as if the whole human race has been agitated and forced to a showdown over the retention of old ideas of division and the adoption of new ideas of unity and cooperation.

The terrific pressure of conflicting social forces are making it increasingly difficult today for white or colored peoples to avoid the extremes of social reaction. The swollen hatreds and fanatic efforts of those who champion the old ways have, indeed, forced many to bitter acceptance of hate and division as the chief instrumentalities which must govern the development and power of peoples. For colored and white, the importance of rejecting decisively such an idea is superseded only by the urgency of

finding and using the kind of faith and effort which are needed for the individual and social victories for enlightenment so essential to this period.

It is not that colored peoples need this, or that, white peoples need that. It is rather that all men, all races, all classes, all creeds and all nations are in need of new balance and new direction for this day.

There are many established and familiar causes and purposes at work today attempting through various types of programs to meet this need for balance and direction. They have taken the best of the old knowledge and techniques and are attempting a revised use of them on either the inner life or the outer life of men. Some are making a bona fide effort to teach the efficacy of the ageless spiritual standards of brotherhood, justice and cooperation, but their efforts are weakened, first, by their failure to meet the complex needs of a complex period, and second, by their fatally compromising use of "accepted patterns of action" which in themselves accent the long embroidered differences of race, creed and class among men.

Others have discarded the spiritual and are concerned mainly with the correction of outer practices of prejudice and division.

Their stress is upon the practice of brotherhood and cooperation which come as a matter of law and enforced compliance. The practice of brotherhood, however, is something more than a matter of law. It involves the use of inner discipline which uproot and destroy the hidden jealousies, the secret fears, inner suspicions, greeds and enmities of men. For it is these inner motives which, if undestroyed, sooner or later find a way to make mockery of law and social compliance.

There is in the world today, however, a new Faith which is meeting the desperate need of all peoples for balance and direction. It is the Bahí'í World Faith, now barely one hundred years old, but already spanning the continents of the world with a membership which embraces all the known races, classes and creeds of humanity. Bahá'u'lláh, Founder of this Faith, in a matchless revelation of spiritual teachings and laws gives through religion the desired balance for humanity. It is religion which trains man inwardly and outwardly. In giving the foundations of the Bahá'í Faith, Bahá'u'lláh without compromise goes to the heart of the ills and needs of this age . . . the disunity and hatred among men. He clears away the tawdry, vicious, false bases which have been used to make differences in men the cause for animosity and strife.

The Bahá'í Faith gives mankind a new and creative concept of unity. It is the understanding that all men, whatever their outward differences may be, share in common the divine gift of the higher self and its creative urge for expression, development and fruitfulness. True civilization, then, has never been and can never be the special project or property of any particular group of humanity. It is indeed the best contributions of all men.

The Oneness of Mankind as Bahá'u'lláh sets it forth and as Bahá'ís all over the world are learning it is something more than the usual argument and gestures which imply wishful thinking and future possibility. Bahá'u'lláh has made it an element of belief in God. Its expression is therefore an operating principle of worship, and worship is not a ceremony. It is the act of living, of translating, one's beliefs into the experiences

of life. The Bahá'ís have no rituals, or ceremonies or select group whereby worship may become a formal gesture. Their way of expression of belief is their constant endeavor to work it into the patterns, the standard?, the customs of life.

It is in terms of this Oneness of Mankind that the Bahá'í world functions with entirely new patterns of effort and achievement for the creative ability and capacity of its individuals. There are no special groups. There is only mankind. Therefore Bahá'ís do not work and achieve and live in terms of the old hatreds, greeds, and conceits. An individual who accepts the mighty standard of responsibility which Bahá'u'lláh has established cannot preserve the old jealousies and prides. "All men are created to carry forward an ever advancing civilization." Each man, then, whatever his background and his measure of capacity, has both a destiny and a mission in life which tares his best. He must prepare to express that best and to give it with full understanding that it is related to the best of every other man.

There are great differences of religious background among the followers of Bahá'u'lláh, but there is also difference of perspective in interpreting those differences and living with them. The great faiths of the past are not destroyed or belittled. They are connected and unified and those interpretive elements in them which have been the source of conflict and dissension are exposed in their imaginative and superstitious falsity. There is unqualified recognition of the unity of God's Divine Messengers who have come at various ages of mankind with an ever increasing measure of Truth for the enlightenment and progress of men. In concentrating upon the ever growing measure of Truth and the unity of its Bringers, men achieve true spiritual maturity, for they lift faith and worship above the realm of contentions and confusions over the outward names, forms and systems of religion.

Upon the subject of racial differences the Bahá'ís have achieved a balance which deserves the study and attention of all peoples. The age-old tensions, superstitions, and cultivated enmities in terms of racial differences are certainly not easy to lose. They

have been worked into all the experiences of men with such elaborate detail that they come out unconsciously in thought and action patterns. But these scars and wounds of the past are somehow removed and healed by the loving power in the Revelation of Bahi'u'llih. That recognition and concentration upon Oneness captures the heart and clears the mind. The common destiny of men, their potentialities for development as given by Bahi'u'llih call forth such inspiration and ambition among His followers that, in setting themselves to another goal, they pass by and forget the old emphases. In the Bahá'í community racial differences become normal differences. They are no more a cause for strife, fear, and separation than the color of eyes and hair. In the effort and training for better character, better minds and better achievement each man forgets his skin color and that of his neighbor. The Bahá'í pattern is indeed a new and tremendously potential guide for group relationships of men. There is no strained and obvious effort to love white people or colored peoples. There are only people who

are learning together the courtesy, cooperation and regard required for an enlightened and progressive society of human beings. Humanity is one soul in many bodies. It is one thing to say this philorophically. It is another to feel it as a heart experience and as a necessary law of life.

Colored or white we need the sort of belief that gives every man the power to give his neighbor deserved faith and credit. Bahá'u'lláh's searching analysis deserves careful thought and unreserved acceptance. Said He, "The well being of mankind, its peace and security are unattainable unless and until its unity be firmly established. So powerful is the light of unity that it can illuminate the whole earth."

Colored or white, the world faith of Bahi'u'llih offers us the needed purpose and direction for our times. In its creative Truth lies the one path wherein we all may find understanding and will to pass by and be done with the outmoded fallacies, the consuming greed, the shameful injustices and accumulated vengeance which has corrupted our past and crippled us all.

16.

BROADCASTING THE BAHÁ'Í MESSAGE

BY MILDRED R. MOTTAHEDEH

IN the year 1943 to 1944 the National Baha'i Radio Committee was asked to undertake a series of radio campaigns in various parts of the United States. It is interesting that we should have begun this work in a year phenomenal in radio for the lack of available time which could be purchased. In spite of this condition the Bahá'ís were successful in purchasing weekly broadcasting time in hours during which the radio stations have barred all religious broadcasts. The National Spiritual Assembly chose New York, Chicago and San Francisco for their initial campaigns. Three different types of programs are now under way in order to determine which are the most effective.

Difficulties, due both to conditions now existing in the radio world and to our own inexperience in this field, have been numer-

ous. The radio stations have chosen this opportunity, when they have so many people to buy time, to get rid of all religious programs—something they had been hoping to do for many years. In past years they had to take any program in order to fill out their time. Now they are more independent and would like to push all of their religious broadcast* into Sunday daylight hours when they feel the listening audience is very small anyway. The initial efforts undertaken by the New York Assembly resulted in the development of a program which was acceptable to the radio stations at hours not usually open for religious broadcasts.

NEW YORK—A canvass of the stations was made and the station most receptive to Bahá'í broadcasts was WQXR, one of the five big stations in New York City. This

station specializes in fine music, and reaches an intellectual audience. New York began first with announcements consisting of readings of the creative Word and announcement of the Sunday meetings. These were one minute in length and were very successful. After a trial period of one month, the New York Assembly decided to continue these announcements and signed a long term contract. Then much of the time which was used for our announcements was bought by large commercial firms and we were no longer assured of a regular broadcasting time which could be advertised. After some initial experiments the committee bought a regular weekly broadcasting time, fifteen minutes in length, during the desirable week day evening hours. The station was not willing to accept straight Bahí'í talks but was amenable to a program which would consist of fine music with short quotations and an announcement of the Sunday meetings. This program has been under way since Bahá'u'lláh's Birthday, November 12th. A fine attendance at the Sunday meetings has been one of the tangible results. More difficult to measure would be the prestige it has brought the Faith in this area and the number of people who have heard the word "Bahá'í."

This station publishes monthly a booklet listing all of the programs and carrying small advertisements of some of the larger advertisers. This booklet is mailed out to 28,000 people every month, who pay one dollar a year subscription for it. For the past few months they have been carrying, without charge, an advertisement for the Bahá'ís showing the Temple and giving the address of the New York Bahá'í Center.

CHICAGO--In Chicago the same difficulties with respect to the acceptance of religious programs were met. However, earnest effort resulted in the purchase of a half hour program on one of the five leading Chicago stations, WCFL. They, too, were not open to straight religious talks but accepted with pleasure the idea of a combined musical program and reading of the creative word. This program has been under way since December 28th and is meeting with warm and hearty approval by the listeners, both Bahá'í and non-Bahá'í. At the end of each program

the listeners are invited to the Bahá'í Temple for the Sunday meetings. This is very important because many of the people in the Temple area were not aware of the fact that they were welcome to visit the Temple and attend meetings. It also provides the means for building up in the minds of listeners a realization of the importance of the Centennial. By the time of the Convention the results, both in publicity and in prestige, should be widely apparent.

SAN FRANCISCO—The two West Coast representatives of the National Bahí'í Radio Committee felt that a series of fifteen-minute Bahá'í talks would be most effective. They purchased time on a small independent station and proceeded with the development of thirteen scripts for the initial series. A new type of Bahá'í radio talk was inaugurated, a warm, sympathetic talk rather than an essay. This new method has been very successful and the California friends report increased attendance at their meetings and requests for copies of the scripts. It is hoped that this thirteen weeks' series will give us a set of fine scripts that can be transcribed and used by Assemblies everywhere. By Convention time we should know which of the two techniques, music and the creative word, or the straight talks, are most productive of results. We are now in the laboratory stage, and upon the findings of these experiments the campaigns of next year will be built.

In addition to these three large campaigns, preparations are now under way for a Canadian national weekly broadcast. Here it should be said that realization has come to the Bahí'is of how effective the radio can be in small pioneering communities struggling to establish themselves in the public eye. Effectively used, the Canadian broadcasts can be of inestimable help to their many newly settled areas. It is hoped that by Convention time the Canadian broadcasts will be under way. The Bahá'ís throughout the country are becoming more radio-minded and not a day passes without requests coming in to the National Committee for scripts and information about how to proceed.

This radio report would be incomplete

without word about the splendid work being done by Mrs. Evelyn L. Bivins of Greenwood, Mississippi. In a quiet, modest way she has been broadcasting for the past few years. This in itself would be an outstanding example of the power of the Faith, that these broadcasts should be going on for so long a period in a part of the South where the race question is so important.

Miss Agnes Alexander has been conducting a series of broadcasts over Station KGU in Honolulu, Hawaii, for some time and reports splendid results.

Every Assembly has been urged to give at least one radio program before the Centennial in order to lay the foundation of their future radio campaigns. The Guardian has spoken of the day when people would enter the Faith in large groups. In what more effective way could this be accomplished than by radio? Continued intelligent use of the medium of the New Day will make the entire North American Continent aware of the existence of the Bahá'is and their principles.

BAHÁ'Í PROGRAM, TUESDAY, JAN.
11, 1944—9:30-10:00 P. M.

THEME

AIR BY BACH.

Announcer

The Musical Calendar brought to you by the National Assembly of the Bahá'is of the United States and Canada.

THEME

UP AND OUT.

Announcer

Tonight the Musical Calendar salutes the Finnish composer, Jean Sibelius, who was born a little over seventy-eight years ago and whose musical masterpieces have won world wide acclaim. The music of Sibelius endowed with his own unique spirit and character is highly individual, but in it is a strange charm which deepens to fascination. We open with one of his compositions perhaps best known in America. Full of poetry, melody and a shadowy beauty—his Valse Trieste.

RECORD

VALSE TRIESTE. M-484. Pons—Kostelanetz Concert.

Announcer

You have just heard the opening selection on tonight's Musical Calendar. Now a selection from the Bahá'í writings.

Reading from Bahá'í Writings

"If love and agreement are manifest in a single family, that family will advance, become illuminated and spiritual; but if enmity and hatred exist within it, destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord and fellowship it will progress steadily and human conditions become brighter—whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord, and are disintegrated by war and strife. Finally, this is true of life itself in the aggregate. When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted—the world will continually grow more spiritual and radiant and the happiness and tranquillity of mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away, and Universal Peace unite the nations and peoples of the world. All mankind will dwell together as one family, blend as the waves of one sea, shine as stars of one firmament and appear as fruits of the same tree. This is the happiness and felicity of humankind. This is the illumination of man, the glory eternal and life everlasting; this is the Divine Bestowal."—*Bahá'í World Faith*, p. 229.

RECORD

BELSHAZZAR'S FEAST. M-715

Announcer

Reading from Bahá'í Writings

"Thou art my lamp and my light is in thee. Get thou from it thy radiance and

seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee." "With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof."—H. W. 11-12.

RECORD

BELSHAZZAR'S FEAST.

Announcer

Once again we pause in our Musical Calendar to bring you a selection from the Bahá'í Writings.

Reading from Bahá'í Writings

"The unity which is productive of unlimited results is first a unity of mankind which recognizes that all are sheltered beneath the overshadowing glory of the All Glorious; that all are servants of one God; for all breathe the same atmosphere, live upon the same earth, move beneath the same heavens, receive effulgence from the same sun and are under the protection of one God. This is the Most Great Unity,

and its results are lasting if humanity adheres to it. It is certain that the radiance and favors of God are encompassing. Minds have developed, perceptions have become acute, science and arts are widespread and capacity exists for the proclamation and promulgation of the real and ultimate unity of mankind which will bring forth marvelous results. It will reconcile all religions, make marring nations loving, cause hostile kings to become friendly and bring peace and happiness to the human world. It will cement together the Orient and Occident, remove forever the foundations of war and upraise the ensign of the Most Great Peace."—B. W. F. 257.

Announcer

The Musical Calendar concludes its salute to Jean Sibelius with the playing of his famous Finlandia.

RECORD

FINLANDIA.

THEME

AIR BY BACH.

Announcer

You have been listening to the . . .

17.

OUR HERITAGE FROM BAHÁ'U'LLÁH

BY WILLIAM KENNETH CHRISTIAN

MORE than half a century has now passed since that day in 1892 when the physical presence of Bahá'u'lláh was removed from us. In the interval which separates us from that date, His Faith has encompassed the planet. "From Iceland to Tasmania, from Vancouver to the China Seas spreads the radiance and extend the ramifications of this world-enfolding System, this many-hued and firmly-knit Fraternity, infusing into every man and woman it has won to its cause a faith, a hope and a vigor that a wayward generation has long lost, and is powerless to recover. They who preside over

the immediate destinies of this troubled world, they who are responsible for its chaotic state, its fears, its doubts, its miseries, will do well, in their bewilderment, to fix their gaze and ponder in their hearts upon the evidences of this saving grace of the Almighty that lies within their reach—a grace that can ease their burdens, resolve their perplexities, and illuminate their path." (World Order of Bahá'u'lláh, p. 201.)

Might it not profit us to regard briefly certain aspects of the heritage which Bahá'u'lláh has left us? For such reflection can bring us nearer to His Spirit and deepen



Bahá'í Exhibit,
Canadian National Exhibition, Toronto, 1940.

our appreciation for the great vistas of understanding which He has opened to the *human heart* and mind.

It is appropriate to mention first the great beauty and *truth* which His Pen has

unfolded. In a letter which Bahá'u'lláh wrote to His youngest son we can see how the basic truths of human relationship have been clothed in moving poetic imagery. "Be generous in prosperity, and thankful

in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. . . . Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. . . ." (Gleanings from the Writings of Bahá'u'lláh, p. 285.)

The very titles of many of Bahá'u'lláh's writings are indicative of the inner beauty which permeated His mind—The Book of *Certitude*, The *Hidden Words*, and The Seven Valleys. In *The Seven Valleys* is depicted dramatically the story of the spiritual struggle and search of every soul to find the underlying reality and purpose of life. Man is the lover in search of His Beloved. He journeys over great mountains of difficulties and, descending, crosses deep valleys of tests and trials. The names of the various valleys indicate the growth in consciousness of the individual—Search, Love, Knowledge, Unity, Contentment, Wonderment, and True Poverty. And Bahá'u'lláh symbolizes the inner experience by showing how the individual travels in each valley—as on "the steed of patience," on "the steed of pain."

Many of us have wondered how great was the extent of the *writings* of Bahá'u'lláh, knowing that His pen was prolific during the years of enforced imprisonment and that much remained to be translated into English. The Guardian gave us an answer to this in a recent letter, when he wrote: "In a hundred volumes, the repositories of priceless precepts, mighty laws, unique principles, impassioned exhortations, reiterated warnings, amazing prophecies, sublime invocations, and weighty commentaries, the Bearer of such a message has proclaimed, as no Prophet before Him has done, the Mission with which God had intrusted Him." (*The Promised Day Is Come*, p. 4.)

Those who have arisen in any way to promulgate these truths have experienced the *confirming* power of assistance which Bahá'u'lláh promised to His sincere servants. "Verily, We behold you from Our realm of glory, and shall aid whosoever

shall arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favored angels." (Gleanings, p. 139.)

Reestablished in human consciousness is the truth upheld by every Manifestation in every Dispensation: that God confirms those who obey and serve Him. And Bahá'u'lláh has made clear that the confirming power of God surrounds every humble act of servitude, as readily as those deeds of glamorous achievement. "Blessed is the spot, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the island, and the meadow where mention of God hath been made, and His praise glorified." (The Advent of *Divine Justice*, p. 70.) The firm and radiant faith of the thousands of early martyrs, the patience and joy with which the believers in the Near Eastern countries have suffered periods of imprisonment, the audacity of the believers in upholding the oneness of mankind in areas of the earth where racial prejudice is rampant, the steady devotion in spite of fewness of numbers, the constant stream of pioneer teachers and their triumphs over tremendous obstacles—these are some indications of the confirming power of Bahá'u'lláh which is part of our heritage. And surely we should add the experiences in the life of all Bahá'ís who become, as they grow in understanding of the Faith, living witnesses to the power of God in this age.

As we approach the intellectual elements in the Faith, we find a basis for *true education*. A truly educated man is a person of deep compassion, of ready understanding, of universal vision—a person who seeks and obeys truth, humble before God, dedicated to divine justice, and animated by the spirit of service. (But how rare such people are!) The modern emphasis on materialism and the constant increase in specialization have caused our educational system to produce fewer and fewer people who can be called "educated." We have substituted a narrow "training" for education.

But the Prophet of God in every age of history is the real Educator, for He trains the character and spirit; and this training results in the courtesy, the ethics, the social

idealism, the arts and sciences, which have been the intellectual and spiritual glory of every culture and civilization. Bahá'u'lláh, as the Chosen Messenger of God in our time, stands in relation to the entire modern world as the real Educator. He has restored a dynamic belief in God, made clear again the foundation of morality, and given us a universal vision transcending racial, religious, nationalistic, and class bounds.

In fact, the scope and depth of Bahá'u'lláh's writings is such that He has established a framework for all knowledge and truth. This last is a tremendous claim which only a careful study of the Bahá'í writings will make clear. But one or two points will illustrate it. In spite of some liberalism, for all practical purposes the older faiths of the world push ruthlessly aside all beauty and truth which has not come exclusively from their own Revelator. Rarely do the exponents of any culture seek for values outside their own limitations. The vision of human evolution which Bahá'u'lláh has set forth takes into account, and gives fair appraisal to, every religion and every culture. And His Faith acclaims science as a co-partner with religion in alleviating the problems of man's life upon this planet.

But this is not all. The object is not solely to recognize "good" in other faiths, but to bring to social fruition the vision of a Great Society held commonly by all the Prophets. "The Faith standing identified with the name of Bahá'u'lláh disclaims any intention to belittle any of the Prophets gone before Him, to whittle down any of their teachings, to obscure, however slightly, the radiance of their Revelations, to oust them from the hearts of their followers, to abrogate the fundamentals of their doctrine, to discard any of their revealed Books, or to suppress the legitimate aspirations of their adherents. Repudiating the claim of any religion to be the final revelation of God to man, disclaiming finality for His own Revelation, Bahá'u'lláh inculcates the basic principles of the relativity of religious truth, the continuity of Divine Revelation, the progressiveness of religious experience. His aim is to widen the basis of all revealed religions and to unravel the mysteries of their scriptures. He insists on the unqualified

recognition of the unity of their purpose, restates the essential verities they enshrine, coordinates their functions, distinguishes the essential and the authentic from the non-essential and spurious in their teachings, separates the God-given truths from the priest-prompted superstitions, and on this as a basis proclaims the possibility, and even prophesies the inevitability, of their unification, and the consummation of their highest hopes." (*The Promised Day*, p. 112.)

Bahá'u'lláh has given us an understanding of the progressive revelation of religious truth—by unfolding the spiritual significance of all the symbols in the various sacred scriptures; by showing the identity of purpose in the Mission of all the Prophets of God; and by restating, for our time, the essential purpose of religion.

Bahá'u'lláh has given us *the means to understand* the religions of the past. Questions which have puzzled many generations of sincere men, which have been the cause of sectarianism and religious bitterness and bloodshed, He has made clear by expounding for us the meaning of progressive revelation. "In every age and century, the purpose of the Prophets of God and their chosen ones hath been none other hut to affirm the spiritual significance of the terms 'life,' 'resurrection,' and 'judgment.'" (*Íqán*, p. 120.) Especially in the *Kiáb-i-Íqán*, Bahá'u'lláh shows how the spiritual symbols of all religions, if taken literally produce confusion and delusion, if understood as means for conveying spiritual values and universal principles, produce a significant oneness in the whole panorama of religious history.

Beginning with the simple and unchallengeable premise that there is but one God, Bahá'u'lláh cuts through the mouldy crusts of superstition and reveals the essential purpose for which each Prophet taught humanity. "God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to insure the peace and tranquillity of mankind, and provide all the means by which they can be established. The Prophets of God should be regarded as physicians whose task is to foster

the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity." (*Gleanings*, pp. 79-80.) With piercing clarity, Bahá'u'lláh shows how each Prophet reshapes the social principles and laws to make them suitable for a new age, restates the elements of faith and obedience to the will of God, upholds a single and high standard of moral conduct, is always denied by the grasping literalness of the priesthood, and triumphs through the influence in human lives of the confirming power which God has bestowed upon Him.

The restatement of the purpose of religion for *the* individual can be found in a sentence from one of Bahá'u'lláh's prayers: "I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee." The knowledge of God comes through the Manifestation acting as the divine Intermediary. To follow the teachings of the Manifestation is to obey the will of God and "to know" Him. To worship God, the individual must strive to reflect in all the actions of his life the divine attributes which the Manifestation has taught. And Bahá'u'lláh has disclosed great perspectives in emphasizing this spiritual purpose of life; for death, He explains to us, is the real birth into the worlds of God. We need to acquire in this life the attributes of God since these are the sense organs of the spiritual existence.

Writing of the social *purpose* of religion, Bahá'u'lláh declared: "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. The weakening of the pillars of religion hath strengthened the hands of the ignorant and made them bold and arrogant. Verily I say, whatsoever hath lowered the lofty station of religion hath increased the waywardness of the wicked, and the result cannot be but anarchy." (The World Order of Bahá'u'lláh, p. 186.) Two specific methods have been followed by Bahá'u'lláh to insure the social fruition of His Message. First, He has established a Covenant with us, emphasized and explained the principle of unity, and provided for the institution of interpretation, through which the unbroken

unity of the Faith is assured. Thus the tragedy which engulfed Christianity and Islám, where no clear-cut basis for continuity and unity existed, has been averted. By creating a definite point of unity, Bahá'u'lláh set up a form through which His Spirit could function in the evolution and triumph of His Faith.

The second method used by Bahá'u'lláh is the prototype for World Order outlined in His teachings. We find here a new pattern for a community center. The House of Worship, beautiful as the people can afford, expressive of the unity of religion, a place of beauty for the meditation and prayer of all, without the elaborate ritualism and spiritual domination of a professional priesthood—such an edifice, He declared, should be the spiritual heart and center of each community. Associated with this are to be the buildings of community service and education—the application of religious values—hospitals, schools, scientific laboratories and the like. What a practical, new vision for a humanity jaded by strife, sore poisoned by hatred!

Fruitless would be the search for a set of principles better suited to the world's needs than those basic principles of Bahá'u'lláh emphasized by 'Abdu'l-Bahá. And the majestic, embracing principle of justice! And the Houses of Justice, freely elected, whose members are called to conduct themselves "as the trustees of the Merciful among men"!

Reborn in the hearts of Bahá'ís is the belief in the Will of God. In the triumphant days of Christianity, the vision of God's Kingdom upon the earth was the theme of heroic living and ardent endeavor. But slowly this belief faded and other, lesser goals were substituted as the end of human striving. Bahá'u'lláh has re-established, as the consummation of human life, the creation of a civilization which will reflect the glory of the attributes of God. It is this social goal—a New World Order, "divine in origin, all-embracing in scope"—for which Bahá'ís labor and which they are supremely confident constitutes "the coming of age of the human race."

From dedication to this belief springs a joy in *the* heart that softens the blow of

sorrow, lights up this night of fear and hatred, and knits together all the elements of being.

In the life of Bahi'u'llih we find an example of triumph in suffering. It is as if He bore and triumphed over the sufferings which were, not long after His earthly life had ended, to afflict countless millions in this modern world madness. He knew the pangs of hunger, calling it "divine nourishment." He knew the loss of loved ones. Exile and imprisonment, jeering, stoning mobs, torture, betrayal, disgrace, the destitution that follows mob-pillage—these were His lot for years. Yet He knew and proclaimed with sovereign boldness while a helpless prisoner that "God is greater than every great one," that the Hand of God is over all things. The needle of His heart pointed unerring to the pole of God's Will. Even as He judged the world, so also He offered it redemption.

As if the world's ingratitude had not been amply repaid in love and knowledge, Bahi'u'llih bestowed yet another gift, extending in earth-time and in consciousness certain features of His unique and divine mission. He appointed His eldest son, 'Abdu'l-Bahá, as Center of His Covenant, designated Him as the Interpreter of His Teachings, and the Exemplar of the Faith.

From a childhood and early manhood linked intimately with the calamities thrust upon His Father through forty years of imprisonment, 'Abdu'l-Bahá demonstrated the victory of the Faith over all obstacles. Whether as a boy facing jeering and hostile crowds or the companion of His Father Whom He early recognized as God's Promised Messenger; whether as the servant of the sick in 'Akká's prison-barracks, the defender of the unjustly accused, or the denouncer of evil; whether as the friend of Haifa's poor or the guest of the wealthy and renowned; whether in prison or in the capitals of the west—in all the varied circumstances of modern life—'Abdu'l-Bahá showed us, by deed and word, the beauty, the unifying and transforming power of the Bahá'í life.

As He clarified the meaning of the inner life in this great Faith, He also labored to erect that framework of the new society, set forth by Bahá'u'lláh and bringing into actu-

ality the principle of divine justice. Crowning more than seventy years of active service stands 'Abdu'l-Bahá's Will and Testament. This is the seal of perpetual unity in God's unbreakable Covenant. It directs the believers in the erection of the Structure designed by the Divine Architect. It appointed the first Guardian of the Faith—Shoghi Effendi.

In these twenty-one years of unparalleled leadership, the Guardian has been the expander-of-horizons for the believers, leading us away from the simple idea of the Cause as a type of liberal church to the dynamic conception of the Bahá'í Faith as the ultimate foundation for a world civilization. He has been a balance wheel, checking extreme tendencies in one direction or another.

He has given us a demonstration of applied justice, mercilessly exposing evil whether it be the quality of an individual, a group, or a nation; upholding and championing truths which a self-centered world has trampled underfoot. And in this justice, we can see the over-shadowing guidance of Bahá'u'lláh and 'Abdu'l-Bahá, Whose principles and laws constitute the blue-print for the Guardian's herculean labors.

He has been an example of patience, always acknowledging the value of services rendered and constantly encouraging us to develop the inner capacity for greater achievement. And how understanding he has been, shedding a warm love upon us in our perplexities and sorrows!

He has effaced his own personality and turned us steadily to the Source of God's Will; year by year, letter by letter, he has deepened us in a knowledge of Bahá'u'lláh's teachings.

"This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things." (*Gleanings*, p. 6.)

"The time fore-ordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the Holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and the land thereof, are filled with the glory of His Revela-

tion. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting, Meditate upon this, O ye beloved of God, and let your ears be atten-

tive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause." (*Gleanings*, pp. 12-13.)

18.

ISLAM AND THE SCIENTIFIC SPIRIT

BY ROBERT L. GULICK, JR.

THE most amazing revolution ever initiated by a Prophet of God was that of Muhammad. A single verse from the Tongue of Muhammad was endowed with greater potency than all the laws against gambling and drunkenness enacted in these United States during the past 166 years of our national existence. I refer to Súrah 5:92 of the Qur'án: "Strong drink and games of chance and images and divining arrows are only an infamy of Satan's handiwork." His appeal was the reverse of that of the politician who panders to the prejudices and weaknesses and illegitimate desires of his supporters. Muhammad, without friends or money, induced the people to abandon the baubles of this world for the heavenly pearl of great price. They dispensed with idols, alcohol, and gambling, and the curse of unbounded polygamy and infanticide was effaced from Arabia. These tremendous changes, realized in very few decades, were the external evidences of internal spiritual transformation. Muhammad warned, "Ye will not attain unto piety until ye spend of that which ye love" (Súrah 3:6). Muhammad instilled a noble spirit of sacrifice and a sublimation of personal desire foreign to the "best laid schemes o' mice and men" for, as Carl G. Jung has observed, "you find that the most convincing things man can invent are cheap and read>,made, and never able to convince him against his personal desires and fears."¹

Before showing how Muhammad advanced the cause of enlightenment, it might be of interest to inquire concerning His reception by the men of learning of the day.

The worldly wise, cloaked in intellectual arrogance, have ever been impervious to the fragrances wafted by the Divine Messen-

ger. The following passages have been revealed by the pen of Bahá'u'lláh:²

"Consider the Dispensation of Jesus Christ. Behold, how all the learned men of that generation, though eagerly anticipating the coming of the Promised One, have nevertheless denied Him. Both Annas, the most learned among the divines of His day, and Caiaphas, the high priest, denounced Him and pronounced the sentence of His death.

"In like manner, when Muhammad, the Prophet of God—may all men be a sacrifice unto Him—appeared, the learned men of Mecca and Medina arose, in the early days of His Revelation, against Him and rejected His Message, while they who were destitute of all learning recognized and embraced His Faith. Ponder a while. Consider how Balál, the Ethiopian, unlettered though he was, ascended into the heaven of faith and certitude, whilst 'Abdu'lláh Ubayy, a leader among the learned, maliciously strove to oppose Him. Behold, how a mere shepherd was so carried away by the ecstasy of the words of God that he was able to gain admittance into the habitation of his Best-Beloved, and was united to Him Who is the Lord of Mankind, whilst they who prided themselves on their knowledge and wisdom strayed far from His path and remained deprived of His grace. For this He hath written: 'He that is exalted among you shall be abased, and he that is abased shall be exalted.'"

The hostility of the so-called learned makes Muhammad's friendly attitude toward learning the more astonishing. The Qur'án declares (Súrah 2:272):

² *Gleanings from the Writings of Bahá'u'lláh*, pp. 83-4.

¹ Carl G. Jung, *Psychology and Religion*, p. 94.

He to whom wisdom is given
hath had much good given him.
Rut none will bear it in mind,
except the wise of heart,

The first command given the Prophet in His very first revelation was "Read!" Muhammad protested that He knew not how to read. We do not know whether Muhammad ever learned to read and write, but there is not an iota of evidence to prove that a single verse in the Qur'án was inspired through reading. The Qur'án contains this beautiful prayer for knowledge (Súrah 20:113): "And say, O Lord! Increase me in knowledge."

The statement in the Qur'án concerning the incomplete state of existing knowledge—"You have received only a minute quantity of knowledge" (Súrah 17:87)—could well have been pondered by the cocksure materialistic scientists of the nineteenth century.

I have freely translated into English some of the *hadith* on knowledge collected by Bukhárí and rendered into French by MM. Houdas and Marçais. Muhammad is reported to have said, "The learned are the heirs of the prophets who have transmitted knowledge to them as an inheritance. He who has chosen learning has taken a goodly portion and for him who seeks wisdom God will pave a path unto Paradise."¹ "It is incumbent upon the beloved of the Lord to acquire knowledge of religion; knowledge is acquired only through study."² The Prophet gives this interesting bit of advice in the field of educational psychology, "Render the way easy and not difficult. Announce agreeable things and do not startle your auditor."³ "There are only two persons that one is permitted to envy: the one to whom God has given wealth and who has the greatness of soul to spend his means for the cause of truth, and the one to whom God has given wisdom and who bestows it upon men."⁴ Of great importance to the history of education was this injunction of Muhammad: "Let the poor and the rich be equal before you in the acquisition of

knowledge."⁵ This command led to the establishment of many scholarships at Cairo, Damascus, and elsewhere.

The *Bibáru'l-Anvár* and other commonly accepted collections of traditions attribute the following passage to Muhammad:⁶

"Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; who speaks of it, praises the Lord; who seeks it, adores God; who dispenses instruction in it, bestows alms; and who imparts it to its fitting objects, performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends; it serves as an armour against our enemies. With knowledge, the servant of God rises to the heights of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next."

According to the *Misbah ush-Shariyet*, the Prophet enjoined: "Seek ye learning even unto China." Amir 'Ali cites the following *hadith* from the *Jámaa u'l-Akbbár* and other comparatively reliable sources:⁷

"He who leaves his home in search of knowledge, walks in the path of God. He who travels in search of knowledge, to him God shows the way to Paradise. One hour's meditation on the work of the Creator is better than seventy years of prayer. To listen to the instructions of science and learning for one hour is more meritorious than attending the funerals of a thousand martyrs,—more meritorious than standing up in prayer for a thousand nights. . . . To the student who goes forth in quest of knowledge, God will allot a high place in the mansions of bliss; every step he takes is blessed, and every lesson he receives has its reward. . . . The seeker of knowledge will be greeted in Heaven with a welcome from the angels. . . . To listen to the words of the learned, and to instil into the heart the lessons of science, is better than religious exer-

⁵ Khalil Torab, *The Contributions of the Arabs to Education*, p. 44.

⁶ Amir 'Ali, *The Spirit of Islam*, p. 331.

⁷ Amir 'Ali, *The Spirit of Islam*, p. 332-3.

¹ El-Bokhari, *Les Traditions Islamiques*, v. III, p. 39.

² *Ibid.*, p. 40.

³ *Ibid.*, p. 44.



Temple Model Exhibit Conducted at Thorsted Floral Co., Oakland, Calif.

cises, . . . better than emancipating a hundred slaves. . . . Him who favors learning and the learned, God will favor in the next world. . . . He who honors the learned honors me."¹

Prof. Stephen quotes these words from Muhammad:¹

"He dieth not who takes to learning. The worst of men is a bad learned man, and a good learned man is the best."

The *Islamic Review* (January, 1917) gives these ideas of Muhammad on education:²—

"The desire of knowledge is a divine commandment for every Muslim. Seek ye knowledge from the cradle to the grave.

"Excessive knowledge is better than excessive praying. . . . It is better to teach knowledge one hour in the night than to pray the whole night. One learned man is harder on the devil than a thousand ignorant worshippers. . . . the superiority of a learned man over an ignorant worshipper is like that of a full moon over all the stars.

"The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.

"Who are the learned? Those who practice what they know."

These statements must not be construed as idle and insignificant platitudes for they have really produced outstanding results. Muhammad discouraged vain speculation: the strength of Islamic science was its devotion to practical matters rather than to the vague notions of the Byzantine Greeks. The Companions of the Prophet followed his precepts by studying when they were advanced in age.

After defeating their persecutors at Badr, the Muslims took a number of captives. The prisoners were well treated and given the best food; the poor went free without payment of ransom, but the rest were charged "what the traffic could bear." The remarkable feature was that those who could read and write were required to teach ten children each in lieu of paying a ransom of 4,000 Dirhams each. Muhammad 'Ali concludes, "To forego a big sum of 4,000 Dirhams ransom money per head and accept the teaching of reading and writing instead, furnishes an ample testimony to the value which learning had in the eyes of the Prophet."³

We learn from 'Abdu'l-Bahá:⁴

¹ N. Stephen, "Muhammad and Learning," *Islamic Review*, 5:44-7.

² *Islamic Review*, 5:48, January, 1917.

³ Muhammad 'Ali, *Muhammad the Prophet*, p. 216.

⁴ *Wisdom of 'Abdu'l-Bahá*, p. 121.



Temple Model on Display at Meyers, Florist, New Haven, Conn

"'Alī, the son-in-law of Muḥammad, said: 'That which is in conformity with Science is also in conformity with Religion.'"

'Alī and Ibn 'Abbās, the latter a cousin of the Apostle, gave public lectures on poetry, grammar, history, and mathematics. The status of 'Alī as a scholar and patron of learning is of especial importance for Muḥammad clearly indicated that after His passing the faithful should turn to 'Alī.

Unfortunately, many people still believe the old canard which attributes to the Muslims the destruction of the library at Alexandria. A certain amount of damage had been done in street-fighting, but the deliberate destruction of this invaluable library occurred in the year 389 A. D. on the order of Archbishop Theophilus of Alexandria, long before the birth of Muḥammad (August 570 A. D.?). Meyerhof adds, ". . . It is certain that the last remnants of the philosophical school of Alexandria were not destroyed by the Arabs, but transferred, eighty years after the Arab conquest, to Antioch."

The attitude of official Christianity to-

¹M. Meyerhof, "On the Transmission of Greek and Indian Science to the Arabs," *Islamic Culture*, 11:21.

ward learning has at times been far from favorable. The Crusaders "destroyed the splendid library of Tripoli without compunction; they reduced to ashes many of the glorious centres of Saracenic culture and arts."² Diercks charges that the "Christian religion, wherever it went, checked mental progress and development and suppressed the already existing culture."³ He goes on to assert that the one principle followed by Gregory "the Great" was: "Ignorance is the mother of piety." Acting on this theory Gregory "not only committed to the flames all the mathematical stores of Rome, but also burned the precious Palatine Library which was founded by the Emperor Augustus. He destroyed the greater part of the writings of Livy; he forbade the study of the classics; he maimed and mutilated the remains of the ancient days."⁴ Ferdinand and Isabella destroyed all the Muslim works they could find.

In the New World, Bishop Zumarraga made a bonfire of the priceless Aztec and pre-Aztec records of the library at Texcoco; only 23 Aztec manuscripts survive.

²Amīr 'Alī, *op. cit.*, p. 351.

³Gustav Diercks, "Europe's Debt to Islām," *Islamic Review*, 16:218 (Je 1928).

⁴*Ibid.*, 16:144 (May, 1928).

Not to be outdone, Father Landa burned the Maya library in Yucatan, so that only three Mayan books remain to us. Stuart Chase comments:¹

"The burning of the library at Alexandria was a minor calamity compared to the devout labors of Landa and Zúmarra. Duplicate material was available in other parts of the Greek world for much which the flames consumed at the mouth of the Nile. In Mexico the slate was wiped clean; the careful records are gone forever."

While the bloody Albigensian war raged in Europe (1012-1022), free-thinking Ma'arri, without risk of persecution, wrote such lines as these:²

"Nothing endures, everything is doomed to perish, even Islám itself. Moses taught and passed away. Christ succeeded him. Then came Muĥammad with his five daily prayers. A new faith will come later, supplanting, outshining this. Humanity is thus hounded to death between yesterday and today."

Ma'arri did not look upon the course of events as obscene repetition or believe in the cliché which affirms that history repeats itself. In my opinion, the words which follow reveal a realistic attitude which surpasses in objectivity the religious traditionalism of his time and the cynical materialism of the nineteenth century:³

"On and on flows the stream of time ever bringing something new. . . . The past never returns; the course of events, old in its texture, is ever new in its coloring and fashion."

The picture of the Muslim with the Qur'án in one hand and a sword in the other is overdrawn beyond recognition. The wars of Muhammad were defensive in nature; had they not been waged, the Muslims would have perished with what dire results for the future of civilization one can only imagine. Muhammad counseled his followers, "Fight in the way of Alláh against those who fight against you, but begin not hostilities. Lo! Alláh loveth not aggressors."

¹Stuart Chase, *Mexico*, p. 48-9.

²S. Khúdí Búkheh, "Ibn Kháldún and His History of Islamic Civilization," *Islamic Culture*, 4:596.

³*Ibid.*, 4:597.

(Súrah 2:186.) Diercks renders this verdict:⁴

"That wars against non-Muslims were religious and for the sake of religion, and were undertaken by Muslims for the oppression of other religions, is not only, generally speaking, out of the question, but also even in special cases it would be very difficult to prove that material and political reasons were not the real causes of those wars."

Muhammad revealed in the Qur'án (Súrah 2:257) this commandment:

"Let there be no compulsion in religion." And again (Súrah 10:99): "But if thy Lord had pleased, verily all who are in the earth would have believed together. What! Wilt thou compel men to become believers?" Certain it is that the Jews and Christians in the East preferred Muslim to Roman rule. Wismar, inclined to be parsimonious in his concessions to Islám, writes:⁵

"When the Muslim army reached the valley of the Jordan and Abu 'Ubaidah pitched his tent at Fihl, the Christians of the country informed the Arabs that they preferred them to the Byzantines, although the latter were Christians. The people of Hims closed the gates of their city against the army of Heraclius, declaring that they preferred Muslim justice and government to Byzantine oppression. The Jews of this city swore by the Thorah to sacrifice their lives in the attempt to keep the Emperor from gaining possession of it. Other cities acted similarly and eloquently declared their abhorrence of Byzantine misrule and their approval of Muslim supremacy. On the defeat of the imperial forces at Yarmuk the cities opened their gates and received the victors with wild demonstrations of joy. Nor were they disappointed in their expectations of greater security under Muslim rule. In the early days of Islám Jews and such Christians as did not accept the imperial theology were better off under the Muslim caliph than under the Christian Emperor."

Bartold, an impartial investigator, states that "the Mussulmans never indulged in the persecution of those who believed in

⁴Gustav Diercks, *op. cit.*, 17:191 (Map, 1929).

⁵A. L. Wismar, *A Study in Tolerance*, p. 104-5.

another religion as the Christians did in Spain."¹

Particularly instructive are the provisions of 'Umar's treaty with Jerusalem:²

"This treaty comprehends all Christian subjects, priests, monks, and nuns. This treaty grants them security and protection wherever they may be. . . . A similar external protection shall be granted to their churches, houses, and to their places of pilgrimage, as well as to those who visit these places: the Georgians, Abyssinians, Jacobites, Nestorians, and all those who acknowledge the Prophet Jesus. All these deserve consideration because they had heretofore been honored with a document of the Prophet Muḥammad, at the end whereof he affixed his seal, and in which he has emphatically ordered us to be beneficent and to grant them security. . . . On their entry into the church of the Holy Sepulchre and on their entire pilgrimage no kind of tax shall be exacted from them."

At the time of the Crusades, if we are to believe the testimony of a Russian historian of the Church, "the clergy and the masses desired the return of the Muhammadan yoke rather than the continuation of the power of the Latins."³ Townsend gives this rare picture of Islām:⁴

"Under Muhammad . . . there sprang up *ex necessitate rei* a form of democratic equality more absolute than any the world has elsewhere."

Briffault traces the genesis of the scientific method and spirit of inquiry to the Arabs:⁵

"It is highly probable that ^{but} for the Arabs modern European civilization would never have arisen at all; it is absolutely certain that but for them, it would not have assumed that character which has enabled it to transcend all previous phases of evolution. For although there is not a single aspect of human growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in

the genesis of that power which constitutes the paramount distinctive force of the modern world and the supreme source of its victory—natural science and the scientific spirit. . . . What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs."

Stanwood Cobb states in similar vein:⁶ "Islām, impinging culturally upon adjacent Christian countries, was the virtual creator of the Renaissance in Europe."

'Abdu'l-Bahá has stressed the importance of intellectual enlightenment:⁷

"The light of the intellect is the highest light that exists, for it is born of the *Light Divine*.

"The light of the intellect enables us to understand and realize all that exists, but it is only the Divine Light that can give us sight for the invisible things, and which enables us to see Truths that will only be visible to the world thousands of years hence. . . .

"It is of this Light Muḥammad is speaking when he says, 'Alláh is the light of the Heavens, and of the Earth.'" (Súrah 24:35.)

The Master describes the work of Muḥammad:⁸

"He educated and unified these barbarous tribes, put an end to their shedding of blood. Through his education they reached such a degree of civilization that they subdued and governed continents and nations. . . . How much Islām served and furthered the cause of science!"

He further indicates the extent of Muḥammad's influence:⁹

"When the light of Muḥammad dawned, the darkness of ignorance was dispelled from the deserts of Arabia. In a short period of time those barbarous peoples attained a superlative degree of civilization which with

¹ V. V. Bartold, *Mussulman Culture*, p. 18.

² Gustav Diercks, *op. cit.*, 17:375 (October, 1929).
Vide Oath of Muḥammad in Appendix.

³ V. V. Bartold, *op. cit.*, p. 22.

⁴ Meredith Townsend, *Mabommed*, p. 50.

⁵ Robert Briffault, *The Making of Humanity*, p. 190-1.

⁶ Stanwood Cobb, "Islām's Contribution to World Culture," *World Order*, 6:202 (September, 1940).

⁷ Wisdom of 'Abdu'l-Bahá, p. 62.

⁸ 'Abdu'l-Bahá, *The Promulgation of Universal Peace*, v. II, p. 340-1.

⁹ *Ibid.*, p. 362.

Baghdád as its center extended as far westward as Spain and afterward influenced the greater part of Europe."

Muhammad, although unlettered, gave to the Arabs their first book to be written down and copied, the Qur'án. This book became perhaps the most studied hook in the world and the one on which centered the beginnings of the greater Arabic culture. As Moore tersely and aptly remarks, "A people whose religion is revealed to them in a book must make provision for the study and interpretation of that book."¹ Gibb shows its literary significance:²

"The influence of the Koran on the development of Arabic literature has been incalculable. Though for several decades at least there was no other prose work written in Arabic and it exercised little immediate influence on the poets, it was to the studies connected with the Koran that the majority of branches of Arabic literature owed their origin."

Amír 'Alí describes Caliph al-Ma'mún's appreciation of learning:³

"He was not ignorant that they are the elect of God, his best and most useful servants, whose lives are devoted to the improvement of their rational faculties, . . . that the teachers of wisdom are the true luminaries and legislators of the world."

Amir 'Alí adds a note on the methods employed at Baghdád:⁴

"Marching from the known to the unknown, the school of Baghdád rendered to itself an exact account of the phenomena for the purpose of rising from the effect to the cause, accepting only what had been demonstrated by experience; such were the principles taught by the (Muslim) masters."

Khúdá Búkhs̄h contributes this amusing story of the Muslim addiction to books:⁵

"Even in the first century of the Hegira we find learned men scolded by their wives for possessing great numbers of books and one was actually killed by the fall of a pile

of folios which he had heaped around him while sitting on the floor. It was deemed a matter of pride to possess a large collection of books, and not merely *savants* but even statesmen gloried in their collection. A Buwayiid Wazir never travelled without carrying with him thirty camel-loads of books."

Baghdád and Córdoba were in many respects more advanced than the leading cities of Christendom from the tenth to the thirteenth centuries. The baths of Córdoba, street lights, and various other comforts and conveniences, surely taught lessons for the amelioration of European conditions.

Córdoba merits further attention:⁶

"Córdoba in the tenth century was the most civilized city in Europe, the wonder and admiration of the world, a Vienna among the Balkan states. Travellers from the north heard with something like fear of the city which contained 70 libraries and 900 public baths; yet whenever the rulers of Leon, Navarre or Barcelona needed such things as a surgeon, an architect, a dress-maker or a singing-master, it was to Córdoba that they applied."

Rosenthal concludes:⁷

"In Muslim days Cbrdoba was the centre of European civilization and one of the greatest seats of learning in the world. After the expulsion of the Moors from Spain, however, Córdoba sank to the level of a provincial town. Yet her wonderful mosque is a superb legacy of the days when Córdoba was the capital of the Arab empire in Spain."

I feel constrained to remark that the conversion of the mosque into a cathedral in 1238 was an aesthetic crime. The Bahá'í Temple on the shores of Lake Michigan somewhat resembles this mosque which is acclaimed by some authorities as the oldest institution of learning in Europe.

A fascinating figure in the history of Europe and one significant in the drama of the spread of Muslim influence is Frederick II. In the following passage he testifies that the Muslims established a more logical succession than had the Christians:⁸

"Ernest Carroll Moore, *The Story of Instruction*, p. 279.
¹H. A. R. Gibb, *Arabic Literature*, p. 26.
²Amir 'Alí, *op. cit.*, p. 343.
³S. Khúdá Búkhs̄h, "The Educational System of the Muslims in the Middle Ages," *Islamic Culture*, 3:453 (July, 1927).

⁴ Sir Thomas W. Arnold, *The Legacy of Islám*, p. 9.

⁷ E. Rosenthal, "Traces of Arabic Influence in Spain," *Islamic Culture*, 11:336 (July, 1937).

⁸ Ernest Kantorowicz, *Frederick the Second*, p. 192.

"He was discussing the Khalifate with Fakhru'd Din, The Amír explained to the Emperor how the Khalifate of the Abbasids could be tracked back in unbroken line to al Abbás, the uncle of the Prophet, and thus still remained in the family of the Founder. 'That is excellent,' said Frederick, 'far superior to the arrangement of those fools, the Christians. They choose as their spiritual head any fellow they will, without the smallest relationship to the Messiah, and they make him the Messiah's representative. That Pope there has no claim to such a position, whereas your Khalif is the descendant of Muhammad's uncle!'"

The manner in which Islám made possible the advancement of geographical investigation is explained in a manuscript of the great geographer, al-Bírúni. This report is dated September 21, 1025, and sheds much light on the superior research methods of the Muslims:

"Most of the data of the Geography of Ptolemy concerning the longitude and latitude of points on the Earth have really been adopted only on the ground of rumors which had come from far-off districts. . . . Anyhow, the ground on which these data rest is mere report; indeed those lands were very difficult of access in the past owing to the national divisions (*al-tubayan al-millí*), for national division is the greatest obstacle to travel in countries. We see, for example, some peoples who think—as do the Jews—to come nearer to God through treacherous attacks on folk of other nationalities. Or they take foreigners as slaves, as do the Romans, and that is the lesser evil. Or travellers, because they are foreigners, are turned back, held in every kind of suspicion and they are thus brought to a very dangerous and unpleasant plight.

"But now (the circumstances are quite different). Islam has already penetrated from the eastern countries of the Earth to the western; it spreads westward to Spain (Andalus), eastward to the borderland of China and to the middle of India, southward to Abyssinia and the countries of Zanj (i.e., South Africa, the Malay Archipelago

¹ Ahmet Zeki Validi, "Islám and the Science of Geography," *Islamic Culture*, 8:517-8 (October, 1934).

and Java), northward to the countries of the Turks and Slavs. Thus the different peoples (*al-uman al-mukhtalifah*) are brought together in mutual understanding (*ulfat*), which only God's own Art can bring to pass. . . .

"To obtain information concerning places of the Earth has now become incomparably easier and safer (than it was before). Now we find a crowd of places, which in the (Ptolemaic) "Geography" are indicated as lying to the east of other places, actually situated to the west of the others named, and vice versa."

This quotation disproves the widespread belief that the Arabs accepted uncritically whatever came down to them from the Greeks.

"I know nothing," says Von Kremer, "which brings home to us a picture of the Muslim zeal for truth more clearly and emphatically than an account of the travels of the last great Arab geographer—Yaqút-i-Hamwi. The Mongol menace, which was to destroy the throne of the Abbasids and the old Baghdád, begins its steady forward course, but does not in the slightest degree interfere with the quiet work of our author in the libraries of Merv. In his flight he saves the greatest portion of his gathered materials, and though hardly at leisure or in peace, he sets to work to complete his task before he embarks on his last journey, —never to return."²

The stability of social institutions and the atmosphere of freedom of inquiry were powerful forces in building of Islamic civilization. In addition to laying the foundation upon which the future culture rested, Islám was directly responsible for developments in specific fields.

For instance, the incentives for Muslim historical writing were the desire to establish the authenticity of *hadith*, to determine who were the descendants of Muhammad, and to celebrate Muslim conquests and heroes. Muslim historians dated their materials and events far more precisely than most Christian writers. As a group compared with their Christian contemporaries, the Muslims were characterized by independent

² S. Khúdá Búksh, *op. cit.*, v. II. p. 47.

judgment, relative impartiality, and a better grasp of chronological methods.¹ Ibn Khaldún completely outdistanced any Christian historian of the Middle Ages in his fundamental grasp of the principles of human and cultural development. He declared that empires, like individuals, have a life of their own during which they grow, mature, and then decay, few adapting to changing environments.

Islám emphasized the constant watchfulness of God Who, according to the Qur'án, is nearer to man than his jugular vein. The basis of Muslim law was equality before God and good faith. Muḥammad said, "The white man is not above the black nor the black above the yellow; all men are equal before their Maker." Good faith is elevated above personal fealty and becomes a universal ethical conception. Islám substituted for the blood tie, which was the political and social foundation of the Arab tribe, the community of faith. "He who adopted Islám had to forget all connections, even his own kith and kin, unless they were his companions in the faith."² The Apostle was also a legal reformer."

"The Prophet laid down an important rule of law and court procedure: the burden of proof lies on the claimant, and the defendant who declines to admit the claim must deny simply an oath."

De Santillana sums up our debt to Islamic law:⁴

"Among our positive acquisitions from Arab law, there are legal institutions such as limited partnership (qirad), and certain technicalities of commercial law. Rut even omitting these, there is no doubt that the high ethical standard of certain parts of Arab law acted favorably on the development of our modern concepts; and herein lies its enduring merit."

During His farewell pilgrimage a decade after the Hijralt, Muḥammad decreed that life, property and honor, the three element-

tary rights of every man, must be respected.⁵

"Jábir" stated more lucidly and explicitly the importance of experimental research than any other chemist of his century. He described improved methods for evaporation, filtration, sublimation, melting, distillation, and crystallization and he described the preparation of such chemical substances as cinnabar (sulphide of mercury) and arsenious oxide. "His influence can be traced throughout the whole historic course of European alchemy and chemistry."⁶

The *Rutbatu'l Hakim*, apparently written in the early part of the eleventh century (probably not by al-Majriti), emphasizes practical empiricism and describes an experiment conducted by the author:

"I took natural quivering mercury, free from impurity, and placed it in a glass vessel shaped like an egg. This I put inside another vessel like a cooking-pot and set the whole apparatus over an extremely gentle fire. The outer pot was then in such a degree of heat that I could bear my hand upon it. I heated the apparatus day and night for 4 days, after which I opened it. I found that the mercury (the original weight of which was $\frac{1}{4}$ lb.) had been completely converted into a red powder, soft to the touch, the weight remaining as it was originally."

This is an early and accurate observation of the oxidation of mercury,—an experiment which, in the hands of Lavoisier, led to epoch-making developments in the eighteenth century.

Draper remarks rather sharply on the contrast in the attitude toward medical and biological science displayed by medieval Islám and Christianity:⁸

"Muhammadanism had all along been the patron of physical science; paganizing Christianity not only repudiated it, but exhibited towards it sentiments of contemptuous disdain and hatred. Hence physicians were viewed by the church with dislike, and

¹Vide H. E. Barnes, *A History of Historical Writing*, p. 94.

²Sir Thomas W. Arnold, *op. cit.*, p. 285.

³Muḥammad Hamidu'lláh, "Administration of Justice in Early Islám," *Islamic Culture*, 11:168 (April, 1937).

⁴Sir Thomas W. Arnold, *op. cit.*, p. 310.

⁵Muḥammad Hamidu'lláh, *op. cit.*, 11:170 (April, 1937).

⁶Sir Thomas W. Arnold, *op. cit.*, p. 327.

⁷E. J. Holmyard, "Maslama al-Majariti and the *Rutbatu'l Hakim*," *Isis*, 6:302.

⁸John W. Draper, *History of the Intellectual Development of Europe*, vol. II, p. 121-2.

regarded as atheists by the people, who held firmly to the lessons they had been taught that cures must be wrought by relics of martyrs and bones of saints, by prayers and intercessions, and that each region of the body was under some spiritual charge—the first joint of the right thumb being in the care of God the Father, the second under that of the blessed Virgin, and so on of other parts. For each disease there was a saint."

It remained for the Muslims to teach the Christians cleanliness. Soap itself was invented by a Muslim, 'Abdu'l-láh Bunay.¹

The Pilgrimage to Mecca figured in an important way in the progress of biological science:²

"The pilgrimage to Mecca and Medina, the duty of every Muslim, favored the spread of science, since it compelled students from India and Spain, from Asia Minor and Africa, to pass through many lands where they could visit mosques and academies and have intercourse with prominent scholars."

It is reported, for instance, that a physician at Cadiz installed in the parks of the governor a garden where he cultivated rare medicinal plants brought back from his travels.

Ibn al-Baytár, author of the greatest Arabic book on botany of the age (*Collection of Simple Drugs*), collected plants and drugs on the Mediterranean littoral from Spain to Syria, described more than 1,400 medicinal drugs, and compared them with the records of over 150 authors preceding him. Ibn al-Šúrí botanized in the country around Damascus, carefully observing plants at different stages of growth. Al-Gháfíqí of Córdoba traveled widely in Spain and Africa to collect simples "and he described them with greater precision than had ever been done before."³ "By far the most important herbalistic tradition in almost every respect was the Arabic or Muslim one."⁴

Sarton praises the accounts of the Muslim pilgrims:⁵

¹ 'Abdu'l-Bahá, *Mysterious Forces of Civilization*. P. 117.

² St. Thomas W. Arnold, *op. cit.*, p. 337.

³ George Sarton, *Introduction to the History of Science*, v, II, p. 51.

⁴ *Ibid.*

⁵ *Ibid.*, p. 35.

"The Arabic narratives of Muslim pilgrims are far superior to the Christian ones and their scientific value is greater. For example, the Latin relations are truly childish as compared with the one wherein Ibn Jubair of Valencia described his first journey to the Near East 1183-1185. We have also for the same period an elaborate guide book by the Persian 'Ali al-Harawi; then about a century later, the itineraries of another Valencian, Muhammad al-'Abdari and of the Moroccan, Muhammad ibn Rushaid. These Muslim travelers were many-sided men who took pains to obtain information of various kinds and to meet famous scholars."

The greatest of the medieval doctors was Ar-Rázi (Rhazes, d. c. 930) who served for a time as physician-in-chief at the great hospital of Baghdád.

He introduced the use of minoratives and is said to have invented the seton and discovered the nerve of the larynx. His treatise on *Small-pox and Measles* gave the first clear account extant of these diseases. One of the truly great scholars of the Islamic world was 'Alí al-Husayn ibn Šiná (980-1037), known to the west as Avicenna. He concentrated the legacy of Greek medical knowledge with the addition of the Arabic contribution in his gigantic Canon of Medicine (*al-Qánún fi'l-T'ibb*), the "culmination and masterpiece of Arabic systematization."

The Canon was translated into Latin by Gerard of Cremona in the twelfth century and in the last thirty years of the fifteenth century, it was issued fifteen times in Latin and once in Hebrew. From the time of its translation by Gerard to the seventeenth century it was the guide of medical study in European universities, continuing in use at Montpellier and Louvain until 1610. Ibn Šiná recognized the importance of the emotions in healing and resorted to a form of psycho-diagnosis. When a person suffered from a mental or other disease caused by separation from a loved one, he would discover the name and address of the beloved in this manner:⁶

"The device whereby this may be effected is that many names should be mentioned and

⁶ E. G. Browne, *Arabian Medicine*, p. 86.

repeated while the finger is retained on the pulse, and when it becomes very irregular and almost ceases, one should then repeat the process."

Draper, Baas, and many other scholars have emphasized in no uncertain terms that while the Christians were kneeling before images and ragged relics in the hope of being cured, the Muslims had licensed physicians and pharmacists and hospitals. Even barber shops were subject to inspection and traveling hospitals were known in the eleventh century. The inhuman treatment of the insane in Europe requires no comment but few students realize that the Muslims founded a lunatic asylum at Cairo in 1304, at least a century earlier than any similar European institution on record.¹

The *Kitābu'l-Maliki* of al-Majúsi (d. 982) contributed to medical knowledge a "rudimentary conception of the capillary system."² Ibn an-Nafis (d. 1288) was the first of the precursors of William Harvey. Three centuries before Michael Servetus (victim of Calvinist fury), he propounded this theory of the pulmonary circulation:³

"The blood, after having been refined, must rise in the arterious vein to the lung in order to expand in its volume and to be mixed with air so that its finest part may be clarified and may reach the venous artery in which it is transmitted to the left cavity of the heart."

Thābit ibn Qurrá (h. 826) was the first to use sines in mathematics and he was the translator (into Arabic) of seven of the eight books of the conic sections of Apollonius, in this way preserving three that are now lost in the original text. Bartold states that the first knowledge of trigonometrical functions in Europe was derived from al-Battāni.⁴ Ulugbek, grandson of Timur and ruler of the Mongolian Empire 1409-1449, erected the Madrasah at Bukhara on which was inscribed: STRIVING FOR KNOWLEDGE IS THE DUTY OF EVERY MALE AND FEMALE MUSSULMAN.⁵ He built an observatory for

scientists from Persia and their pupils. Truly a scholar on the throne, it was in his name that the astronomical tables and catalogue of the stars representing the last word in the astronomy of the Middle Ages were compiled and published. The glory of Muslim science was also resplendent in the field of optics:⁶

"Here the mathematical ability of an Alhazen and a Kamal al-Din outshone that of Euclid and Ptolemy."

'Umar *Khayyám* deserves mention for his mathematical treatises:⁷

"His *Algebra* is a book of the first rank and one which represents a much more advanced state of this science than that we see among the Greeks."

Sarton pays tribute to 'Umar's calendar:⁸

"The eleventh century approached its end with an astounding achievement: the *Ta'rikh Jalali* of 'Umar *Khayyám* (1079) which was probably more accurate than our Gregorian calendar."

In addition to their valuable contributions made by observations, the Muslims preserved in translation a number of Greek works, the originals of which have been lost, including: the *Spherics* of Menelaus, the *Pneumatics* of Hero of Alexandria, the *Pneumatics* of Philo of Byzantium, a short book on the balance attributed to Euclid and a work on the clepsydra ascribed to Archimedes.⁹

It would require volumes to summarize the contributions of Islamic civilization to the cultural progress of mankind. In these pages, I have drawn attention to but a few of the better known and attested gifts of Islam to the western world. Of equal importance is our debt for paper, textiles, carpets, sugar cane, maize and rice, lemons and melons, apricots, new colors and dyes, drugs and spices, works of art, coffee, candy, mattresses, and the numerous other articles brought by Muslim traders. The following passage sums up Europe's debt to Islam in the minor arts:¹⁰

"Ever since the beginnings of Islam, Western piety, learning, commerce, and curiosity

¹ S. H. Leder, "The Debt of Civilization to the Arabs," *Islamic Review*, 4:70.

² E. G. Browne, *op. cit.*, p. 124.

³ Max Meyerhof, "Ibn an-Nafis and His Theory of the Lesser Circulation," *Isis*, 23:116 (June, 1931).

⁴ V. V. Bartold, *op. cit.*, p. 50.

⁵ V. V. Bartold, *op. cit.*, p. 127.

⁶ Sir Thomas W. Arnold, *op. cit.*, p. 345.

⁷ *Ibid.*, p. 392.

⁸ George Sarton, *op. cit.*, p. 28.

⁹ Sir Thomas W. Arnold, *op. cit.*, p. 376.

¹⁰ Sir Thomas W. Arnold, *op. cit.*, p. 150-1.

have found each something to its taste in the products of Muslim skill; but in knowledge of their technical excellence and their beauty master craftsmen such as Odericus of Rome, who in 1286 wrought Islamic patterns upon the inlaid marble pavement of the Presbytery of Westminster Abbey, and William Morris, who wove another into his velvet in 1884, together with a host of others before, since, and between them, have time and again refreshed Western art from a fund which has been to us rather an annuity than a legacy."

Baron Carra de Vaux, unimpeachable authority on Islamic men of science, summarizes the functions of Muslim research workers:¹

"When at the Renaissance the spirit of man was once again filled with the zeal for knowledge and stimulated by the spark of genius, if it was able to set promptly to work, to produce and to invent, it was because the Arabs had preserved and perfected various branches of knowledge, kept the spirit of research alive and eager and maintained it pliant and ready for future discoveries."

Meyerhof renders in similar judgment:²

"Looking back we may say that Islamic medicine and science reflected the light of the Hellenic sun, when its day had fled, and that they shone like a moon, illuminating the darkest night of the European Middle Ages; that some bright stars lent their own light, and that moon and stars alike faded at the dawn of a new day—the Renaissance. Since they had their share in the direction and introduction of that great movement, it may reasonably be claimed that they are with us yet."

Muhammad commanded his followers to adopt material progress from others and he emphasized the importance of good works rather than theological disputations.

"Why wrangle over that which you know not?" queried the Prophet. "Try to excel in good deeds; when you return to God, He will inform you about that in which you have disagreed." The Qur'an (Súrah 23:98, 41:34) enjoins the faithful

to "Repel evil with that which is better." Muhammad indicates that leaden individuals will not automatically form a golden society when He says "Alláh changeth not the condition of folk until they (first) change that which is in their hearts" (Súrah 13:12). Deeds are extolled above words in these selections from the Qur'an:

"And each one hath a goal toward which he turneth; so vie with one another in good works. . . . Alláh loseth not the wages of the kindly (Súrah 12:90). Hast thou observed him who believeth religion? That is he who repelleth the orphan, and urgeth not the feeding of the needy." (Surah 107:1-3.)

Few scholars have ventured to explain the decadence of Islamic civilization. Although some of the factors are obscure, certain others are quite definite. The sacking of Baghdad, center of Islamic culture, by the Mongols and the suppression of Moorish learning by the Christians surely contributed their ignoble share to the destructive processes. Economic aspects of the disintegration include the shifting of trade routes to the Cape of Good Hope and the lack of resources essential for industry in Islamic countries. But there was a deeper illness and it has been diagnosed by Bahá'u'lláh:³

"In its primitive days, whilst they still adhered to the precepts associated with the name of their Prophet, the Lord of mankind, their career was marked by an unbroken chain of victories and triumphs. As they gradually strayed from the path of their Ideal Leader and Master, as they turned away from the Light of God and corrupted the principles of His Divine unity, and as they increasingly centered their attention upon them who were only the revealers of the potency of His Word, their power was turned into weakness, their glory into shame, their courage into fear."

The brothers of Jesus and the companions of the Prophet Muhammad in this day are those who have joined hands with all humanity in one common faith under the standard of Bahá'u'lláh and it is their responsibility to lay the foundation for the new world order of truth, freedom, and justice.

¹ *Ibid.*, p. 377.

² *Ibid.*, p. 354.

³ *Gleanings from the Writings of Bahá'u'lláh*, p. 69.

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APPENDIX—OATH OF MUHAMMAD TO THE CHRISTIANS

This Oath was issued by the Prophet Muhammad to the Christian Monks of Saint Catherine at Mt. Sinai and was written by the hand of 'Ali, the first Imln, on the third day of Muharram 2 A. H.:

"This is a letter which was issued by Muhammad, Ibn 'Abdu'llih, the Messenger, the Prophet, the Faithful, who is sent to all the people as a trust on the part of God to all His creatures, that they may have no plea against God hereafter. Verily God is the Mighty, the Wise. This letter is directed to the embracers of Islám, as a Covenant given to the followers of the Nazarene in the East and West, the far and the near, the Arabs and foreigners, the known and the unknown.

"This letter contains the oath given unto them, and he who disobeys that which is therein, will be considered a violator and a transgressor to that whereunto he is commanded. He will be regarded as one who has corrupted the oath of God, disbelieved His Covenant, rejected His Authority, despised His Religion, and made himself deserving of His Curse, whether he is a Sultan or any other believer of Islám.

"Whenever monks, devotees and pilgrims gather together, whether in a mountain or valley, or den, or frequented place, or plain, or church, or in houses of worship, verily we are back of them and shall protect them, and their properties and their morals, by

Myself, by My friends and by My assistants, for they are of My subjects and under My protection.

"I shall exempt them from that which may disturb them; of the burdens which are paid by others as an oath of allegiance. They must not give anything of their income but that which pleases them—they must not be offended, or disturbed, or coerced or compelled. Their judges should not be changed or prevented from accomplishing their offices, nor the monks disturbed in exercising their religious order, or the people of seclusion be stopped from dwelling in their cells.

"No one is allowed to plunder their pilgrims, or destroy or despoil any of their churches, or houses of worship, or take any of the things contained within these houses and bring it to the houses of Islám. And he who takes away anything therefrom, will be one who has corrupted the oath of God, and, in rrruth, disobeyed His Messenger.

"Poll-taxes should not be put upon their judges, monks, and those whose occupation is the worship of God; nor is any other thing to be exacted from them, whether it be a fine, a tax or any unjust claim. Verily I shall keep their compact, wherever they may be, in the sea or on the land, in the East or West, in the North or South, for they are under My protection and the testament of My safety, against all things which they abhor.

"No taxes or tithes should be received from those who devote themselves to the worship of God in the mountains, or from those who cultivate the Holy Lands. No one has the right to interfere with their affairs, or bring any action against them—Verily this is for any besides and not for them; rather, during the harvests, they should be given a Kadah for each Ardab of wheat (about five bushels and a half) as provision for them, and no one has the right to say to them this is too much, or ask them to pay any tax.

"As to those who possess properties, the wealthy and merchants, the poll-tax to be taken from them must not exceed twelve Dirhams a head per year (i. e., about 45 cents).

"They shall not be imposed upon by any

one to undertake a journey, or to be forced to go to wars or to carry arms; for the Muslims have to fight for them. Do not dispute or argue with them, but deal according to the verse recorded in the Qur'án, to wit: 'Dispute not, unless in kindly manner, with the people of the Book.' Thus they will live favored and protected from everything which may offend them by the Summoners to Islám, wherever they may be and in any place they may dwell.

"Should any Christian woman be married to a Mussulman, such marriage must

not take place except after her consent, and she must not be prevented from going to her church for prayer. Their churches must be honored and they must not be withheld from building churches or repairing convents.

"They must not be forced to carry arms or stones; but the Muslims must protect them and defend them against others. It is positively incumbent upon every one of the Islámic nation not to contradict or disobey this oath until the Day of Resurrection and the end of the world."

19.

MÍRZÁ ABU'L-FAḌL IN AMERICA

BY ALI-KULI KHAN AND MARZIEH GAIL

AFTERNOONS, he and I walked in the old cemetery in up-town New York. We walked up and down under the trees, with the gravestones around us. I would ask him about life after death, and he would not answer. One day I burst out:

"The Master told me that I would learn things from being with you, and now I am not learning. . . . I ask you again: In this world we are known by our physical forms; how will we be known in the next? The Master told me you would teach me."

He said: "Since you force me, I must answer. But you will not like what I shall say."

"Why not?"

"Because the answer is this, that you would not understand how life after death will be."

I said, "But I understand Schopenhauer, and Kant. I understand the Greeks. Why do you say I would not understand?"

He answered: "The proof that you would not understand is this: that you ask."

Then he told me that on every plane of existence, one needs the use of a language to describe that plane. On earth, he said, there is no language that will tell of the soul's condition on a higher plane. Then he tried to describe immortality for me, in various ways. One example he used was maturity: There is no language, he said,

by which you can describe the conditions of maturity to a child. The child must evolve into maturity before he can understand it.

"How can we evolve into the understanding of immortality?" I asked.

"Through sustained devotion to the Cause," he said. "One gradually becomes aware. You are serving; you are on the way. I pray Bahá'u'lláh to assist you to understand that station. But it is not to be grasped through study. A man's knowledge of that condition is expressed through his deeds. People feel that he has attained that knowledge. But no words can describe it."

This journey to America was not by means the first of Mírzá's travels. Born at Gulpáygán, Persia, in 1844, Abu'l-FaḌl was to spend some thirty years of his life in going from place to place, at the behest of Bahá'u'lláh and the Master, to spread the Faith. Eastern renders will not need to be reminded that he was an outstanding scholar; that he beaded one of Tihrin's leading Arabic universities, the School of Ḥakím-Háshim, where he also lectured on philosophy; that he was referred to as an authority by professors at the famed Al-Azhar in Cairo—the thousand-year-old seat of Muslim learning—who brought him their works to revise; that he was unexcelled in both old and modern Persian, was a master of

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Arabic, was thoroughly versed in the cultures of both East and West. Following his conversion, the result of eight months of debate in 1876, he became so fearless an exponent of the Teachings that he was several times imprisoned and threatened with death. Before coming to the United States, he had traveled, taught and written in Persia, Turkey, Russia, the Caucasus, Tartary, Syria and Egypt; and he had even taken the Faith as far as the confines of China. He attributed his teaching gift to a prayer revealed for him by Bahá'u'lláh: "I beg of God to enable Faḍl to teach His truth, and to unveil that which is hidden and treasured in I-His knowledge, with wisdom and explanation. Verily He is the Mighty, the Bestower!"

If I had never seen 'Abdu'l-Bahá and Shoghi Effendi, I would consider Mirzi Abu'l-Faḍl the greatest being I ever laid eyes on. When the Master told me I must leave Him, and go to America, I sobbed. My grief took hold of me in the Persian way, and I beat my head against the wall of the Master's house in 'Akká. Then 'Abdu'l-Bahá said, "It is a real opportunity for you to be with Mirzi, because of his great learning and his great devotion to the Cause."

In those days the Master's helpers were few, and the burdens of the Faith increasingly heavy. My services as amanuensis and English translator were urgently needed, and I worked for Him night and day, but because He felt the American mission to be of supreme importance, He gave me up to that work. In the spring of 1901, I reached Paris with Lua and her husband, and found Mirzi there, with May Bolles (later Mrs. May Maxwell), Laura Barney, Juliet Thompson, Charles Mason Remy, little Sigurd Russell and other believers. The Master cabled me to go on to the United States immediately. In New York, I received a second cable from Him, to go on to Chicago. Two months later Mirzá joined me there.

What had happened in Chicago was this: the Syrian, Khayru'lláh, had been teaching the Cause, adding to the Faith many beliefs of his own, such as reincarnation, dream interpretation, occultism and the

like. He had written a book incorporating these beliefs with the Teachings, and had gone to 'Akká and asked permission to publish it. The Master told him to abandon his superstitious beliefs, saying further that he would become a leading teacher if he would give them up and spread the Faith. But he returned to America and published his book. A rift resulted among the believers; Mirzá Abu'l-Faḍl and I were sent to heal the rift.

In Chicago we found Asadu'llih, who had come to America with the two devoted Bahh'i merchants of Egypt, Hiji 'Abdu'l-Karim and Hiji Mirzá Hasan-i-Khurásáni; although still a recognized teacher he was busily interpreting dreams for the believers and hemming them in with superstition. After listening to Mirzi for awhile, some of the believers said he was "cold and intellectual." They said Asadu'llih was "spiritual," because he interpreted their dreams. They would walk down the hall, past Mirzá's door, and go on to Asadu'llih. They would come and tell us that they were personally led by the spirit, or had had a vision warning them against a fellow-believer, and so forth. (Mirzá's name for them was *jinn-giv*—"spook chasers.")

We saw that all this occult confusion would lead to divisions among the Friends, especially as many of them were not yet well grounded in the Cause. We talked the matter over and decided on the following procedure: when anyone came to us, saying he was guided by the spirit to do thus and so, we would answer, "The Universal Spirit is manifested today in Bahá'u'lláh. If you have visions or experiences urging you to some action, weigh this action with the revealed Teachings. If the act conforms with the Teachings, it is true guidance. If not, your experience has been only a dream."

Mirzá held classes three times a day in Chicago, and in addition we taught once a week at the Masonic Temple. Our house, a headquarters for Eastern Bahá'í teachers, was on West Monroe Street. Some of the firm and devoted believers whom we met there were Thornton Chase, his secretary, Gertrude Buikema, Miss Nash, Dr. Bartlett, Dr. Thatcher, Arthur Agnew, Mr. Leish,

Albert Windust, Mrs. Brittingham, Mr. and Mrs. Charles Ioas, Greenleaf, the brilliant attorney, and his young wife, Elizabeth. At the Master's written direction, Mr. Peter Dealy came up from Fairhope, Alabama, to study scriptural prophecies and other aspects of the Cause with Mírzá.

My first memory of Thornton Chase, America's first Bahá'í, is his taking me to the corner drugstore opposite our house and introducing me to Coca-Cola, which I hated. "This is medicine," I told him. "No," he said, "this is a good drink; you will like it later on." His prophecy has since been realized.

When my father, the early believer 'Abdu'r-Rahim Khán, was Lord Major (*kalántar*) of Tíhrin, and also head of the police, Mírzá had known him well. Once he told me the following story: when he, Abu'l-Faḍl, became a believer, he was on fire with the Faith. He used to go to a coffee shop in the afternoons, sit there in an alcove a few feet off the ground, and publicly teach the Cause. One day an Armenian convert to Protestantism, who was connected with the Protestant Mission at Tíhrin, entered the coffee shop and said some evil thing of Bahá'u'lláh. Mírzá was so incensed that he jumped down out of his alcove and struck the Armenian. The man appealed to the Board of Foreign Missions, who sent to the Police and demanded that Mirzi be punished. My father, the *kalántar*, said, "This is the sort of case which I must handle myself." He then took Mirzi into his own custody; he told him that the offense was serious; that he appreciated the nature of Mírzá's faith, but that the times were dangerous and that in any event a man should control himself. He placed Mirzi in his own office and sent for the Armenian. "Do you remember," he said to him, "how His Majesty closed the Catholic Mission just a little while ago? Now you know what a high position Mirzi Abu'l-Faḍl enjoys among the clerics of Islám. His Majesty might well be angered at any complaints against him, and then he would surely close the Protestant Mission as well, and you would lose your job. Which do you prefer? That I punish Mírzá Abu'l-Faḍl or that you keep your job?" The charges were hastily withdrawn.

One day Mírzá called me to him and spoke to me in a very humble way. He said that, being acquainted with my family and background, it was only with the greatest hesitation that he was going to exact a promise from me: that I would cooperate with him in all matters pertaining to the Cause, but that I would never interfere in his private affairs. I said, "Dear Mírzá, since you know my family, you know well that none of its members would interfere in the private concerns of such a glorious being as yourself." He answered, "Anyhow, promise." So I promised, but I did not know what was coming.

In December, 1901, we left for Washington where Miss Laura Barney had arranged quarters for Mírzá and myself. Our rooms were on the top floor of a four-story apartment house. He could not endure noise; in fact, during the three or four years when we spent the fall, winter and spring in Washington, he changed his residence many times, escaping from noise. He had to concentrate on the book he was writing, and dreaded the downstairs, where there might be dogs (he was very fond of cats, however) or other confusion.

His meals were to be provided by the landlady, but as time went on I discovered he was living on practically nothing at all. He brewed, and drank all day long, a delicate Oriental tea; he smoked Egyptian cigarettes (later he gave these up because some of the Friends criticized his smoking and he did not wish to be a test to them); once in a while he ate a thin biscuit. This was his nourishment. Naturally, in the unaccustomed cold and the strange surroundings, he grew frailer and frailer. I had to beg him to keep on with his book—the *Bahá'í* Proofs—which the Master had commanded him to write; but it was obvious that he was getting too weak for the task, and meanwhile, since I had promised to keep out of his private affairs, there was nothing I could do.

Mírzá was almost continually in a state of prayer. His mornings, noons and evenings were taken up with devotions. Once I went to his door and found it locked. I rapped, there was no answer. We forced the door, and found that Mirzi had fainted

away as he prayed, and that his jaws mere locked together. The reason he prayed with such fervor, and such weeping, was his concept of the greatness of God and his own nothingness; his belief that his very existence, bestowed on him by Divine mercy, was a sin in this Day "whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord. . . ." I would say to him, "You, a holy being, weeping like this. If *you* are a sinner, then what hope is there for the rest of us?" He would answer: "The day will come when you, too, will know the degree of devotion worthy to serve as a language by which we can praise Hahí'u'llih."

Finally, a time came when Mírzá was dying. I went to Mrs. Barney, Laura's mother, for whom Mírzá had great respect. I told her of my promise, explaining that I had not understood why he exacted it; she promptly had a chicken cooked, and brought it to the house on De Sales Street. On arriving, she asked the landlady if Mírzá had been accepting any food. "No," was the answer, "he pays for it but does not eat." She then went up to Mirzi. "They tell me downstairs," she said, "that you are refusing food. How can you write your important hook unless you eat?" From under his eyebrows, Mirzi darted his very small, very keen black eyes at me.

As soon as Mrs. Barney left he began: "You promised—"

I said, "The landlady told her."

Mírzá said, "You had a hand in it."

I answered, "I can't see you die."

Mírzá said, "I shall ask you a question: which of two people would know better about a house? The man who has lived in it sixty years, or the one who has just come upon it?"

I answered, "Yes, the man may have lived in it sixty years, but he has never had any repairs made, and the roof and walls are falling to ruin, and the house is now almost unlivable."

That is how it was. Mírzá sick from not eating, and unable to adjust to American food and American life. He would not let me serve him in any way. If we went shopping, he would not even let me carry the packages. Finally I wrote to the Master,

because the responsibility for his life and work was more than I could bear, and I told of the difficulty of expediting Mírzá's book and described everything just as it was. Then I added that it might be a Persian attendant, who could prepare food for Mirzi and look after his needs, would solve the problem. When I had come through Port Sa'id on my way to America, there was a boy around fifteen who worked in Aḥmad Yazdi's store there. His name was Aḥmad-i-İşfáhání (later he took the name of Sohrab). This boy had begged me to request the Master to send him to America. I now suggested that he come here to look after Mirzi. The Master sent him here, to serve Mirzi and return with him to the East. However, when Mírzá sailed for home in 1904—with the MacNutt, Mrs. Julia Grundy, and the Woodcocks and their daughter—Aḥmad-i-İşfáhání did not accompany him. He remained in the United States until 1912, when the Master Himself took him back to the East, although he seemed loath to go.

Somehow, our work went on. Besides our classes, we would address Bahá'í gatherings in the old Corcoran Building opposite the Treasury Department. Mirzi would stand as he spoke, with me at his side. He was a great, spontaneous speaker; he talked with ardor, his voice varying according to his subject, and sometimes very loud. He knew no English, but had an uncanny way of finding out whether my translation was as he wished, and whether it was clear; he could tell from my gestures, and from the effect on the audience. He would speak perhaps five minutes at a time, before pausing for the translation.

When explaining a difficult point, he would repeat himself, to drive it home. One day a young believer came to him and said, "You know, dear Mirzi, we are an intelligent people. If you tell us a thing once, we grasp it. But if you keep repeating yourself, the way you did last night, people will surely criticize you, and us." He thanked her, very humbly. "It was only to make the matter clear," he said. "Hut I appreciate what you have told me. Now, just one question. What was I repeating, last night?" The young woman thought for

a while; then she said, "I don't remember." "That is why I repeat myself," said Mirzi.

Mirzi was a master of reasoning—he built a wall around people and trapped them so that they had either to accept his statements or acknowledge their ignorance. All kinds of scholars matched their minds with him here, but I never saw him defeated. He was deeply read in Church history, European theology and metaphysics, works on which he had studied in Arabic at Al-Azhar. I remember once a churchman came to him and violently attacked the Prophet Muhammad. Mírzá said to him: "Your leading authorities state that none of the Jewish or Roman historians of the First Century even mention Jesus, and many do not believe in the historicity of Christ. Certain Christians inserted a reference to Christ in the writings of Josephus, but the forgery was exposed. Others buried a tablet in China, which said that Christianity had been brought to that country in the First Century. This, too, was exposed. But as for the Prophet Muhammad, He not only proclaimed the existence of a historical Christ, but He caused three hundred million people to believe in Him; to accept Him not only as a historical figure but also as the Spirit of God (Rúh-u'lláh). Was not Muhammad, whom you condemn, a more successful Christian missionary than your own?"

Mirzi never encouraged any talk which might lead to inharmony. Once, a friend came to him and said that another believer was doing harm to the Faith. Mírzá listened carefully. Then he told me to translate his answer word for word:

"Do you believe that Bahá'u'lláh is the promised Lord of Hosts?"

"Yes."

"Well, if He is that Lord, these are the Hosts. What right have we to speak ill of the Hosts?"

I had a hard time of it, getting Mirzi to write the *Bahá'í* Proofs. It seemed to me that I had to extract every line and every page of it by force. The American Friends wonder why it consists of "Introductions." This is not only the classic convention of Eastern scholars, but in addition, Mirzi contemplated a greater book. What we have

here is nothing compared to the flow of his knowledge. The Master directed Mírzá to write the book and me to translate it, and in spite of failing health and every difficulty he did not leave America until it was finished. He was a careful, painstaking stylist, and yet he wrote very rapidly, with no corrections, no crossing out. He would put up one knee, and lean his paper on it in the Persian way, and write with a reed pen.

Mirzi was truly a divine scholar. He told me that he had read the *Íqán* with "the eye of intellect" seventeen times through, and it had seemed to him a meaningless string of words. That later, he had read it with "the eye of faith," and had found it the key with which he could unlock the secrets of all the sacred books of past religions. His work, the *Fará'id*, which deals with these subjects, has not yet been translated into English. The Master, in a tablet to the Washington believers written after Mírzá's death in 1914, says of him, "His blessed heart was the spring of realities and significances, allaying the thirst of every thirsty one."

That the work went forward slowly was not always Mírzá's fault. We had a great deal to do—classes—meetings—innumerable visitors to see. Speaking of visitors, whenever they brought flowers and fruit to him, he was violently displeased. He would say: "Why do they bring these things for me? I am only the slave of the slaves of Bahá'u'lláh!" I would not translate these expressions of his humility, because I knew that our guests would only attribute them to pride. I would thank the givers, and explain to Mírzá why I could not translate what he had said.

On trains and in other public places people would look at Mírzá and he would smile at them, with those keen, deeply set, jet-black eyes. I never knew a man who saw every corner of a thing the way he did. And he was never mistaken. I remember one year I was reading Lavater, the German physiognomist, although I knew that Goethe himself had given the subject up, saying it was not a science. That year I saw an old man at Green Acre who looked something like Emerson; he had the same high forehead and projecting nose, although

his jaw was weak. I told Mírzá that according to the principles of Lavater the man was a genius. Mírzá looked at me and smiled. "He is far from being a genius," Mírzá told me. "He does not even have the intelligence of an average man." "How do you know?" "By my knowledge of physiognomy." "Well, judging by my knowledge of physiognomy, he has both high intelligence and philosophic grasp." The next morning, following our class, the man asked a question which at once exposed his remarkably low mental level.

The future must evaluate what Mírzá brought to the Cause in America. I have written these lines only to suggest a little our life here together; only to set down phases of his journey that hardly anyone else was aware of. The future will appre-

ciate how, when Mírzá returned East, I was overwhelmed by the Master's command to carry on his work in this country.

It is a long time now since he died, and the Master and the believers mourned his going. But I can see him still, as if he were here before me. A rather tall, spare figure, in a white turban and light-brown robes. Beautiful hands—artistic and sensitive, but at the same time intellectual and executive hands. A high forehead, somewhat high cheek bones, an ascetic look, a faint smell of rose water. And then the small, very black, very keen eyes.

Yes, but really to know his greatness, you had to watch him when he was in the presence of 'Abdu'l-Bahá. Then his knowledge reduced him to nothingness, and you thought of a pebble on the ocean shore.

20.

THE "BÁBÍ" MOVEMENT, FLOWERING FROM ISLAMIC SOIL^a

BY ERNEST G. DODGE

OUT of the ancient land of Persia in the nineteenth century came a significant religious movement which in its later developed form is known as the Bahá'í faith, or as its adherents prefer to call it, the Bahá'í revelation. The earlier or preparatory phases of that movement, 1844-63, were known at the time as Bábism, that is to say, the religion of the "Báb," or "Gate." In a general way, the Bahá'í religion is not a new subject for younger and older groups in All Souls Church School. In the course of graded lessons, the study book for boys and girls of the sixth grade has for many years been a volume called "Heroic Lives." One chapter in the book is entitled "A shining light from Persia." As for adult groups, some of us who are here today may remember that some eight years ago the combined class as led by Mrs. Pierce was addressed on the Bahá'í faith by a native Persian, Dr. 'Alí-Kulí Khan, who had been private secretary to 'Abdu'l-Bahá. Also some two years ago, the first appearance made before this present class by our good friend, Professor Stan-

wood Cobb, was devoted to this religious movement. But it may be noted that both Dr. Khan and Professor Cobb are convinced disciples of Bahá'u'lláh. So this morning is perhaps the first time any adult group has been addressed on a topic within this general field by one who sees all these matters through Unitarian eyes.

Up until nine years ago my personal opportunities for any contact with people of that faith had been very few and incidental. But ever since I began to take an officially active part in the movement for spreading the use of Esperanto, the international auxiliary language, I have had occasion from time to time to cultivate the acquaintance of the Bahá'í believers in Washington and elsewhere, because of the fact that among the eleven formulated goals of their religion, one is for the furtherance of interhuman comprehension through a universal auxiliary language, belonging to no one nation or people.

^a A talk given to a class in Comparative Religion at All Souls Unitarian Church, Washington, D. C.

The special source from which I am gathering most of the facts in this morning's paper is a very large and profusely illustrated hook whose English title is "The Dawn-Breakers." The body of its text consists of twenty-six chapters written in the Persian language in 1888, at 'Akki on the coast of Palestine, by a man known by the title of Nabil, who was a personal follower and disciple both of Bahá'u'lláh and his predecessor, the Bib. This Nabil, being able to supplement current records by his own experiences and memory of conversations with many people who were actors in the stirring period of his youth, undertook to relate the whole story of the founding of the Bábi religious movement (which name applies to the earlier stage of the Bahá'í religion), tracing events from the anticipatory period in the late eighteenth century up to the expulsion of Bahá'u'lláh from Persia in January, 1853.

Now in 1932 an English translation of Nabil's work was prepared by Shoghi Effendi, a great-grandson of Bahá'u'lláh, who is now the recognized leader and guardian of the Bahá'í community throughout the world. Shoghi Effendi enriched the book by personally adding a long introduction and epilog, and by citing in footnotes numerous parallel accounts from French and English writers, including a description by Lord Curzon of the state of Persia in the middle of nineteenth century. And now I come to the point where the ways of Providence have gotten me somewhat tangled up in the matter. A Miss Roan Orloff of Boston, a good friend of mine, was asked by Shoghi Effendi to prepare a translation of "The Dawn-Breakers" out of the English and French, into the international language, Esperanto. In fulfillment of a promise I made to her some time ago, I was very busy much of last summer in carefully reading her manuscript translation, with a view to criticizing her Esperanto renderings and offering suggestions for final polishing of her text. And while I was doing this, it occurred to me that within this book lay an informative message which might interest our Class in Comparative Religions.

My first surprise when I started to read—and a shocking surprise it was—came

from the long quotation in the introduction, from the writings of Lord Curzon. It seems that the general state of society and morals in Persia, or "Írán," during the nineteenth century, was one of corruption and cruelty on a scale which is nauseating to the mind. With almost every judge, the acceptance of bribes took the place of salary or legitimate fees. Scarcely a civil office in the land, either high or low, was given out on any other basis than purchase and sale. Bribery and the purchase of office was not called by such open names, but were part of a system of society where everybody seeking preferment was enmeshed in a tangled web of so-called "gifts." Everybody apparently was expected as a matter of course to keep giving presents to everybody of importance within the circle of his acquaintance. But in general every such gift accepted carried with it the social obligation to give a present of equal or greater value in return. Moreover, there sprang up a regular class of go-betweens, who made their living entirely by carrying gifts from one person to another, always expecting a fee or commission in proportion to the value of the presents carried. In theory the sháh was a sovereign of absolutely unlimited powers; and he was addressed in terms of the most exaggerated flattery by even the highest among his subjects. But to tell him the truth on any matter was not part of the custom; it simply wasn't done. Often the only source to which the sháh could go to learn the truth would be the ministers of foreign governments.

Sexual indulgence had some strange manifestations displayed under a cloak of religious sanction which is impossible in the West. The sháhs maintained harems which sometimes rivaled that of King Solomon. The most paternally prolific of the modern sovereigns is variously reported as having fathered from 105 to 260 children. (Apparently no accurate census of his offspring was ever taken.) Furthermore, the city of Mashhad in the northeast corner of Persia, which is the object of much pilgrimage because it possesses the tomb of one of the Imáms, or successors of Muḥammad, was doing a flourishing business in furnishing to the pious pilgrims the comfort of temporary

wives. A regular population of professional wives had arisen there, who were formally married by the Muhammadan clergy to the visiting faithful, under contract for a specified time, perhaps a month, perhaps a fortnight or even much less, at the conclusion of which time both parties were free. The released wife must remain celibate for fourteen days, after which she was ready to be joined in marriage to the next pilgrim, supposedly seeking after holiness.

The most terrible thing of all about that nineteenth century Persia was the habitual excessive cruelty meted out to those who were consigned to punishment. It was not uncommon to inflict upon the living human body such savageries as crucifixion, or burning at the stake, or burial alive, or skinning alive, or shoeing the human foot with iron like the hoof of horses and compelling him to run—not to mention floggings with as high as a thousand stripes. Verily the land was crying out to high heaven for the advent of a reformer!

In almost inconceivable contrast to the foregoing sordid picture is the fact that in some few among the best of the Muhammadan doctors of the law, there survived a fervent devotion to the love of God and an earnest longing for the coming upon earth of a heavenly kingdom for which it is hard to find a parallel in the western modern world. Herein lay my second great surprise as I began to read "The Dawn-Breakers." I am now convinced that the people of Christendom, even we of the liberal churches, are too prone to think of Christianity as an essentially spiritual religion, into which formalism and superstition have made their entrance only as an element alien to its true nature, while at the same time looking upon Islam as being, in its very essence, a religion of formalism and fatalism and credulity, practically destitute of spirituality in any deeper and truer sense. One value of the book under review is to set in high light the fact that Islam also has had its quota of spiritual and saintly souls.

As a preliminary to understanding the story of Bábism and Bahá'ism, it is necessary to learn something about the sects which coexist within Islam, of which there

are several. The two principal sects in point of numbers are the Snni's (who embrace most of the Muslims in Turkey, the Arabian countries and Egypt), and the Shi'is (who include most of the Persians). But the Shiite believers are not confined to Persia, for many of them are found in southern Iraq, especially about Baghdád and their chief holy city of Karbili near the Euphrates. These two sects differ in several ways. But the difference most important for our purpose relates to the successors of the Prophet Muhammad. The Snni's believe in caliphs, who are not priests or revelators, but purely temporal rulers raised up by consent of the believers as chief defenders of the faith. The Shi'is, on the contrary, believe in something having a vague general likeness to what in Christendom is called "the apostolic succession." They believe that after the death of the Prophet, God provided a series of inspired and authoritative successors, called *Imáms*, who were scarcely inferior in authority to Muhammad himself. The first of the Imhms was a cousin of Muhammad, who married Muhammad's daughter Fáṭímih. Altogether twelve Imáms followed one another in an unbroken series. The latest of the twelve, called "Imám-Mihdi," succeeded to the Imámate in 874 A.D. This twelfth Imám is reputed never to have died; but in old age he disappeared into an underground passage, in a mysterious and wholly mythical city, where he became inaccessible to the general mass of his followers. But he could be reached in each generation by one chosen or special follower, who reported to the outer world the will and teachings of the miraculously Living twelfth Imim. Those intermediaries, who kept the lost Imám from complete severance from his world, were called "Gates" (the Arabic name for "gate" being "báb," or in an inflected form, "Abvab"). There arose four of these "Gates" altogether? each being appointed by his predecessor, shortly before death. But when the fourth Gate was nearing the end of his days, about 943 A.D., and when his disciples urged him to name his successor, he refused to do this, and gave no explanation except, "God hath a purpose which he will accomplish." So

upon his death all communication with the twelfth Imám came to an end. Yet there lingered on, in the Shiite sector of Islám, a deep belief that when the fulness of time should come, and when the earth should be filled with injustice, the twelfth Imám would again come forth, to establish a millennium of blessedness upon earth. It was taught and believed among many of the Shiites that the reappearance of the twelfth Imám would be preceded and heralded by the reappearance of Jesus Christ.

To a critical and scientific age like our own, nothing could seem more fantastic. Yet perhaps it was no stranger than the tradition lingering in early modern Germany, that their medieval emperor Barbarossa never died, and that even now he is sleeping in front of a table in the heart of a mountain, where his long red beard has grown downward clear through the stone table itself.

At any rate, such was the type of deep seated tradition and the type of messianic longing which prepared the Persian folk of the eighteenth and nineteenth centuries to believe that iniquity had indeed run its full course, and that a new revelator and deliverer of mankind was very soon to appear. Two devout and influential doctors of the Islamic law, founders of the so-called *Shaykhi* subset of Shiite Islám, are described in particular for their share in spreading the belief that the time of a new Revelator was close at hand.

The first of these, known as *Shaykh-Ahmad*, was a teacher of great renown born in 1753 just outside of Persia. He lived until 1826. In the latter half of his life a group of devoted disciples sat at his feet and listened. In his voluminous writings were many original ideas, novel to the fellow thinkers of his day. Particularly heretical was his interpretation of the resurrection of the dead, as well as of the reported ascent of the Prophet Muhammad into heaven during his lifetime. *Shaykh-Ahmad* held that the body of man is composed out of the four material elements combined with the nine heavens; and that only the heavenly body is subject to resurrection. This was a foretaste, so it might seem, of modern spiritualistic and theo-

sophical views, as opposed to crass material literalism. *Shaykh-Ahmad* kept always before his disciples the certainty of an early new revelation. A contemporary in speaking of him said that his influence was such that those who came in contact with him renounced the world and despised its riches. One day after morning prayer he was heard to say, "Ere long will the earth be turned into a paradise. Ere long will Persia be made the shrine 'round which will circle the peoples of the earth." Then one morning at dawn, in the year 1817, a disciple found say&-Ahmad fallen on his face and repeating in an ecstasy the familiar words, "God is most great!" He turned to the disciple and said: "That which I have been announcing to you is now revealed. At this very hour the light of the promised one has broken and is shedding illumination upon the world." Now the faithful of the Bahá'í household later identified that as the birth hour, *not* of the Báb or first prophet of theirs (who was not born till two years later) hut of Bahá'u'lláh himself, whose mission the Báb was destined to herald.

Among the devoted disciples of *Shaykh-Ahmad* was one Siyyid Kázim, who carried on the teachings and expectancy of *Ahmad*, after him. Siyyid Kázim declared in his teaching that the new light was *not* to appear from any such mythical city as that where the twelfth Imám was supposed according to superstition to be living still. In other words, the new messianic revelator was to be indeed a messenger of God, but his coining would not conform to the old fantastic tradition. Kázim hinted that the Promised One, whom all were awaiting, was already alive in their midst, hut unrecognized. He undertook to describe, in some detail, the Coming One, as to age, personal appearance, and family origin.

At the time of Siyyid Kázim's approaching death, in January, 1844, he enjoined upon his disciples that they travel throughout the whole land, earnestly searching for their "Beloved," as the warm language of the east called the expected One. They were taught to believe that they could fix the date of his appearing through interpretation of prophecies, (even as certain types

of Christian minds have persuaded themselves that the key to coming events is found in numbers in the book of Daniel. They had fixed upon the "year sixty" as the year of the coming manifestation. By this they understood the year 1260 of the Islamic calendar, which was 1844 A.D. This faith of theirs in prophecies is shown in their quoting a saying uttered by a son of the Prophet Muḥammad: "Verily in the year sixty His cause shall be revealed and His name shall be noised abroad." They also quoted a saying ascribed to one of the ancient Muhammadan learned doctors, to this effect: "The year of His Revelation is identical with half of that number which is divisible by nine." To any one of us, that cryptic saying must appear sufficiently vague. But that band of believers figured out that 2520 is a number divisible by nine, and that half of that number is 1260, pointing to the sixtieth year in the Muhammadan thirteenth century, or 1844 A.D., as already noted. I have discovered by a little computation that only once before in the Muhammadan centuries has the sixtieth year of any century been one half of a number divisible by nine. That was the year 360 after the Hegira, or about 971 A.D. And since that time is long past, of course the prophecy was construed as referring to the instant year conforming with the prediction or 1844 A.D.

Now in 1844 there was a young man, twenty-five years of age, living the life of a merchant in the Persian city of Shīrāz. He was not educated for the clergy, and all his family had been devoted to mercantile pursuits. But he was a young man of extraordinary ability, and most exceptional piety and spirituality. He had never personally contacted either Shaykh-Aḥmad or Siyyid Kāzīm, the two leading apostles of the idea that a new manifestation of God was close at hand, already at the gates. But through some of their disciples he had become familiar with their teachings. He shared intensely in their hopes; and finally he had come to look upon himself as the one called by God to play the rôle of inspired forerunner for a still greater one, already horn but not yet revealed. This young man is known in history not by his personal

name of 'Alī-Muḥammad, but by the title he assumed, that of "Báb," or the Gate. To show how completely a sense of spiritual dedication had taken possession of this young man, two facts may be related. It had long been his custom on Fridays, even under the heat of the summer sun, to go onto his house top for several hours, there to engage in intimate worship and communion with God. In his devotion, he appeared entirely oblivious to physical discomfort. Then again, he was married to a young woman, his cousin, toward whom he left an exalted attachment. The one babe born to their union died in infancy. But the future Báb did not mourn his personal grief. Instead, he is reported as uttering the following consecration: "O God, my God! Would that a thousand Ishmaels were given to me, this Abraham of thine, that I might have offered them, each and all, as a loving sacrifice to Thee. O my Beloved, my heart's Desire! The sacrifice of this Aḥmad, whom thy servant 'Alī-Muḥammad has offered up on the altar of Thy love, can never suffice to quench the flame of longing in his heart. Not until he immolates his own heart at Thy feet, not until his whole body falls a victim to the cruelest tyranny in Thy path, not until his breast is made a target for countless darts for Thy sake, will the tumult of his soul be stilled. O my God, my only Desire! Grant that the sacrifice of my son, my only son, may be acceptable unto Thee. Grant that it may be a prelude to the sacrifice of my own, my entire self, in the path of Thy good pleasure. Endue with Thy grace my life-blood which I yearn to shed in Thy path. Cause it to water and nourish the seed of Thy faith."

The manner in which the Báb declared to his first disciple the conviction of his own mission is related on this wise. Among the surviving followers of Siyyid Kāzīm, that band of earnest seekers for a Promised One, the most gifted was a certain Mullá Ḥusayn. Before his wanderings brought him through the gates to enter Shīrāz in southwestern Persia, he was met by an unknown youth, who overwhelmed him with expressions of affection. That youth insisted on taking Mullá Ḥusayn to

his home and entertaining him there. What occurred after sunset is related by Mullá Husayn in the following words:

"Whom, after Siyyid Kázim,' he asked me, 'do you regard as his successor and your leader?' 'At the hour of his death,' I replied, 'our departed teacher insistently exhorted us to forsake our homes, to scatter far and wide, in quest of the promised Beloved. I have accordingly journeyed to Persia, have arisen to accomplish his will, and am still engaged in that quest.' 'Has your teacher,' he further inquired, 'given you any detailed indications as to the distinguishing features of the promised One?' 'Yes,' I replied, 'he is of pure lineage, is of illustrious descent, and of the seed of Fá'imih. As to His age, he is more than twenty and less than thirty. He is endowed with innate knowledge. He is of medium height, abstains from smoking, and is free from bodily deficiency.' He paused for a while, and then with vibrant voice declared, 'Behold, all these signs are manifest in Me!' " Before their long interview was finished, the Báb declared himself in more confident terms. Mullá Husayn put the Báb to a test which he claimed he had determined upon in advance, to be used when he found any person claiming to be the promised One. First, Mullá Husayn presented to him a treatise he himself had composed, hearing upon the abstruse and hidden teachings of Shaykh-Ahmad and Siyyid Kázim. The Báb, after glancing briefly at the treatise, closed the book and began to explain the mysteries or difficult problems cited therein, doing this to the full satisfaction of Mullá Husayn. Then Mullá Husayn intended to ask the Báb to elucidate, in a new and unconventional manner, the obscure chapter of the Qur'an dealing with Joseph and His brethren, but the Báb outran his thoughts and, picking up a pen, he began to write fluently, with verbal comment, an illuminating commentary on the Joseph chapter, which fully satisfied Mullá Husayn. Thereupon Mullá Husayn became the first disciple of the new revelation.

Now this whole story is shot through with cabalistic interpretation of truths supposedly hidden in the Qur'an, and also with a sort of numerology. The Báb announced that

he must have eighteen first disciples; but each of them must find his way to him independently and unaided, through dreams or visions, or by prayer and fasting, or some other special avenue of approach. The eighteen were in fact duly led to the Báb and enrolled in a sort of apostolic band. One out of the eighteen was a woman, a high born lady of very remarkable character. Then these eighteen, with the Báb himself as the nineteenth, were expected to go out in the world and make converts until each one should grow into a group of nineteen. Nineteen times nineteen is 361, a number having some mystical significance. (Also, 361 is very close to the number of days in a year. And I may add that Bahá'ís even now divide the year into 19 "months" of 19 days each, with four feast days added to finish the year; and once in every 19 days they hold a private service or love feast among themselves.)

But more significant for us than the recondite mysticisms of these details is the tone of exalted nobleness and messianic dedication running all through the long address by which the Báb sent the first apostles forth into the world. He quoted or rather paraphrased, from the address by which Jesus sent out his disciples two by two; and he added many exhortations of his own. In loftiness of spiritual tone, that message of the Báb loses nothing by comparison with the New Testament.

Now that young man, the Báb, so intoxicated with the thought of God and so lifted above common earthly motives by the sense of a divine mission, was destined to live six years after his declaration of himself as the "Gate," the one appointed to open the way for a still greater one already living in the midst of his people but not yet made manifest. Some of his earliest followers were very soon subjected to persecution and to cruel tortures, which they bore in the highest vein of martyrdom. But soon the new religious movement, called Bábism at the first, made notable headway in that part of the East and it was more or less tolerated for two or three years. The then reigning Sháh, Muhammad, a sort of easy going free thinker, would have liked to meet the Báb and talk things over. And

the Bib was eager for such a meeting. But the wily and jealous prime minister contrived to make the Báb a prisoner of state in one fortress after another. For the last three years of his life the Bib languished thus in confinement and was granted very little contact with his followers. However, the foremost leaders among his disciples carried forward with conspicuous success for a while. Out of Khurasán most north-eastern province of Persia, some 313 disciples marched forth, carrying a black banner of prophetic significance and proclaiming the advent of the new age. They boldly applied to themselves an injunction ascribed to Muḥammad, the Prophet, to this effect: "If your eyes shall behold the black standards moving forth from Khurasán, hasten ye unto them, even if ye be forced to crawl over the snow."

Just at that moment the old Sháh died, leaving the scepter to an inexperienced youth of seventeen and the whole land was thrown into confusion for a while. The local rulers in the province of Mázindarán attacked the marching heralds of the new age, besieged them unavailingly in a fortress for several months; then finally, having disarmed them by very base treachery, cold bloodedly butchered them all most inhumanly. In two other parts of Persia there occurred two other more or less similar sieges, betrayals, and cruel butcheries. And in July, 1850, the Báb himself, brought forth from prison, was executed by a firing squad in a public square in Tabríz.

In the life of the Bib there is just one record of his being seen by any European. Dr. Cormick, an English physician in Tabríz, was at one time sent by the authorities, in company with two Persian doctors, to interview the Báb in prison and judge regarding his sanity. Dr. Cormick described him as a mild and delicate looking man, very fair of skin for a Persian. When Dr. Cormick expressed an interest to learn of the Bibi religion, the Báb said that he had no doubt that all Europeans would come over to his religion. Soon after this the authorities subjected the Báb to the bastinado, and one blow meant for his feet, struck him in the face. For the dressing of this latter wound the Báb requested the attention of

Dr. Cormick rather than a Persian physician. Dr. Cormick was then told by some Armenian carpenters that they had seen the Báb reading the Christian Bible and taking no pains to conceal this. Dr. Cormick remarked that the Moslem fanaticism as against Christians did not exist in the religion of the Bib, nor the oriental restraint of females.

For two years after the death of the Bib, his surviving followers suffered only a limited persecution. But there came an attempt to assassinate the young Sháh, on the part of two irresponsible and half crazy young men belonging to the Bibi community (whose relatives had been martyred). After that a universal persecution blazed forth, marked by greater and fiercer savagery than anything previous. The total number who suffered cruel martyrdom for the Bibi faith had been variously estimated from 10,000 to 30,000.

Now during the life of the Báb, a certain Persian of high birth later called Bahá'u'lláh had been merely one out of the six most gifted leaders among the Bib's disciples. But inasmuch as he was the only one of the six who outlived the era of persecution, it is not hard to imagine that he would soon come to ponder on the question whether he himself might not be the Promised One, called of God, that one whom the Bib had always declared would appear as his own greater successor. After the attack upon the Sháh, Bahá'u'lláh was falsely suspected as leader of the conspiracy and for four months he languished in a foul and vermin-infested dungeon, bound in the stocks, his neck loaded with galling chains. But after the true leader of the conspiracy confessed his awn guilt and proclaimed Bahá'u'lláh's entire innocence, the persecutions were called to an end, and Bahá'u'lláh was released. However, he and his family were forced out of Persia, as exiles to Baghdád.

Now there was one cryptic saying in the writings of the Báb which the faithful have interpreted to mean that nineteen years must elapse—notice again that sacred number, 19—after the Báb's own declaration in 1844, before his greater successor would become manifest to the world. At any rate it was not till 1863 that Bahá'u'lláh, then

in Baghdád, openly and unequivocally proclaimed himself to be the Promised One. Thereafter Bahá'u'lláh finished his days as a state prisoner of the Turkish government, five years at Adrianople in Europe, then 1868-92 at 'Akká on the coast of Palestine. During his latest years he enjoyed local freedom under a merely nominal imprisonment in the neighborhood of 'Akká, had leisure for study, and had many contacts with visiting admirers, both from Europe and from the East. Following his death in 1892, his teachings were interpreted and clarified for western comprehension by his son, 'Abdu'l-Bahá, who visited Europe and America in 1912 and lived till 1921.

Under Bahá'u'lláh and his interpreter, 'Abdu'l-Bahá, what was originally the Bábi reformation of Islám has expanded its reach, has become more cosmopolitan and much less closely linked to the forms and traditions of Islám. It has grown, in short, into the Bahí'i religion now active in the world. This Bahh'i religion in its developed form emphasizes the idea that it is a fulfilment of the cause of Christ, no less than of the cause of Muhammad. It champions many ideas which are very congenial to the progressive modern mind: such, for example, as the essential truth and unity of all the great historic religions (if rightly understood and uncorrupted); the equality and fraternity of all men of all races; the equality of man and woman; universal education for a-omen; brotherly love and sacrifice for the good of others; abolition of poverty; a world court; lasting peace through a federal world government based on justice; and increased unity among men through adoption of an international auxiliary language. One looking at the matter with a Unitarian degree of skepticism or caution might suppose that the breadth and liberality in the final shaped teachings of Bahá'u'lláh and 'Abdu'l-Bahá may have owed something to the eventual contact established between their own native liberality and the progressive traditions of the western world. The true Bahh'i, however, would scout any such suggestion as belittling to their undoubtedly great and lovable and very heroic prophet, Bahá'u'lláh. The Bahh'i would even turn the matter the other way round, and would

assert that the progress toward intelligence and liberality in the western world in the past hundred years has resulted from the indirect rays of the same divine effulgence or new revelation, which in their directly visible and incarnate form entered the world through the Bib in 1844, and through Bahá'u'lláh at subsequent dates.

I may confess that in the main the advocacy of justice and a world federation does not sound very different to me when preached by Bahá'is as a part of their religious revelations from the way these same ideals sound when advocated by plain citizens of the United Nations, as the dictates of common sense. Yet in one respect the Bahá'is in the United States do practice what they preach, in a degree which most Christian churches do not. This point relates to the brotherhood of the races. Bahí'i lectures and Bahí'i picnics are always freely attended by the colored race, as well as by the white.

But let us turn backward in our story and briefly summarize what the original Bábi religion was like in those thrilling years of first zeal and countless martyrdoms, 1844 to 1853. It was religion which accepted the Qur'án as the unquestionable book of God, and accepted a great mass of Islamic tradition as well. It worshipped according to Islamic forms, including the call to prayer five times a day. The Bib himself soon after his declaration of mission performed a pilgrimage to Mecca. Bábiism was a religion to which God was an intensely real person; and the future life of the individual seemed as certain and real as the present life. It was a religion of intense emotional exaltation, rising to heights of ecstatic devotion which our cooler western blood might call fanaticism. Numerous ones among the faithful looked forward to their own martyrdom with an exalted yearning, as being the most desirable culmination possible for their lives. Not only toward the invisible Alláh did the hearts go out in yearning, but the greater saints in the community were strangely idolized by the lesser saints. There were greetings by warm embraces, by prostrations, by kissing even the stirrups of a beloved one's saddle, not to mention one

incident when enthusiastic villagers carried home every drop of the water used by the holy one in a public bath, because it had thus become holy water. In two conspicuous instances, disciples attained to such an ecstasy that they went with happy smiles through the most fiendish tortures, actually experiencing no sense of bodily pain.

But while a great deal of all this seems very foreign to our occidental mood, the religion of the Báb was deeply ethical at its core. Men were commanded to be honest and chaste and sober. They must perform their promises. They must avoid all oppression and cruelty toward their fellow men. They might, indeed, take up carnal weapons in self-defense, but never for aggression or revenge. Many in the moment of their cruel martyrdom voiced their forgiveness toward their persecutors, much as Jesus did in his day. On the social side, a strong beginning was made toward the emancipation of women, through discouraging both polygamy and the use of the veil.

Now the Báb is reported to have wrought several miracles of healing, just as strilung as those found in New Testament pages. Yet he did not claim to validate his divine mission by miracle as a proof; and he is reputed to have disbelieved some of the miracles narrated in the traditions of Muhammad. What the Báb did avow as the proofs of his revelation lay in three directions: first, that he fulfilled the prophecies of Islám; second, that his own ability to compose, rapidly and at great length, a satisfactory clarification of the most puzzling passages in the Qur'án—doing this in exalted language like the Qur'án itself—was the most convincing of all possible miracles; and third, the exalted devotion and self-abnegation which the faith in him could inspire in his followers.

In the few minutes yet available, I should like to comment on the attitude which persons of the liberal or Unitarian tradition may most readily assume in their own mind, relative to the developed Bahá'íism, of which the earlier or distinctly Bábí form represented the morning hours. According to Bahá'í belief, all human beings are divided sharply into two classes, between which there is a great gulf fixed. The one group

contains all who are not prophets. The other group is made up of the prophets, who are illuminating intermediaries between God and man. Abraham and Moses' and Jesus and Muhammad and Bahá'u'lláh form an outstanding series among the greater prophets whom God sends upon earth, when older faiths have become corrupted and the world stands ripe for a new revelation. Also there have been other great prophets, Zoroaster, and Krishna and Buddha; and besides these, 'Abdu'l-Bahá once estimated there have been about one million prophets altogether in the earth's long history.

Now I take it that to Unitarians in general the difference between the most exalted of spiritual leaders and the common man who catches only some glimpse of the divine gleam is felt to be only a difference of *degree*, and not an absolute difference in kind. The devoted Bahá'í reveres Bahá'u'lláh in very much the same way that the fundamental Christians of the old orthodoxy reveres Jesus Christ, though with the difference that there is no complication with any doctrine of a Trinity.

But to followers of our liberal traditions, those same basic attitudes which have made it impossible for us any longer to accept the person of Jesus Christ in just the way he is accepted by the old Christian fundamentalism, serve equally as a barrier to our accepting that modern mighty soul, Bahá'u'lláh, in just the same way he is accepted by the strictly orthodox Bahá'ís. The way we would put the question to ourselves is more like this: Is Bahá'u'lláh a spiritual figure of such almost unapproachable stature that we might accept him in somewhat the same manner and degree that Jesus of Nazareth is still enthroned in the reverence of liberal but unorthodox hearts? I make no attempt in this brief paper to answer that question. Those who have known but little of him would naturally say, let us seek the answer by further examination of the record and the evidence. But this at least could be said, that such a measure of reference for the most recent of the world's great souls claiming to be a revelation from the Divine Center of the universe, would involve no departure from the basic attitudes which our manner of thought and

belief has tended to develop and cherish. And even those who are least impressed by the claims of a Bahá'í supernatural revelation

must surely be stirred to a wondering admiration by a record of faith, endurance, and consecration which rarely has had an equal.

21.

BY THE MOUTH OF HIS PROPHETS

BY MAYE HARVEY GIFT

SCRIPTURAL PROPHECY PROVIDES A KEY TO THE MEANING OF OUR AGE

IN the kaleidoscope of today's world-shaking happenings it is possible to discover plan and purpose, in spite of the deepening gloom and increasing chaos. To the seeing eye, the fierce gales of unleashed passions and the devastating whirlwinds of international lawlessness indicate the death pangs of a corrupt and outworn order of society, and, at the same time, the birth pangs of a new and worthier day. It is possible to trace the unfolding pattern of a way of living better suited to the needs of the twentieth century: a way of life that recognizes the inherent excellency of the human soul, and of its capacity for developing a social order based upon justice and cooperation. This plan and this purpose have been the theme of the sacred Books of all ages. It is the function of their prophecies to provide the key to what the bewildered mind of man sees chiefly as an all-consuming conflagration, a ruthless wiping out of centuries of human achievement.

By prophecy we do not mean indiscriminate foretelling unrelated to spiritual values. Too often has prophecy been discredited through misuse and misunderstanding. It has been made to bolster up all kinds of imaginings impossible of fulfillment. It has been shown, in a too literal application, to be contradictory to science, and to fail in its prediction of specific times and events. For those reasons humanity has been deprived of the vision and assurance that a true understanding of the significance and terminology of prophecy engender, for it, like all the arts and sciences, has a distinctive vocabulary.

The sacred Books have within themselves a satisfying explanation of the nature and

the function of prophecy: "Beloved, believe not every spirit, but try the spirits whether they are of God." (I John 4:1.) "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost." (2 Pet. 1:21.) "He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true . . ." (St. John 7:18.) "And I will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deut. 18:18.) "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) "And now I have told you before it is come to pass, that, when it is come to pass, ye might believe." (St. John 14:29.) Through chosen instruments, purified from the passions of self, God has transmitted His guidance for the continuing development of mankind. It is for this reason Peter speaks of prophecy as "a lamp shining in a dark place," to which we may well take heed. Today, as never before, we are in need of such guidance, for the wisdom of the wise men has perished, and the understanding of the prudent been veiled.

During the past century we have witnessed the transformation of prophecy from ignominy into a scientific and dependable factor for understanding the trend of human evolution. During this period the sacred Books of the great world religions have been translated and become generally available, making evident their common Source. In the light of this realization, these words of Bahá'u'lláh regarding His present day Revelation: "This is the changeless Faith of God, eternal in the past, eternal in the

future," (Gl. 136) seems most reasonable and logical. During this period mankind has been endowed in a mysterious way with a new spirit of search, and a new insight and capacity betokening maturity, with its ability for conscious cooperation with evolutionary forces. During this period man has discovered the futility of a material civilization without the restraining and guiding power of vital spiritual standards. He must arise and seek these, for upon them his very existence depends.

SACRED BOOKS AVAILABLE

So we see the Jew poring over his great Source-Book, the Torah, re-living his race history, glorious and tragic. His heart is perplexed, but strangely exalted by those mighty verses on the "Day of God." This is, if he can but realize it, the message of his Book to the Jew of the twentieth century. Refined by suffering, illumined by a new understanding of those ancient words, he is to return to Zion and play his destined part in drawing the human race into an indissoluble unity through the power of the Spirit of God. The Christian perusing the Gospel may be confused over its practical application after the lapse of centuries, but what about the message of the Kingdom? That glorious way of life is to be established at the consummation of the age. That is the winged message of Jesus to His twentieth century followers. In like manner the Muslim searches the familiar Suríhs of his beloved Qur'án. They may lack a certain quickening power until he reads those verses reverberating with "The Great Announcement." This is the message of Muhammad to his storm-tossed followers of the twentieth century. Are not these three stirred by one and the same message? Is it not that this day has been envisaged by the various prophets of the past, its details recorded in the imperishable Scriptures, to be observed and understood in the day of fulfillment?

THE BOOK THAT IS SEALED

Understood, but how? We still find ourselves in the position of those of whom Isaiah wrote: "And the vision of all is become unto you as the words of the book that is sealed, which men deliver to one who

is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: and the book is delivered unto him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." (29:11-12.) It is as if we were surrounded by medical books and scientific equipment, yet were powerless to apply them to a specific situation. We would acknowledge the need of the skill and wisdom of the physician.

The Revelation of Bahá'u'lláh proffers this indispensable assistance: a consistent interpretation of prophecy based, not upon one, but upon all the sacred Books, and applied with undeviating accuracy to present-day conditions. The "Day of God" is indeed none other than the day of "The Kingdom," and both are synonymous with the day of "The Great Announcement" or "The Hour."

THIS DAY OF GOD

The sacred Books describe this particular era in seemingly contradictory terms. This has added to the confusion of the man seeking to penetrate the mysteries of the spirit through the unaided power of the intellect. They depict a twofold process, one integrating, the other disruptive. The former represents the birth of the ideals and institutions worthy of the Day of God; the latter is indicative of "a civilization that has refused to answer to the expectations of a new age, and is consequently falling into chaos and decline." (The World Order of Bahá'u'lláh, p. 170.) In reality, these both result from a new infusion of divine energy throughout the world. "The same sun that makes the flowers to spring and the trees to bud, causes also the decay and disintegration of what is dead and useless; it loosens the ice and melts the snow of winter, and sets free the flood and the storm that purify the earth." (Bahá'u'lláh and the New Era, p. 6.)

Bahá'u'lláh explains it as the dual effect of the Word of God. "The Word is the fire of God which, glowing in the hearts of people, burns away all things that are not of God." (Words of Wisdom.) "This is the fire which, in the same moment, kindleth the flame of love in the breasts of the faithful, and induceth the chill of heedless in

the hearts of the enemy." (Iqán, p. 205.) The Qur'án says: "And when the great predominant calamity shall come, on the day when man shall remember what he strove after, and hell shall be brought out for him who sees! And as for him who was outrageous and preferred the life of this world, verily, hell is the resort! But as for him who feared the station of his Lord, and prohibited his soul from lust, verily, Paradise is the resort!" (Surih 79:34-40.) In the Gospei perhaps the most dramatic picture is of the judgment of the nations according to how they ministered to the hungry, the naked, the imprisoned. The sheep on the right who fulfilled these obligations inherit the Kingdom prepared for them from the foundation of the world. The goats on the left are deprived and punished. In another parable, both the wheat and the tares grow together until the harvest when the tares are destroyed and the wheat conserved. The Torah also presents both aspects of this fateful day. "The Lord shall roar out of Zion. . . and the earth shall shake; but the Lord will be the hope of his people and the strength of the children of Israel." (Joel 3:16.) "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:1-2.)

MY PEOPLE OF ISRAEL

Another double thread of prophecy illumines the pathway of search. One strand is that of the dispersion of the Jews throughout the world; the other, their return to their homeland and to their God. It is the second strand which grips our attention. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them: and they shall plant vineyards and drink the wine thereof; and they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land. . ." (Amos 9:14-15.) "Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my fury

. . . and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people and I will be their God: And I will give them one heart and one way, that they may fear me forever." (Jer. 32:37-39.) This generation is witnessing a large-scale return to Palestine, and an almost unbelievable rehabilitation of that long desert land. The spiritualization of this great people is not yet brought to completion, but circumstances are withdrawing all sources of reliance save God from them, and indeed from all the peoples of the world. With their rich background, the Jews may be among the first to recognize the significance of this, and prepare to take a place of pre-eminence in service to a heart-sick world. The day of their return is the Day of God, and is one with the day of the Kingdom and of the Great Announcement.

Other utterances concerning that Day have a singularly familiar ring. (1) At the "time of the end: many shall run to and fro and knowledge shall be increased." (Dan. 12:4.) This is a day of constant movement of peoples, of universal unrest, and of unending discoveries and material progress. (2) "This know also, that in the last days perilous times shall come. For men shall be . . . disobedient to parents . . . truce-breakers . . . despisers of those that are good, traitors . . ." (2 Tim. 3:1-4.) That this is a day of irresponsibility and of disrespect for authority, no one can doubt. (3) That day is forecast as a time of world-engulfing war, with fire pouring from the skies, a time of other tribulations, famine, earthquakes, in fact of all kinds of destruction. We are witnessing these conditions on all sides. (4) It is to be a time of general spiritual blindness. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro, to seek the word of the Lord, and shall not find it." (Amos 8:11-12.) "A day shall be witnessed by My people whereon there will have remained of Islám naught but a name, and of the Qur'án naught but a mere appearance. The doctors

of that age shall be the most evil the world has ever seen." (An authentic Muhammadan tradition.) Neither the fundamentals of the sacred Books nor the station of the Prophets revealing them are understood, nor are their teachings generally applied. (1) The Scriptures warn of self-seeking false prophets who shall appear. Wow numerous ire today's movements appealing to the human ego!

A very definite event which is to mark the close of an era is recorded by Matthew: (24:14) "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." There is not one remote corner into which the glad tidings of the coming Kingdom has not penetrated!

WORLD FEDERATION

So far we have dealt chiefly with the disintegrating forces, for according to the parable, the tares are first gathered and destroyed, then the wheat preserved. Or in a different vein: the tottering structure is first razed and the ground cleared before the new building the architect has already designed, can be reared, and appear in all its matchless perfection.

This resplendent twentieth century edifice, this house builded upon a rock, is none other than The Federation of the World. This is what Jesus spoke of as the Kingdom, wherein God's will should be carried out: evidently the application of spiritual principles to all human institutions and relationships. The prophets of the Torah sang of it as the new and everlasting covenant graven upon the hearts of men, of which Micah continues: "The law shall go forth of Zion . . . And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares . . . nation shall not lift up sword against nation, neither shall they learn war any more." (4:2-3.) It is envisioned in these authenticated sayings of Muhammad: "In the latter days a grievous calamity shall befall My people. . . . So fierce will it be that none can find a shelter. God will then send down One of My descendants, One sprung from My family, Who will fill the earth with equity and justice, even as it

hath been filled with injustice and tyranny." (W. O. B., p. 179.)

In "The Unfoldment of World Civilization" Shoghi Effendi enumerates certain high lights of the World Commonwealth revealed by Bahá'u'lláh for this age. This new type of government is to be composed of a world legislature, thoroughly representative, a world executive, backed by an international force, and a world tribunal of unquestioned authority. It will develop a world metropolis, and a highly perfected system of intercommunication, facilitated by an auxiliary language. The economic resources of the entire globe will be well organized and equitably distributed, causing inordinate wealth and grinding poverty to disappear, and the interdependence of capital and labor to be everywhere acknowledged. The energy and expense now dissipated on war will be used to stimulate the well-being of all men, physically, intellectually and spiritually. Science and religion will work hand in hand, and a liberated press will be a most potent educational influence. But the essential foundation is the universal recognition of one God, the fundamental oneness of all His Revelations to the human race, and the realization that it is only through the agency of His energizing spirit that this new fabric of culture will be woven.

Groups of people throughout the world are exerting themselves assiduously to bring various elements of this world civilization into being. These budding efforts constitute the constructive side of life today. The League of Nations, despite its inherent weaknesses and the unworthy motives exhibited by its members which have caused its present eclipse, is, nevertheless, man's first steps toward collective security. More effective measures are being widely discussed and urgently advocated. The pressing need of a world language is daily more apparent, and Esperanto as well as other experiments are endeavoring to meet this requirement. The economic problem is being attacked from countless angles: profit-sharing, collective bargaining, arbitration, in fact, numerous joint governing efforts, wider industrial training of youth, and vocational guidance; more equitable taxation, through graduated income and inheritance taxes; and more

general recognition of the importance of improving agricultural conditions. Endeavors for the increase of man's general well-being are numerous and well-known.

THE KING OF KINGS

To what extent have the sacred Books foreshadowed these constructive ideals? There is an unceasing paean of joy over the approaching era of peace. The old age is to close with a war of such fury as to be described as "with burning and fuel of fire." Then, we quote Isaiah: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever." (9:5-7) Isaiah and Micah portray a peace involving methods and institutions for its practical application. How can the law go forth except through legislative channels? How can strong nations afar off be rebuked, and peace established unless there be an adequate force under a world executive? How can the kingdom be instituted with justice and judgment except through an unchallengeable international tribunal?

A universal language is also forecast. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) "And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one." (Zech. 14:9) There is promise of economic security and plenty. "They shall sit every man under his vine and fig tree: and none shall make them afraid: for the mouth of the Lord hath spoken it." (Micah 4:4) "I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field . . . and the desolate land shall be tilled . . . And they shall say, This land that was desolate is become like the garden of Eden . . ." (Ezek. 36:29-34) Even improved physical health

is foreseen. "For behold, I create new heavens and a new earth . . . And I will rejoice in Jerusalem, and in joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days . . ." (Isa. 65:17-20) "And the inhabitants shall not say, I am sick:" (Isa. 33:34)

Interwoven with many of the prophecies of this momentous Day, is the promise of one common Faith and of the coming of the King. Over and over, these mighty themes are reiterated. "Mine house shall be called an house of prayer for all people." (Isa. 56:7) "The Lord's house shall be established in the top of the mountains . . . and all nations shall flow unto it." (Isa. 2:2) "And other sheep have I, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." (St. John 10:16)

On this second theme history confirms prophecy, for whenever the spiritual law has been revitalized and the foundation of a great civilization laid, it has been through the appearance of a Messenger of God, a Moses, a Buddha, a Jesus, a Muhammad, and has been based upon His teachings. A noted Oriental authority on comparative religion says that it is clear to those who ponder deeply the prophecies of sacred literature, that they are above all a collection of songs rejoicing over the coming to earth of The Lord of Hosts, The Spirit of Truth, The Glorious One. An ever-growing multitude is accepting Bahá'u'lláh as the heavenly Physician Who reveals and applies the divine remedy to the sick body of the world; as the Prince of Race upon Whose shoulder is the government, for nothing comparable to His World Order has issued from any other source. What more to be desired climax than the return of this vital spiritual guidance in the person of The Promised One of all the Scriptures, with His teachings for both the spiritual and social regeneration of mankind!

May the "rose petals of truth" perfume the nostrils of all those who truly seek to fathom those mysteries hidden from the foundation of the world!

THE IMPORTANCE OF THE BAHÁ'Í
FAITH TODAY

BY GEORGE W. GOODMAN

A Prophecy Fulfilled

"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. Soon shall the blasts of His chastisement, beat upon you, and the dust of hell enshroud you."

"Soon will the present day order be rolled up, and a new one spread out in its stead."

Never before in the history of the world has a prophecy such as the above, made by His Holiness the 'Abh Beauty, Bahá'u'lláh, come more manifestly true than in our present age. All about us are the manifestations of the great world upheaval that He bespoke.

If I did not feel peculiarly blessed to be living in this remarkable age and disproportionately favored in having found this great faith, I would never have the temerity to discuss its importance to us today. But glory to God in the highest that I have been spared to live long enough to receive this great blessing.

The Problem

It is always extremely difficult to convey the importance of religion to the average mind. Much of this difficulty is involved in the fact that religion has too often been shrouded in mysticism and remote promises that do not seem to be a part of reality to the average individual. To this very inadequate person it seems that these factors have induced religious leaders to fall back more and more upon fear and rituals to hold the people. But in reality this practice has added more confusion and no end of skepticism. Until at last religion has been reduced to a mere agency of death, rather than a stimulus to godly living.

But mind you, this unfortunate state of

affairs has only come to pass because of the progressive resistance and opposition of religious leaders to the wisdom expressed in the Bahá'í teachings in the following words:

"But, O my brother when a true seeker determines to take the step of search in the path leading to the knowledge of the Ancient of Days, he must before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of satanic fancy."

The last few words of that great utterance embody practically all of the ills that this old world is experiencing today. For the must and dust of acquired knowledge are stifling mankind to death in our present civilization. No better proof of this than in the peculiar happenings in the past twenty-five years, during which time we have witnessed the rise of nationatim and economic self-sufficiency. To express it more simply, during that time we developed a type of economic hysteria. We made people believe that economic self-sufficiency was our only God and goal. Here was the unique example of transforming a mere mechanical device from the realm of a conveyance to that of an ideal and an end in itself. We were to rise to godliness in proportion as we attained economic security, comfort, and happiness. In other words we were extracting the soul out of living and replacing it with a mechanical device called *economics*. But our unhappy mistake was the lack of appreciation that all mankind perishes the moment the soul is gone.

However, we went merrily on our way to sublimate and eventually eliminate all considerations of morality in a system where real virtue was measured in terms of material accumulations. Therefore everything

that was considered suggestive of a high moral basis was immediately termed impractical or declared intolerable. This procedure ruined nations, states, cities, and finally individual personalities because it destroyed all the basic discriminatory qualities. But while this was going on, on the one hand, on the other we were witnessing the development of Frankensteins within certain nations, whose only god was power.

At last we arrived at the day when civilization, soft, decayed and relaxed, resembled a great ghost city; the moment its last inhabitants scampered away in fear, at that very moment, the brambles and entangling underbrushes of barbarity began to encroach upon its confines.

That is not a pretty picture, but it is exactly the one that is conveyed as you stand in the midst of the blood and chaos all about us today and meditate upon the activities that have brought the whole world to its present plight. Man is frankly dazed with the din and confusion all about him; no nation trusts the other; there are already signs of future alliances and oppositions; leaders are in mortal fear of the war's conclusion before they can select a leader or make plans. And, worst of all, millions of people who fight, have not yet clarified in their minds what they are fighting for, except the fact that they do not want to be enslaved.

We Bahá'is do not rejoice at this great world calamity, or stoop to the undignified position of exclaiming, "We told you so." On the other hand we weep with great grief and anguish at the terrible spiritual blindness of the children of men. For, though we know that there will be additional suffering and anguish leading to the Lesser and finally the Most Great Peace, we pray most earnestly the prayer for guidance that says:

"O my God! There is no refuge save Thee, and there is no pathway hut leads to Thine Abode. When Thy people lean to Thee,

O God, they will not leave Thy way. Help them to remain constant and faithful while in their journey to Thee, so they may reach Thy kingdom and attain Thy will."

The Glory of the Faith

The Bahá'í Faith today is the only reliable, clearcut path to world peace and stabilization. It offers what this deathly ill civilization must have, if it is to be the foundation upon which the Lesser Peace is to be founded. It holds the stimulus to revitalize our moral objectives, through a fervent revival of our faith in God. This revitalization can come only through a forthright investigation of truth that will enable man to plow his way through antiquated customs and prejudices; an acknowledgment of the oneness of mankind; religious unity; equalization of sexes; a developing accord between religion and science; a developing economic solution on a spiritual basis; the creation of a universal language; universal education; making religion a cause of love; and the establishment of an international tribunal with power to maintain peace throughout the world.

We Bahá'ís are blessed to be living in such a marvelous era and to be endowed with such clarity of vision, but we are exceedingly responsible for the hastening of the day when these things shall come to pass for all mankind. Thus it becomes quite apparent that there is no greater honor and distinction in the world today, than that of being a Bahá'í . . . and likewise there is no greater responsibility. God grant that we may all interpret this responsibility as meaning a charge to spread the remarkable beneficence of God in this dispensation, through our great faith. And in doing this, we raise religion from the degradation of being purely an agency for death to the exalted plane of a stimulus for godly living. This and this alone represents the great importance of the Bahá'í faith today.

ACCELERATED PROGRESS IN
RACE RELATIONS

BY LOUIS G. GREGORY

THE past hundred years bring to view many great changes in the sociology of American life, especially with respect to the progress of justice and freedom. During this period the nation has vastly expanded in area and population. And being a part of something big tends to expand individual ideas. This century also witnessed the abolition of chattel slavery; the conferring of citizenship upon the Negro and more recently upon the Indian; the granting of the suffrage to women; the fusing of the national unity through the sacrifices of sectional strife, and the attainment of the nation to a place of almost commanding influence among the nations of the earth.

During the recent period of the great pandemic upheaval, and especially since this country has been drawn into it, progress in race unity has been accelerated, although it is yet far from complete. A few of the signs of progress are the yielding of economic barriers based upon color and creed, etc.; a change in the attitude of the press, magazines, books, and speeches, recognizing the common needs and the humanity and loyalty of minorities; the revolt of youth from the superstitions and prejudices of the past; the increasing influence of women who, struggling for their own freedom, see its value for others; the resolute stand taken by recognized leaders and the wane in the influence of demagogues; the pliants of discredited old systems, which fancy that stable peace can be maintained only by permanent injustice; the readiness of minorities, in the face of better opportunities, to forget their wrongs; and the fusion of the nation into unity in view of a common danger.

"In any land where there's a slave
There's no one really free or brave!"

The clear insight of the poet expresses what men of discernment the world over

see, that in the end oppression is far more burdensome to the oppressor than to the oppressed. But even freedom, as commonly understood, has its limitations and dangers. The problem, then, is to make men really free. Seeking this universal relief, man must turn to his Creator Who knows the needs, structure and capacities of all His creatures. There is in this the assurance that the new Prometheus has come bringing the Fires of Heaven to earth. Only this Celestial Flame of Divine Fire can consume the veils and forever banish the causer of strife from the earth.

Know, all men who would discover the secret of changes far and wide, on a lesser or greater scale, that Bahá'u'lláh, the Fountain Head of Revelation, has annulled racial and religious differences; that 'Abdu'l-Bahá, the Center of His Covenant, some thirty years ago brought in person the Great Message to America; and that Shoghi Effendi, the Guardian of the Faith, has in recent years sent us his illuminating letters, "The Advent of Divine Justice" and "The Promised Day Is Come," wherein he summarizes the Divine Teachings bearing upon the state of the world and makes their application to human needs today.

Lovers of the divine ideal of the oneness of humanity found instruction, interest and inspiration in the two Race Unity conferences held at Green Acre, Bahá'í school at Eliot, Maine, during the past two years.

Horace Holley, chairman at the opening of the first conference, read from "Prayers and Meditations," "*Many a chilled heart has been set ablaze by the fire of Thy Love . . .*"

After voicing a loving welcome, he referred to the visit to America of 'Abdu'l-Bahá, following His long period of prison and exile. He came to a world dissevered and sought those who could penetrate the

glamor of the day and see men deprived of God and practicing inhumanity to man. He drew within the circle of his friends all who were ready to advance, unfolding a love flowing from on High. He did not inquire about backgrounds, but unfolded the world of oneness, inviting both colored and white, that they might abandon their age-old differences. He stimulated all to continue the work so nobly begun, even making this ideal unity "an assurance of the world's peace." Let us therefore enter into a new realization of oneness, overcoming differences between East and West, North and South, black and white. The Great Peace will bring a healing to the tragic ills of the day, assuring reconciliation of man to man and man to God. These meetings have been arranged in many cities to emphasize the oneness of mankind. While the world may have many interracial movements, all the bridges implied in them cross a yawning chasm. A bridge separates as well as unites. But the Baha'i plan removes the bridge and closes the chasm. It dwells not upon mere formalities, but lives the ideal in the oneness of a common faith. Bahá'í activities gather the friends in a oneness of spirit that is destined to prove what religion can accomplish. This Flame of Divine Guidance will spread, not only throughout this country of ours, but over the twenty-one republics of the Western Hemisphere, and anon, unite mankind the world over. The great remedy is the union of all. It is our real task and great privilege to be the means of bringing the hearts of men to the Throne of Bahá'u'lláh.

Miss Lorna B. Tasker was introduced to speak of "Racial Adjustment in Latin America." Latin America believes in racial equality. This is a fertile field for the spread of the Bahá'í Teachings. A literary light of Brazil recently protested religious bigotry. It cannot find a pasture here. He also espoused the idea of a cosmic race. Law and custom readily accept, a mixed system, avoiding many of the conflicts caused by other attitudes. Latin Americans are of three stocks, Iberian, Indian and Negro. This mingling of various elements is somewhat a heritage from Spain, which from earliest days was cosmopolitan through

the mingling of various strains, such as the Carthaginian, Moorish, and others. Later it became permeated with Oriental thought. Moorish influence from Córdoba, Granada and Andalusia came to America, mingling with ancient Indian culture of Toltecs, Mayas and Aztecs.

The Spanish conquerors were not moved by race prejudice, but sought the gold of the Indians. They gave the Indians the same political rights as those given whites. Most Latin Americans feel that the Indian culture should not be lost. Of historical interest is the aid Haiti gave to Simon Bolivar, the great South American patriot and liberator. The Negroes are being absorbed by intermarriage into the general population, and are described as a new racial flower to adorn the breast of the world. The population of Brazil suggests a human mosaic. It is loath to welcome immigrants who will not favor the general policy of fusion.

The chairman read from the letter of Shoghi Effendi, written in 1939, wherein it is stated that the eyes of their sister Baha'i communities are fixed upon the American friends. Although trials are ahead, yet great is their work for the redemption of mankind.

Mrs. Annamarie Kunz Honnold was the next speaker: The emergence of the New World Order of Bahá'u'lláh reveals a tremendous transformation, made evident in the fields of religion, race and economics. Power to change conditions comes through the Creative Word. Future generations will not mention "race."

It is difficult for the majority to understand minority groups, she said. We know not what it means to be trampled upon because of race. This condition is more apparent since the great war began. It is a discrimination in all phases of life. Southerners refuse to apply the titles for lady and gentlemen to people of dark skin, however highly cultivated they may be! What would be our feelings if we were persecuted that way? Although the matter is absurd, yet it holds!

Bahá'u'lláh taught the oneness and unity of mankind. He directed that all should root out the source of contention and strife. Mankind should be thought of as a great

chord in which there is the need of many notes to make a perfect blend. Freedom from racial prejudice must be the watchword. All must work with love and concord, with gratitude and appreciation. Great discoveries are being made in the natural sciences. They bring to light that no essential differences exist among races. Apparent differences are but due to environment and training. The distinguished psychologist, Julian Huxley, declares that race means nothing. Mrs. Honnold then related many striking illustrations of eminent people produced by minority groups despite the prejudices which hinder their advancement. She praised the new policy of the national government in its order forbidding discrimination in employment in government enterprises, because of color, race, or creed. Bahá'ís approve such forward actions because they see, not many races, but one. A wide scientific study, reinforced by the Word of God, will efface all barriers of prejudice.

The addresses of 'Abdu'l-Bahá at Howard University and before the Bethel Literary Historical Society at Washington, also selections from Dunbar, Negro poet, were read by Mrs. Mary R. Swift. Mrs. Mary Coristine spoke of the changed conditions through destructive agencies at work. The acceptance of human oneness is the essential foundation for the new world structure and for prevention of chaos. She quoted the wonderful Words of 'Abdu'l-Bahá: "This is a new cycle of human power and the world will become a garden and a paradise."

Norman Smith spoke of the Chinese, who long ago were made known to Europe by Marco Polo, Italian explorer. Chinese arts aided the demise of feudalism and the development of nations. It is unfortunate that our knowledge of the Chinese is so limited. Their country has vast natural resources which should be cultivated. The present crises will be the means of drawing all races together. The Chinese have aided us in the past and will in the future. Still stronger will be the bond between East and West. It is greatly to the credit of the Chinese that they wish to hate no one, even those with whom they fight, but who are to be their neighbors hereafter.

Matthew W. Bollock stated the pleasure that he had in reading the Bahí' Teachings over a number of years. He felt honored to be in such a gathering. He regretted the lack of knowledge of Negro history found in the educational curricula of America and stated some of the most interesting phases of Negro aid to exploration and contribution to the development of America. Such knowledge, if spread, would have its value in overcoming prejudices. Wars occur because people fail to recognize the oneness of mankind.

Miss May Jacobs, American Indian, mentioned the kindness of the Indians to the Pilgrim fathers, who would have been so discouraged as to return to Europe had it not been for the encouragement and welcome accorded them by the Indians.

Mrs. Dorothy Baker addressed the conference on "The Spiritual Bond of Unity." She told a symbolic story to illustrate how the animal nature of man may be transformed into the ethereal world and "soar in the atmosphere of realities" by acquiring the virtues of the Kingdom. Souls are now finding, through spirituality, the resurrection and a new marriage feast. A great scientist has recently said that in view of the world's great upheaval, only the Spirit can now help us. Eternal unity is now God's plan. Only lesser forms of unity are promised by the world. Any race, in developing, will strive to maintain its own unity; but this should not become a menace to mankind. Even as the human body, to maintain its unity and escape dissolution, needs a soul, so the body of humanity may attain complete unity by the bounty of the Holy Spirit.

Why do Bahá'ís so definitely believe in God? Because they see the oneness of His Holy Messengers, the Prophetic succession of the ages. In each cycle a new civilization has been given to the world. The blessings of the Jewish, Christian and Islamic civilizations were traced, as, ever expanding, ever unfolding they told the great love story of God to man. If we turn our hearts to the Gift of the Holy Spirit revealed in this great day by Bahá'u'lláh, the little horned devil of prejudice, separation and animosity may be overcome. Racialism, nationalism

and communism, the three major causes of strife today, may be entirely subdued by the potency of the Revelation of knowledge given by Bahá'u'lláh.

The Guardian's expressed wishes have united our activities with all races. 'Abdu'l-Bahá has said,

"That meeting is blessed when the colored and the white people meet together with spiritual love and heavenly harmony. When such gatherings are established, the angels of the Supreme Concourse bless them and the Beauty of Bahá'u'lláh addresses them: Blessed are ye! And again and again, Blessed are ye!" To the youth of the world we would say, extend your supply lines as far as possible. May the jungle of the world become a paradise through your efforts. Unity, divine unity, is in the making by the power of the Holy Spirit.

Among others making valuable contributions of thought were Mrs. Hilbert Dahl, Curtis D. Kelsey, Mrs. Edith Ingliss, Mr. and Mrs. M. C. Oglesby and Mrs. Ludmila Bechtold. Mrs. Harriet M. Kelsey directed the musical program.

The spirit of the conference was summarized by Horace Holley: The old order is being shattered and no groupings can remain constant, not even those of hate. All such are but illusions. Only in peace and amity can any state be permanent. Existence itself is now threatened by strife. The ultimate clue is spirituality. This alone can place mankind above the level of conflict. This is a fundamental law, We have left the old world behind. We cannot return to the faith of our fathers. It is necessary to rise above the level of the past and build in our hearts a super-conscious reservation of strength. There is a perfect judgment from a Higher Power. Today we are called upon to be a part of the universal unity. Laws in future will give forth universal values. The cycle of separation is ended and now may we all swim in the great Ocean of Unity.

Friends, old and new, met in the same beautiful place a year later, with the same theme of universal unity in their minds and hearts, for a conference of five sessions. The chairmen of the various meetings were Horace Holley, 'Alí-Kulí Khán, N. D., Miss

Lorna B. Tasker, Matthew W. Bullock, and Harlan F. Ober. These friends gave of their noble talents, keeping the gatherings upon a high plane of dignity, light, love, happiness and spirituality.

The Portsmouth Herald, published in the nearby City of Portsmouth, gave the following report and summary of the conference:

"The Racial Amity Conference ended its three day session at Green Acre Sunday. Mrs. Dorothy Baker gave addresses at three sessions, her subjects being, 'The Causes and Cure of Prejudice'; 'The Talents of Minority Groups'; and 'Sharing Civilization.' She advocated a better adjustment among nations and classes, universal education, spiritual as well as scientific, and a far more universal outlook for matikind.

"Another feature was the address of Miss Mabel I. Jenkins of Kittery on 'Two Great American Poets.' One of these was Phyllis Wheatley, the black slave girl who was a contemporary of George Washington and won high praise from him and also from other illustrious people, both at home and abroad. She was called the poet laureate of Greater Boston in her day. The second poet mentioned was James Weldon Johnson, author of 'God's Trombones' and the 'Negro National Anthem.' The speaker told something of the life story of each, read from their poems and exhibited a collection of books by Negro poets."

Matthew W. Bullock of Boston, chairman of the Sunday morning meeting, voiced the spirit of racial amity and read selections from the addresses of 'Abdu'l-Bahá delivered during his tour of America in 1912, at which time he indicated to his friends some of the great happenings of today.

The afternoon forum, final meeting of the conference, was conducted by Harlan F. Ober of Beverly, Massachusetts. Among the speakers were Mrs. Doris McKay, Moncton, Canada; Mrs. Harold Hunt, Washington, D. C., who spoke for the Jewish minority; and Louis G. Gregory, presenting for discussion the subject of proper names for minorities. The musical program of the conference was presented by Mrs. Eula Fritz, Schenectady, N. Y., and Miss Monaver Bechtold, Brooklyn, N. Y.

One of the clearest signs of divine favor which attended these conferences and all similar efforts on the part of the Bahá'ís at different times of the year and over regions far and wide is their uniform confirmation and success.

24.

CHILE AND THREE CRUCIAL YEARS

BY MARCIA STEWARD

CHILE! Enchanting land of paradox and contradictions—of the most compelling extremes of character, of climate, of ideas! Land which stretches anguishedly from tropics to arctic zone . . . long, narrow, insinuates itself from arid desert, between the lofty Andes and the vast Pacific, through fertile valleys lush with fruit and reveling in flowers . . . through lakes and canals and imposing, fearful glaciers; twists itself narrowly; expands a bit in Patagonia; and ends in flare and finish at Cape Horn! What love we have come to bear for this land!

From the southernmost city in the world, Punta Arenas, we now survey, both in distance and in tune, the work leading up to the formation of the first Bahh'í Spiritual Assembly in the city of Santiago, capital of Chile.

Our survey in time, must take us back to the glorious Martha Root. No later pioneer in Bahh'í teaching work can ever more than dimly comprehend the function of that sod who undertakes to rip the veil of darkness of an entire nation in this Age of Light.

One is forced by its very repetition to remark a mysterious connection which seems to exist between events of importance in the progress of the Cause of Bahá'u'lláh and the events which take place simultaneously in the outer world. The visit of Martha Root to Chile synchronized with the first term of office of President Alessandri. His tenure of office is remembered for two outstanding and historic contributions to the social good. First, it saw the long-struggled-for separation of church and state, and secondly, Chile made a great stride forward in the field of education. One of the first things one notices here is the number and the quality of magazines and newspapers

which are offered for sale, and the fact that everywhere people are reading—in restaurants, in street cars, standing on corners, walking in the streets, in the parks—everywhere and all the time! One learns upon enquiry that this is a comparatively recent phenomenon . . . dating precisely from President Alessandri's time! One can say that modern Chile dates in part from this first term of office of President Alessandri and the visit of Martha Root . . . dates which frame the Ascension of 'Abdu'l-Bahá, in 1921.

The last three years have been years of enormous changes, tremendous destruction and tremendous progress. An old civilization has plunged into its final convulsion, and a new one has begun to breathe.

In the western hemisphere, made worthy by the presence of 'Abdu'l-Bahá, has been prepared the womb which will bear the child of tomorrow. The fundamental unity of the spirit, once realized in the Americas, will provide the corner-stone of world understanding and world peace. We are talking of divine politics; of 'Abdu'l-Bahá's inspired plan will draw into the consciousness of their essential oneness, these nations of our hemisphere, not as an end in itself, but as a prelude to world-unity. The Americas are the melting pot of the world . . . they have a common history and had a common purpose. Here in the crucible of association and work, peoples of all nations have evolved a new consciousness: a consciousness which contains the seed of world-citizenship. Isolated physically from the cataclysmic conflict which rages over the remaining continents, the Americas have been able through and due to the force of circumstance and the immediate common need, to evolve something very closely re-

sembling a temporary political unity, and this in the incredibly short space of three years.

Meanwhile the Cause of God has been extending the foundations of a more fundamental and enduring unity; of the essential unity, that of conscience. While political and international storm winds whirled and raged and bewildered the peoples of the New World, the healing and revivifying winds of the Spirit also blew, softly and steadily in their own sphere and in their own counter-direction. In each of these South and Central American Nations, Bahá'ís labored with ever-increasing effort to establish those divine institutions of the administrative order of their faith, where they are to provide for a desperate and war-weary world "not only the nucleus but the very pattern of the new society destined to rise phoenix-like out of the ruins of the old."

Probably the development and establishment of these divinely ordained institutions in each country must involve a pattern and a process which is conditioned by, and adapted to, the particular spiritual and psychological personality of that country. Chile's is a dramatic personality which is at the same time subtle. Her soul is tense, intricate, paradoxical. That her mask is one of seeming serenity and detachment does not hide the psychological struggle for adjustment, for self-consciousness and self-realization, which is being waged in the depths of her being.

And so the drama of Chile is not one of surface action, but of psychological tensions, bitter extremes and a desperate need; played against the backdrop of titanic forces waging war to the death for the domination of the planet. And so, too, the correspondingly dramatic evolution of the Cause here was not an obvious, but a subtle one, which nonetheless possessed all the elements of true drama, and must so be considered. For the battle for the soul of Chile was waged on many fronts, not the least of which was that of the spirit.

The actors in this drama of the establishment of the Bahá'í Faith here are numerous, and each in his way and function has contributed an indispensable role.

We find on the program, after the pro-

logue ends with Martha's departure, the names of Mr. and Mrs. Stewart French, who visited Chile in 1936, stopping in the beautiful Garden City of Chile, Viña del Mar, and journeying south as far as Magallanes. Here they stayed in the very hotel where we have just finished the fourth of our series of five introductory lectures on the Faith. Here Bahá'í literature was distributed by Mrs. French for the first time, and her name continues prominently in the work in Chile through her Chairmanship and later Secretaryship, of the Inter-America Committee, which has nourished and directed the pioneering work.

We have also the name of the devoted and enchanting Louie Mathews; first Chairman of the Inter-America Committee, and initiator of its first tentative hut confirmed efforts to establish the spiritual tracery of the Cause in South and Central America. Mrs. Mathews lectured at the Women's Christian Association in Santiago, where later was tentatively established the first independent Bahá'í centre by the Spiritual Assembly of Chile!

Prominent in the cast is Mrs. Frances B. Stewart, Chilean born of North American parents, whose intensive efforts for the spread of the Faith cover the entire South and Central American field, and whose initial work in Chile is only now indicating its full significance.

It was Mrs. Stewart who, from a lecture which she gave in Buenos Aires, drew out one attracted soul of the many, whom we found upon our arrival in Santiago in 1940 in possession of Bahá'í books, and valiantly struggling alone to maintain the flame of the Cause in Chile. Thus Chile owes to her sister Nation Argentina an unrecognized spiritual debt . . . for this Bahá'í, Señora Eliza Espinosa is an Argentine, who lived for a time in the country of her husband, Chile.

This briefly leads us to our arrival as part of the seven year plan set in motion by the Guardian and directed by the Inter-America Committee of the National Spiritual Assembly of the United States and Canada; to that aspect of this plan which entailed the establishment of the administrative order of the Faith in every Central

THE BAHÁ'Í WORLD

and South American Country by 1944. We arrived in December of 1940.

Those actors who contributed later, both while we were here in Chile, and during our absence on a visit to the United States and Canada in 1942, are the following: Mrs. Amelia Collins, Mr. Philip Sprague, Mrs. Barton, Mr. and Mrs. Mottahedeh, Mr. Charles Wolcott, and Miss Virginia Arbison.

The immediate background, and the special act of the drama with which this paper must concern itself now, is that culminating period of turbulence and disaster which encompasses the years between 1940 and 1944, reaching toward the hundredth anniversary of the new dawn of Faith on this planet.

These years have written a record of gratitude upon our heart. Above all to Shoghi Effendi. Our debt to him is infinite. Without him we should quite simply have lain down and died—quite simply that. The thought of him has alone sustained us, and in dark moments his guidance and advice, unerring and compassionate; just and kind; have always signalled the one straight way.

And as for Chile herself, by continued daily effort we strive to demonstrate our love and gratitude to her . . . to her people, her government, her institutions; her liberal spirit of tolerance and universality; all of which provided us with a free and generous field for our efforts. She accepted a stranger and did not ask what gifts the stranger brought . . . indeed, did not know that we brought to her that greatest of all gifts, the message of the manifestation of God. Her role in the future we feel will be a great one, both politically and spiritually. Our love for her is intense, our admiration profound!

On December seventh of 1940 we found ourselves for the first time on Chilean soil. Our ship put in at Arica, northernmost city of Chile, and here we parted company with our companion, Miss Eleanor Adler, who was to win the bounty of establishing the Cause in La Paz, Bolivia.

Although we were not instructed as to in which city work should be initiated, we never even dimly considered any other than the Capital, Santiago. So we hesitated not a moment in picturesque Valparaíso, but at once took the waiting train for the capital.

The capitals of the South American countries are the hubs of great wheels, with an average concentration of twenty percent of the nation's entire population centered at the hub. The remaining eighty percent of the people, distributed throughout the nation might roughly be likened to the circumference of the wheel itself. The spokes of the wheel are the channels of communication, commerce, and news through which the capital itself is linked with the rest of the nation. Thus, particularly in Chile which seems like one great family, a person once securely established in the capital will have no difficulty in finding himself in connection with the whole country. News spreads rapidly thence and covers the nation, so that wherever one travels always one knows some one's friends or relatives; and encounters the heartening realization that these know exactly who one is and, more often than not, exactly what one is doing. Thus the choice of the capital for our home, unconscious though it was, was proven by facts later to have been a most fortunate one.

We arrived there on December 11th, and went directly to the Hotel Crillon.

Here we were! Now we might ask, what exactly had we come to do, to bring to Chile; and to what kind of a country had we come?

Now I must dip my pen in southern ink! For I write now both in and of a different land . . . and now I must use "I"; for I am a person now, remembering—it was my heart that ached, and my soul that rejoiced. It was my own feet, such awfully human feet, that walked that path that led from "then" to "now"—that in reality led from "I" to "we." Mine were the eyes whose tears wet the night-pillows and that grew wide with wonder at fragrant dawns. Detachment comes by hard degrees—the skins of many selves are hardly sloughed and tearfully surrendered.

Thus the process of pioneering for the Cause of God is two-fold. It is a curious personal paradox of loss and gain, as the soul is forced to surrender in a sense to a kind of identification with the soul of a people or country, the while inherently obliged to withhold itself within its own

orbit. It is, in effect, a division of self, which is only made possible by Faith and the demands of this new kind of life. One can not know the need of a country until one feels this need in oneself. Thus often the pioneer takes on even the physical cast of a different people, and comes to feel a deep love for them, the love born of true understanding which Bahá'u'lláh gives us in the degree to which we believe in it and need it.

For the Lord of today does not bid us go and take the "glad tidings" of his new manifestation to the people of the world, without endowing us, individually, with the qualities and capacities necessary so to do. He has written, "In that day, We shall make thy sight discerning." But this is a process, and not an immediate bestowal. As Bahá'u'lláh says, "Discernment is *needed*." If ever it is needed, it is in the pioneering work. For here we have no guide, no confidant, no friend, no valid experience-tested standard of judgment adequate to all occasions . . . here every action is unique, every person met, unique, every situation different, and every human need particular and often immediate.

For we bring to the people of the different nations a particular, a new, and unique message. We "tell the people of the world that the Promised One has come, with proofs and evidences."

Humanity today does not possess any prepared psychological field of reflexes with which to react to such a message. There is no "habit" pattern response established in the man of today with which he may meet this challenging truth. It is new, and in reacting to its "newness" he himself must grow, or outgrow, and no one can truly aid, or accept for another. Thus we not only must be the hearers of this new message, this mighty fact, but we must be as intuitively aware of each individual's, as of each nation's "psychic balance," in order not to shock where we would imply "make aware." The veil must not be torn suddenly, warns 'Abdu'l-Bahá.

For the pioneer, either an adequate knowledge of a country's history, background and psychology must have been acquired beforehand; or surrendering his being into the

dimension of Faith, he must serve as a mere instrument for the guidance of divine inspiration to put to its purposes and to endow with the offspring of faith—intuition, discernment, and spiritual tact. "He who makes efforts for us, in our ways will We assuredly lead him," quotes Bahá'u'lláh from Muhammad.

The latter way has been the only feasible one heretofore, given the need far haste at the instance of the Guardian. Naturally, if one has had a previous educational background, so much the better; but there is no time to acquire it now.

Naturally, arriving in a foreign country, a Bahá'í immediately begins to acquaint himself as rapidly and thoroughly as possible with the history, traditions of religion and literature of that country . . . he observes as accurately as he can the general reactions of the people with whom he comes in contact. He soon builds up a more or less adequate concept of the psychology, although usually not knowing the language, he depends much upon his intuition, which like everything else, improves with use.

As soon as he can, he reads their literature; their daily papers; their magazines; attends their plays and visits their cultural institutions. In a word, he orients himself, more or less successfully and as consciously as possible; although I am afraid it is more of an art than an intellectual process. That is, it is a creative and unconscious adjustment, rather than a rational and intellectual one.

But the net result of all this is that one comes to know a country as one comes to know an individual . . . its characteristics become sharply defined, its faults are seen and lamented, its virtues observed and gloried in, as one would with any friendship. And inevitably, by contrast, and through perspective, one comes to feel an ever-increasing love for one's own country, and to see how her true good in this great day is the true good of every other country. And one looks for points of resemblance and common aims, rather than points of difference.

Another most curious development begins . . . the meaning of the word "familiar" begins to deepen and reveal itself. The peo-

ple one meets all look familiar. Why? Familiar! . . . of the family! . . . but of course, here is the key! Bahá'u'lláh brought the glad tidings of the true brotherhood of man! One family! We, here in a strange country to deliver this message and make it real, is it not natural that we should know its reality?

Thus, arrived in Chile, with no previous knowledge of her and her people, I walked the streets of Santiago with no feeling of strangeness. If anything surprised me it was that the people, so familiar, spoke another language. How silly the difference in languages became in my eyes. What a formidable barrier to understanding between brothers! What a need for an auxiliary international language!

The people on the streets of Santiago are very much like any one would see in our own American cities. Nonetheless, I came to sense a difference—a subtle, elusive, tantalizing difference.

The day after my arrival, I dined with Wolff and Napsy Greeven, in their lovely home, where I was received with such gentle courtesy and friendly interest that it seemed like a fresh shower to my travel-wearied being. Another dear friend, mer on the ship, Ernesto Hammerschlagg, invited me to luncheon, and presented me to his wife; so that, between these two couples, the Greevens and the Hammerschlaggs, my first weeks in Chile were filled with attentions and new friendships, and to this day I count them among my dearest and sincerest friends. Only those who have ventured on the pioneering path can know what this meant to me, and how little words are worth in the court of gratitude.

After a few days, it seemed to me that I simply must find a house with a garden, a house that would give both beauty to the first Bahá'í center of Chile, and the independence, tranquillity, and freedom from the too curious eyes of apartment and hotel dwellers necessary to commence the Bahá'í work. We wanted the Cause to be represented in dignity, beauty and serenity; and to be so situated as to be able to receive all those who were seeking the truth regardless of race, creed or social standing.

While wondering how we were going to

find all this within the limits of our personal purse, we stopped one day in the beauty parlor of the hotel. Here I met a woman whose fate was to become intimately linked with mine; and whose friendship was the source of many contacts, resulting in confirmed believers; Erica Lobl, the first person in Chile to whom I talked intimately of the Cause of Bahá'u'lláh. Proprietor of this particular beauty shop, she at once became interested and is today a Bahá'í.

The same day, "beautified," I went to a real estate office to look for assistance in finding a house. I found to my surprise a delightful English woman in charge, who, after a short conversation, plunged me into a taxi saying, "we have *your* house"! We drove out to the suburbs of Santiago, to a district called Los Leones; turned down a street called Carmen Silva, and here indeed was our house. It was a charming, small, two-story English cottage, with a lovely yard in front, and a walled-in garden in the back. Here was the first Bahá'í center in Chile; here were the study-classes initiated, and here were held the early Feasts—here at 2759 Carmen Silva, Los Leones. The history of the Cause in Chile in my time is the history of this house, and the seekers who were confirmed therein, and the life-long friendships that here commenced.

My good angel who led me here was right. She had said to me, as we rode out together, looking at me searchingly the while, "What are you come to Chile to do?" and I had replied, "I bring to Chile a great and special gift—the news of the Advent of a Great Prophet, Whose Name is Bahá'u'lláh. He came to make all religions one, to establish the unity of the human race." It was then that she had repeated, "Yes, I have your house."

Once established in this house, with which went servant, gardener, and furniture I collapsed quietly in bed. I was frightened at the prospect of what I had to do, of the task that lay before me, of the overwhelming importance of my mission, but, above all, at my complete and over-all lack of capacity. "Great, great is the Cause; how bewildering the weight of its message!" and that from the pen of Bahá'u'lláh Himself! I pulled the pillow over my head to try and shut out

consciousness itself. No, I was not brave, and I still knew no Spanish—the world seemed suddenly cold.

Meanwhile, I had written a little note to Mrs. Espinosa, who, as I have stated, had been holding the flame of the Cause aloft and protecting it from the winds of forgetfulness in Chile. At this point of collapse Mrs. Espinosa arrived! I found her a very attractive, very "South American," very chic, older woman, who knew not a word of English, and whose accent in Spanish was obviously Argentinian. I roused myself from the collapse into which I had fallen and braced myself to converse in a language I didn't know. With the aid of a dictionary, I wrenched out of the depths of memory my school-years Latin, and managed to exchange greetings and ask essential questions in relation to the status of the Baha'i work in Chile. When she left I collapsed "de nuevo," this time requiring a doctor!

It became evident that I had acquired some sort of tropical fever in Panama, en route, but after several days I recovered sufficiently to decide that classes must commence at once!

Looking back, this is too delicious—classes must start! I had been in Santiago less than three weeks, I knew no Spanish, and what is more important, I knew few people, but nevertheless, classes must start! That was what I was here for, and the sooner I started the better. Thus the famous North American initiative, plus the Bahá'í spirit, plus sheer desperation!

Meanwhile, Mrs. Lobl had been most kind, and so we informed her and Mrs. Espinosa that "classes must start"! Both cooperated magnificently, and they started! Mrs. Espinosa had deposited the Bahá'í books at the home of a friend, a Spaniard by the name of Roviro, who spoke English and kindly offered his services as interpreter. How often I think of 'Abdu'l-Bahá's words to the effect that one of the wonders of this dispensation is that all the people of the world will assist.

We decided to serve tea on Sunday afternoon, between six and eight, and to give short talks. So, "classes started," less than three weeks after our arrival in Chile, thanks mainly to Mrs. Espinosa and Mrs. Lobl.

We have the notebook in which we kept a

record of these meetings during the three months' period of our stay at this address. Soon we were also to hold night classes on Thursdays, to accommodate those who immediately declared their interest in going more quickly and more deeply into the principles of the Faith. At these classes Mr. Edward Bittencourt, professor at the University of Chile whom we had met through Dr. Robert Seibenshein, served as our Interpreter.

The first Sunday meeting commenced, as I recall, with about seven people present, which number steadily increased with each Sunday until often we were serving tea and explaining the Faith of Bahá'u'lláh to as many as twenty-five persons. Friends brought friend—the news spread rapidly, and from the first the classes were a success. The proof of this lies in my weekly notebook. The same nucleus of certain names remained and repeated, while a larger circle around this point expanded and contracted, with new names added from week to week, and others grown familiar now missing. But the nucleus remained a constant; and of this nucleus all are at present on the list of registered believers in Santiago, and several are members of the present and original Spiritual Assembly of Chile. Thus did Bahá'u'lláh confirm us from the first moment in our pitifully inadequate efforts for His Work.

At this point I must mention a family, a most wonderful and special family, and my dearest personal friend in Chile, daughter of this family, Millicent Bravo de Shulder. Mrs. Lobl had brought Millicent to our first meeting—a reluctant but acquiescent Millicent. From the first moment she was destined for the Cause. Faithful and true, quiet and deep, Millicent never wavered nor fought, but absorbed the secret gift of the Spirit as a thirsty plant silently and gratefully receives a summer shower. She bloomed like a graceful lily. Into her family she took me, a stranger, and Mr. and Mrs. Bravo, Millicent's son, Paul, her brother, David, all became as my own family. How often those of the Jewish faith have aided us, and showed their interest toward one who brought them news of their long-awaited "Lord of Hosts."

This family is richly blessed, and writing of them must concern one of my most glorious spiritual experiences. Shortly after knowing Millicent she told me she had discovered her young son, Paul, twelve years of age, reading one of the Bahá'í books I had loaned her, with the disturbing result that he was asking questions that she was unable to answer about Bahá'u'lláh and the Cause. Could he come one day alone to talk to me about it all?

And so it was. One quiet fragrant summer afternoon, Paul arrived, a tall, dark, intelligent youngster, whose eyes searched mine with a conscious, anxious hope. He went directly to the point, posing pertinent questions as rapidly as I could answer them. He questioned, he listened, he reflected, and he believed! But he would not accept without due and proper study of the fundamentals!

Paul Bravo, at twelve years of age, of the ancient Jewish faith, was the first to embrace the Cause of Bahá'u'lláh in Chile. Of the spiritual love and moral support which his faith and friendship brought me in those days, I will not tax words with the duty to express.

Thus three months passed, rapidly and fruitfully, until my English friends were due to return and I must move.

Through a friendly contact we were able to secure at a very moderate rental, a beautiful apartment in the new and modern Hotel Carrera, which has been our home off and on for the past three years. We were especially pleased because this apartment had never been occupied and so we could initiate our use of it in a wonderfully fresh and perhaps symbolic manner.

Here the classes begun on Carmen Silva continued and grew until our large drawing room was crowded every Sunday to capacity, and visitors of all kinds streamed through our room night and day. At this time, too, Mrs. Espinosa returned to Argentina.

By this time the strain of meeting so many people, and of speaking in a half-learned foreign language began to tell on my nerves, and I feared I could not keep going much longer without a real rest. Perhaps I had taken too literally the Guardian's ringing beseeching words: "Strain every nerve."

Fortunately my nerves are elastic, for at this particular moment things began to happen fast; and it was then I began to realize the import and know the truth of Bahá'u'lláh's magnificent promise: "One righteous act is invested with such power as to elevate the dust until it reacheth unto the highest heaven, and to restore the strength that hath spent itself!"

And here I must in all justice mention the management of the Hotel Carrera. It is only too true that my record of the establishment of the Faith of Bahá'u'lláh must be a record of gratitude—gratitude first of all to Him, and then to Chile. Due to the great freedom of action which this hotel management allowed me, I was spared the added strain of the pressure of unfriendly surveillance and misinterpretation which almost logically would be aroused by the presence of a woman, a foreigner, alone, who received at all hours all kinds of people! But as it was, I owe this hotel and its management a great debt, for their unflinching courtesy, their friendliness, and, practically, their moral support. In such does the protection of Bahá'u'lláh consist, and His loving guidance manifest itself at all times and under all circumstances.

As I say, at this point, in March of 1941, things began to happen fast, while at the same time a plan of action which had been forming in the background of my mind began to emerge into the field of consciousness. This plan was three-fold. First to establish a small nucleus of sincere seekers, which might evolve into group form and later into an Assembly. Secondly, to surround this nucleus with a wide circle of persons friendly to the aims of the Cause whose influence would one day prove valuable. Thirdly, to permeate the intellectual and cultural environment of Santiago with the spirit and principles of the Faith, by means of lectures, articles, and personal contact.

The first of these aims had been accomplished and needed only to be maintained; the second was in the process of being realized; it was to the third that I now turned my attention. Here our newspaper contacts, plus the fact that I was a published poet, stood me in excellent stead. The hook which we had all but forgotten, and the career

which at its inception we had cast aside for Him, suddenly became legitimate in the true sense of the word. We were ready to embark upon a new course, in which our public lecture experience, press connections, and cultural background would be placed en toto at the service of my Lord.

That this entailed perhaps tripling the amount of energy expended was very evident, and my nerves recoiled at the very thought. However, this was 1941; there was the need for haste, and I resolved to overlook no avenue for the approach to the soul of Chile. But I needed help—my strength was far spent, and I longed for a powerful, dedicated spirit beside me and I prayed earnestly for assistance. One evening, I was sitting with a few friends in my living room when a knock at the door had the curious effect of causing my heart to double its beat. I opened my door to Miguel Padilla, former vice-consul for Chile at Los Angeles, whom I had met at the Chilean Consulate. He had told Mrs. Adler and myself that he had known about the Bahá'í Cause for several years, and considered the Bahí'is to be a very fine people. But that had been in California, and now he was here—in Chile—in my very apartment!

I recognized him at once, of course. Miguel is a person one does not forget. He is not only powerfully built, and volcanic in type, but the spirit behind this physique is dynamic in the strictest sense. Miguel's entrance is always dramatic. He is authentic—his presence carries all the force of true personality.

"I saw an article in the 'Nacion' about you and your work," he said. "I remembered you. I have just arrived in Chile. I am come here now to help you in any way I can."

He looked at me intensely, and in a way his look was a challenge to action, and a warning that if I was weak I had better become strong! I had work to do!

The next day was Sunday, and I met Miguel's beautiful wife, gracious Lucha, and drove with them to the home of one of the cleverest lawyers in Chile for luncheon. Thus a wonderful friendship began, whose threads are tightly and irrevocably interwoven with the texture of the Cause in Chile, and with my own personal life.

That afternoon as usual we had our regular Sunday tea and lecture. I was late, and the apartment was already full of people, waiting. I stepped to our dressing room for a short prayer, and returned to the waiting group. As I opened the door to the drawing room I paused a moment at the threshold. I saw the friendly, eager faces; the sincere and the insincere; the seekers and the merely curious; the hopeful and the cynical. I distinguished the usual melange of languages which had made our task so difficult—German, English, Spanish. I contemplated the miracle of God's work—the fruit of but a few months' labor in a foreign land.

Suddenly, as I stood almost lost in abstraction, I realized I was seeing a new face, and I heard a new tongue, French.

Tony Fillon, valiant companion, had made his entrance on the stage of Chile, at this point in the drama that God was writing. Courage and spiritual integrity met my gaze—in that short moment we knew each other. This Frenchman had read my soul, understood my mission, and comprehended my need. I was no longer alone.

That night I thanked Bahá'u'lláh for answering my plea for help.

This was in early April. The date for the formation of Bahá'í Groups and Assemblies, "the pattern for a future society," is in April of each year, on the twenty-first of the month. We were eager to establish a group, duly organized, with elected officers, that would function as a part of the administrative order of the Bahá'í Faith, until we could form a genuine Assembly the following year. For about this time Mr. Bittencourt declared his acceptance of Bahá'u'lláh as the Prophet of the New Day and his desire to become a member of the Bahá'í Faith. Being an Englishman, though born in Chile, he had been able to read extensively many of our English books on the Cause, and so had, we felt, become a pretty firm foundation of knowledge on which to base this decision. We therefore accepted him as the first adult believer of Chile.

Next we welcomed into the Cause the first real Chilenos, Zavier Yañez and Roberto Herrera Ramirez, both of whom had just completed a concentrated course of study with us, preparatory to leaving for

Mr. Herrera's farm in the South of Chile.

Then we had the soul-satisfying joy of accepting our beloved Millicent Bravo who came to surrender her will to Bahá'u'lláh's in such a purity of purpose as we had never before seen.

Next, lovely Olive Hammond, and then Mrs. Edward Bittencourt joined the ranks of those who labor for the regeneration of Society and the Unity of the human race.

Came the yearly election date, and the first historic occasion in the Cause in Chile: the formation of the first duly organized group of Bahi'is in that country; a group which would constitute that nucleus of unity, and shadow forth the future formation of, a true Spiritual Assembly.

Solemnly we met in an atmosphere of prayer, and duly constituted ourselves a Bahi'i Group. Since Mr. Herrera and Mr. Yañez were in the South, the group numbered but four, not including myself: Mr. and Mrs. Bittencourt, Mrs. Olive Hammond, Millicent Bravo. We also had with us, as a guest, Mr. Fillon. The officers elected were as follows: Chairman, Mr. Bittencourt; Secretary, Millicent Bravo; Treasurer, Mrs. Bittencourt, and Librarian, Mrs. Hammond. This was April 21, 1941.

Soon our group included the names of Dr. Roberto Seibenshein, of Erica Lobl, of Tony Fillon.

Now, with an organized group behind me, was the time to launch a lecture at the University of Chile.

About this time Mr. Herrera returned with his beautiful wife, Eugenia, who also joined the Cause. We were thus, ten, not counting myself, when we worked in unison and exultation for the success of the University lecture. And the name of Mr. Illañez must be mentioned as one of those who worked closely with us for its success. Now a Bahá'í, Mr. Illañez at that time aided us greatly with his spirit of friendliness; and he seemed as much one of us as though he had gone through the formula of signing his name to our roster.

So it was really twelve Bahá'ís who set about the first joint effort for the spread of the Cause in Chile. Its success is testimonial to the power of unity to accomplish the impossible.

Through Mrs. Herrera we obtained an appointment with Dr. Alessandri, President and Dean of Law of the University of Chile, son of the President Alessandri during whose tenure of office Martha Root first raised aloft the banner of the New Day in Chile!

Dr. Alessandri received me with great courtesy, and asked me what I wanted to lecture about. I replied, "About Bahá'u'lláh, the great Persian Prophet of the past century, and His wonderful new Teachings." He was very kind, and ordered everything placed at my disposal. His secretary, the university press attache, and Mr. Gonzales Vera, head of the 'Co-operativa Intelectual,' all showed me great courtesy and consideration. At this interview, we set the date for May 12th, but later Mr. Gonzales himself suggested that it be postponed because of the heavy rains. Thus it was that he himself arranged that our first public lecture in Chile be given on the Bahi'i Feast Day of Grandeur! What a fitting choice of date for the public launching of the Cause of Bahá'u'lláh in Chile!

The same day Miguel rang up. "Marcia," he said, "you simply can't give a lecture the simple way you are doing it. You want a lot of front page publicity, and some important Chilean figure to introduce you to the public. I am here in the offices of 'La Nacion' and I want you to have dinner with the editors and a professor of the University. If he likes you, he might consent to introduce you!"

"Oh, Miguel," I wailed, "why isn't the way I'm doing it all right? I don't need a lot of publicity, and besides I am a wreck and I want to go to bed!"

"All right," he replied, "but I know my own people, and I want your lecture to be a success." He sounded so disconsolate that I consented—plunged the weary body into a tub, prayed frantically for the strength to stand up to another hectic few hours of struggling with Spanish, and was ready when Miguel called.

That dinner made Bahi'i history. God bless Miguel Padilla. I dined with three men whose extreme kindness, whose intuitive understanding, and generous spirits have surely earned the blessings of Bahá'u'lláh. I think of these three men with a sort of amazement.

Oh, reader, if you could but know the Chile I know; if my pen could bring to you the reasons why I love this country with a poignant, and a fierce protective love!

Before I continue this narrative I must bring to you something of this Chile that I know.

Chile is best described as a nation of thinkers. The percentage of educated thinkers may be relatively small, but the Chilean is a potential thinker even when he has never seen a book. These people, regardless of their social rank, impel respect. I think it is because they have an innate sense of human dignity. The Chilean will serve, but he is never a servant in the ordinary sense of the word.

Chile is justly ranked among the most advanced nations of South America. Culturally and intellectually Chile is greatly advanced. And she is also politically conscious. Her social laws are the finest in the hemisphere, and have served as model both for the United States and for Mexico.

The spirit of this country is universal— to such a point that many Chileans will tell you the Chilean is not patriotic. He is patriotic, but he is not nationalistic. Perhaps the key to his character is "live and let live." One feels free in Chile. The standard of judgment is personality, not wealth or influence. Many a struggling artist, poet, writer, has found here intuitive appreciation and the encouragement to continue striving. It is a creative environment. No one feels himself a stranger in Chile, and the Chilean feels himself no stranger to any country.

The dinner to which, then, Miguel Padilla had enticed me proved to be one of the most fruitful occasions of my Bahá'í life. Mrs. Padilla was present, and the other guests were Mr. Domingo Melfi, editor of "La Nacion"; Mr. Luis Duran, beloved teller of Chilean tales, distinguished author; and Mr. Mariano Latorre, who "if he liked me" would present me to the Chilean lecture-attending public the following Friday at the University of Chile.

Mr. Latorre is a famous author, professor at the University and newsman. To him, to Mr. Duran, Miguel, and Mr. Melfi, I owe the greater part of the outer success of the Lecture; to the loving group of earnest Bahá'í

assistants, I owe the inner—though to my Lord I owe the whole.

We talked that evening of many things. They were feeling me out, after having accepted me as a fellow member of the "fourth estate." A spirit of unity prevailed from the first. They questioned me intelligently about the Cause and about myself. No prejudices came between us—we met on the intellectual plane of truth, and we met well. Mr. Latorre gladly consented to introduce me; Mr. Melfi asked me to contribute a special article to his newspaper; and assured me of that paper's full cooperation in making my initial lecture in Chile a success; while Mr. Duran would write a special article covering the content of the lecture itself. These were famous people who were all offering to help launch the Cause of God. And through this meeting the doors of the Press opened to me in Chile, and I was to find myself admitted into that inner circle of intellectuals which would afford me such scope for the sowing of the seeds of the Faith which would ripen in due time. The articles which the press published in Chile were filled with the principles of the Faith, and the enlightenment which comes from the Teachings of Bahá'u'lláh. They were much commented upon, well received, and always beautifully presented by "La Nacion." Truly, this quiet dinner offered us a magic key!

I can still vividly remember my amazement at the unprejudiced minds of these people. It was a revelation to me, accustomed as I have been to meeting with objections based on prejudice. But here were men who knew how to think—who were unafraid of an idea; and above all, were unafraid of the idea of spirituality! Freely, like true men, they talked of spiritual things; of the soul, of religion, not as though it might burn their fingers, but as something to be studied, scrutinized, appraised, discussed, and even valued! In short, they are mature human beings.

And so it was that a Bahá'í stood on the platform in the Salon de Honor in the University of Chile on the seventeenth of May in 1941, and gave the Message of Bahá'u'lláh to the people of Chile. The audience numbered between three and four hundred people. Distinguished writers, professors, gov-

ernment officials, friends, acquaintances, and eleven Baha'is composed that quiet, attentive, courteous audience. With grace and interest Mr. Latorre introduced me. Mrs. Herrera followed with a more intimate few words. There was a bit of music. Behind us in a semicircle on the platform sat Mrs. Padilla, Mr. Herrera, and Mr. Duran.

I stood and looked at the people. I was not afraid, but only so grateful that I could hardly speak. For over an hour these Chileans sat and listened to a North American woman read in halting Spanish words which astonished, which dropped into the quiet and searched the hearts—words from the pen of Bahá'u'lláh, 'Abdu'l-Bahá and the precious Guardian.

The bell announcing the new day had been rung in Chile, and the curtain rang down on the first act.

All strong efforts encounter strong resistance. The consolidating period now began among the Bahá'ís, with its attendant trials, tests, and tribulations. These souls whom He had called together, and who each separately had responded to His call, had now to learn to function in unity in a world which was dying through lack of it. It is not easy, but it is great!

Remembering this period we feel grief, and tenderness. These little new plants had now to weather cold winds as well as learn to grow toward the sunlight, together. We began to encounter resistance, at first merely sensed, though later identified. For there is in South America, and especially in Chile, a number of so-called "spiritual" movements which in reality are anything but spiritual. As the Guardian has said, and we found out from experience, these teachings constitute the spiritual disease of this hemisphere, and particularly of South America. They are so confusing, so abstract, so "occult," that they are the very antithesis of the shining, clean, fragrant truths which come to us from the pen of Bahá'u'lláh. They do not enlighten, they confuse. But they have the dubious advantage of being "time-hallowed." They are, in effect, instruments for the spread of disunity and confusion, intentional or not. Some of these groups are utterly unscrupulous. Many are the ways in which they at this time commenced to

hinder the spread of the Faith. The Chileans have a name for their type of maneuver and purpose. They call it "sabotaging" a movement. Their methods are subtle and clever in the extreme, and they lend themselves to the purposes of the avowed enemies of the Cause. They could not long prevail against the Cause of God, any more than darkness can prevail against the light, but they did cause many trials and heartaches until we learned to cope with them.

Thus, the period immediately following the University lecture, is one of tests, consolidation, and retreat from the limelight. I purposely moved shortly afterward to a small hotel where we held strictly Baha'i meetings at which we endeavored to strengthen the understanding of the Friends and to instruct them more specifically in the administrative order of the Faith.

Later, I moved once more into "our" house on Carmen Silva, where I again opened the meetings to enquirers, and many more seekers were attracted. Our Sunday teas were again regular affairs, and well-attended.

Meanwhile, during our "testing" period, we had changes in officers within the group. Mr. Herrera was elected chairman and Mrs. Hammond became treasurer. Still later, Dr. Seibenshein was elected chairman. We went through a period of flux and reorientation—of purification; for personal issues would cloud the mirror of unity, and result in the spiritually childish reaction of pique. It was natural; it was perhaps human as we understand the word superficially; but it was tragic, too. I grieved because there was nothing we could do. Here, in the sphere of personal spiritual growth, I stood without power to aid. This is a personal and lonely act, growth!

From time to time, during this period, meetings were held at the home of Mr. and Mrs. Hammond, and later we established strictly Bahá'í classes at the Bravo home for the exclusive study of the Administration, but they were poorly attended and I began to despair.

To understand this period of change and test in the Cause itself, it is necessary to understand that Chile herself as a nation was being torn and twisted at her very foundations by the rising passions of the

foreign elements of her population; reacting in their turn to the increasing pressure of world conditions.

The tender plant of the Cause of Bahá'u'lláh had to weather these storms and outshine this black confusion—and in the weathering was herself tossed about and wracked by the prevailing storm of passion. That it was not uprooted by the fierce gales is convincing testimony of its divine origin, and of the depth and strength of its roots in Chile. For it must be remembered that we were established and functioning as an administrative unit, even though but a group and not an assembly. We had been exercising the functions proper to an assembly. We had been practicing the art of consultation; we had launched as an initial joint effort the University lecture; we had our duly elected officers with their proper responsibilities; and though actually not obliged to, we had always insisted on consultation before we ourselves took upon us any project connected with the Bahá'í work. We strove thus to set an example of the Bahá'í cooperative spirit, and to give to the group opportunity and practice for this wonderful consultative art. This group administrative unit dated its existence from April of 1941. It was, thus, struggling to maintain its integrity, its unity, its identity, at this critical period, that it might become, as it actually did become, that nucleus which would later evolve into the Spiritual Assembly to be formed in 1943. Thus, this nucleus was engaged in defending its organic unity while practically new-born, against conscious enemies from without, contention from within, and the while in an atmosphere which only those who lived in Chile during this period could adequately comprehend.

Also, the peculiar combination of human elements in the group itself made for a battle royal. Each and every one of these Bahá'ís were of particularly strong personality. Here I want to emphasize that I do not believe it was ever for a moment a question of faith. The eternal flaming miracle of the Cause in Chile from the first is that none of the true believers ever wavered for a moment in their faith; though a certain few never had any to begin with, and only time will deal with them. It was simply a contest

of personality while they learned through this very process that unity of action involves a surrender of what we have considered personality, to the interest of the whole; though the divine paradox is that there is no real loss! Add to the fact of strong personalities, the lack of even a common language among these courageous early believers (we were obliged to conduct the classes in French, English and Spanish!) and the extremely varied cultural and religious and national backgrounds represented in the group; add all this, and the group's emergence from the storm of outer and inner tests into a duly constituted spiritual assembly becomes little less than a modern miracle.

All credit belongs to these gallant few for the entry of Chile into the great world community of Bahá'u'lláh. For at this period, the United States had not yet entered into the world conflict, and we had German, as well as French, English, Austrian, Chilean, Irish and American traditions represented in the Chilean community of Bahá'ís. We had Spanish and Irish and French Catholics; Protestants and a Buddhist; Jews and agnostics; we had cultural types ranging from the most advanced, scientifically trained mind, to the practical business man, and the housewife. We had represented in our little group the worlds of science and art and letters—of the professions and the laboring classes. It would be impossible to conceive of a group of that size being more widely representative of the different human types and traditions; or of a task more challenging than that which faced it: that of creating an amalgamation of its parts into a unified whole.

As I have pointed out, the Bahá'í unity is a new *experience*. There is no standard to measure it by; it is its own standard. It has to be experienced to be understood. This unity has not yet been achieved by the Bahá'ís of Chile, but it will be. And as I said before, all credit be to these young servants of Bahá'u'lláh who have lent themselves, even as human chemicals, to the great laboratory of God, that they may be made one through his love. In achieving this miracle of unity, they will have served Chile well, since that which holds Chile as a nation back from the fulfillment of her possibilities

in terms of action is that the intense individualism of her people precludes a sense of responsibility toward others, precludes collective action, and hence precludes that necessary unity of conscience which in this day is the sine qua non of constructive social evolution.

The Cause of God, in a certain sense, can he said to reflect, so as to resolve vicariously, the fundamental problems of a given nation. Within it can be worked out in miniature, but in essence, the major problems, social tensions, and psychological interferences. Thus it can truly be said that a Bahí'í, of whatever nation he is a subject, is a true patriot.

Such a period as I have just described was, as can well be imagined, a severe experience for this servant also. Loving each of the Bahí'is as I do, I suffered for each and for all. My human limitations in the way of aiding them were all too obvious, and I began to wonder if I had not brought them together in this close group form too soon. I still am wondering!

We have mentioned all the above in detail for it is of the essence of the work of establishing the mighty Cause of Bahá'u'lláh in a world which is torn with conflicting passions. The joy and the grief, the successes and the failures, are inseparable, and perhaps interdependent, in the work of world regeneration assigned to those who labor for the reign of righteousness. We live and we work in two worlds, one that is passing, and one that is coming to birth; we labor amongst, and are of, those "children of the half-light."

About this time, October of 1941 had come, and we had moved into the second of two homes which will go down in history one day as concerned with the formation of Bahí'í institutions and the development of the Bahí'í faith in Chile. For these two homes were consecrated to Bahá'u'lláh. They were the "Centers" during this time. I never considered them as my homes, but as His, though mine was the sacred privilege to dwell therein.

This new "Center" was a lovely one, in the outskirts of Santiago, where the Andes reached almost to the walls of our garden—2483 Calle Lima.

Here we invited a dear Chilean friend, Mary Castel Blanco, to share this home with us. Here, aided by Mary, we daily received visitors and enquirers and held weekly classes, and the Bahá'í Feasts. Here Lucha Padilla became a Bahh'í, to our infinite joy, and Walter Hammond, and Edelmira Godoy, all now members of the Spiritual Assembly. And here Ruth Schaste and Elcira Vergara received their first illumination and knowledge of the Revelation of Bahá'u'lláh. Here, too, we received word from the absent Herreras that one of their farm boys had accepted the Cause and another was interested.

And here, too, we began to realize that we must return home, for rest and care. But not yet.

In November we held a consultation on the advisability of extension teaching work. We considered sending a teacher to Valparaiso, and agreed unanimously that it be Tony Fillon. I knew the field in Valparaiso to be a difficult one, having myself spent several days there with no success whatever. Tony had been eager to "pioneer" from the start, and so I was particularly happy that the group had selected him.

Tony was delighted, and set off at once. He remained away about a month during which he made splendid contacts, had excellent press interviews, was honored guest at a luncheon tendered him by the Architects Association of Valparaiso, and availed himself of all opportunities to present and explain the Cause to which he has literally dedicated his life and his great talents. Because of my own previous experience there, I was able to appreciate the success which Tony had had and to realize, too, that much more had actually been accomplished than immediate results showed.

About the same time, Doctor Seibenshein came to see me one day with a problem which precipitated a most difficult decision, indeed, a crucial one, as later events proved. Indeed, it was the most difficult decision with which we had yet been faced. He proposed to go South to stay with the Herrera family on their farm, until a position which he had been offered by the Observatory of Concepción should materialize. However, with great humbleness, he offered

to give up this opportunity if I felt that a Spiritual Assembly could be formed in the following April. This man was offering nothing short of his livelihood to his Lord. He was very ill, how ill even I did not realize; he needed a rest, and he needed to improve his earning position. This looked to me like a God-sent opportunity to do both. Several other Baha'is were present and we talked it over. We weighed the advantage of having the Cause taught in the South of Chile, against the jeopardizing of a possible Spiritual Assembly in April. We were in all, eighteen, but with three of that number in the South, myself not eligible, and certain others unprepared really, the absence of Dr. Seibenshein, and of Mrs. Padilla who was obliged to go North, could possibly mean that an Assembly would not be formed. Was it the Will of God that the Cause should rather spread out and cover Chile, North and South? We thought deeply, and we prayed. I knew also that I must soon leave Chile. I mentally reviewed the prevailing circumstances in the Cause; how far short we were of having achieved the necessary unity which would guarantee a smooth functioning of the Spiritual Assembly. Would it not be better not to strive for the Assembly the follo in April, but to permit the group to function for another year as a group, until it might more nearly, through experience, approximate a fusion of wills. Or, would this fusion of wills take place only in the functioning of the Assembly itself?

It was a very difficult decision to make—difficult to "see true." The testing period had taken its toll and left its wounds upon the body of the group. I feel now that I should have cabled the Guardian for advice, but I was shy at that time. I did not know from personal experience the tenderness and loving understanding which he is ready to give to the least of us.

Finally we decided to leave it to God. If there was to be a Spiritual Assembly formed in April, it would be formed; and if not, nothing we could do or plan would make it a possibility.

Doctor Seibenshein went South, Lucha North. Japan attacked the United States. Christmas came and went. Classes contin-

ued and work increased. By this time my articles for the newspapers were arousing friendly interest and I received a commission from California for a special series of four articles on Chile. Also by this time I was well established in the intellectual and newspaper circles of Santiago; friends were legion; the field of possibilities was constantly widening; opportunities, both professional and for the spread of the Cause (which to me were the same thing) were limitless. Why, then, did I choose that particular moment to leave Chile!

I think I will never know, really, if I should have gone or stayed. But at that time I felt simply that I had no more strength to carry on.

Of one thing I am certain. Never, never would I have left, or even considered it, had I not had the confidence which association had given me, in the capacity of Tony Fillon to take my place and carry on. His experience in Valparaiso—his manner of working there—had convinced me that he was capable of maintaining the function of pioneer during my absence. With the loving personal assistance of Millicent, and of the other friends, I felt the Cause would be safe in his capable hands until I could return, refreshed and strengthened, to continue where I had left off. The group had been established, and had functioned as a group for nearly a year. Inwardly I knew Tony was equal to it, and so I was able to make my decision because of him. I had a faith and a trust and a confidence in this Frenchman that has never been betrayed. For he had come to the Faith consciously, knowing what he sought, and recognizing it when he found it. His critical, capable, scholar's mind was a necessary complement to my intuition. He could give me facts, gleaned from his archaeological research and his knowledge of Islám, which made concrete what I had only read or intuited. The purity of his Faith and the completeness of his surrender to Bahá'u'lláh lessened any potential danger of errors which might arise out of his lack of direct and prolonged experience in the Cause itself. And finally, his friends were my friends; he of all the Bahá'is knew all the contacts I had made; was equally welcomed by the press and ar-

tistic circles in which I had done so much preliminary work; and was respected on his own account for his training in architecture and the arts, and his archaeological research.

I decided, therefore, to return home, expecting only to be gone, at most, four months.

The day before my departure arrived. I had invited everyone I had met in Santiago during my fifteen months' stay, to call between noon and nine in the evening. From early morning until the following morning at six, when the plane would leave for home, I greeted and bade farewell to countless friends. People of all types and kinds; of every station in life, from servants to government officials, old and young, rich and poor, with and without gifts, came and went. That great unifying power which comes from God through His Manifestation never had showed its force to me more clearly. The spirit pervading that home I can never forget. Electric, powerful, dynamic and dramatic, it caught us all in its pervading beauty and made us one.

I left Chile on the seventh of March, and the curtain dropped on a second act in the drama of God's cause.

At home I received news from the friends in Chile that Ruth Schaste and Elcira Vergara had become Bahá'ís—that Mrs. Collins and Philip Sprague had visited them—and finally of the re-election of officers for the Baha'í group on April 21 of that year, 1942. The aim of a Spiritual Assembly had not been reached, owing to the dispersion of the Bahá'ís north and south of the capital. But nonetheless I was not disappointed, for I felt it to be best. I was delighted to hear that Millicent Bravo had been re-elected secretary, Mrs. Godoy, chairman, and Olive Hammond, treasurer.

I arrived once more in my beloved Chile in December of 1942. Miss Virginia Orbison, who had preceded me by three months, already well adapted, was aiding Mr. Fillon in maintaining the group work where we had left it. She had taken an apartment, several days before my arrival, and had arranged to hold the meetings and the classes there. So I accepted the beautiful invitation of our friend and fellow-Bahí'í, Edelmira Godoy,

to pass several months in her home. Here I met Estéban Canales, who later was elected Chilean delegate to the historic celebration of the hundredth anniversary of the Bahá'í Faith, to be held in the Temple at Wilmette, Illinois, in 1944. Estéban became interested at once, studied diligently, and declared his desire to become a Bahá'í.

The classes in Bahí'í Administration which Miss Orbison had planned to begin in her new apartment, commenced a few days after my arrival. These classes continued regularly with Miss Orbison, Mr. Fillon and myself taking turns as instructor, and continued until the date of the formation of the Assembly, and afterward.

In March we moved back to the Carrera Hotel, and here the Cause began once more to grow. Our old friend and Bahá'í of the heart, Mr. Illañez, became a Baha'í in actual fact. Others joining our ranks at this time were Miguel Stiven, Antonio Dominguez and Mr. Arturo Godoy, husband of our chairman. Here, too Jimmy Barrett, now in Colorado, became a Bahá'í shortly before leaving for the United States. Here I began once more our customary afternoon invitational teas and continued with personal interviews and individual teaching work. Miss Orbison was also working hard, holding classes, and making new contacts.

And then the historic moment for the formation of the first Spiritual Assembly of the Faith in Chile arrived. The moment came when Chile would establish that institution which would link her with the hemisphere in the firm and mighty covenant of God—in the administrative order of Bahá'u'lláh.

It was a truly momentous occasion, and like on all truly momentous occasions, one only half grasps their full significance. We had as a guest Mrs. Yvonne Cuellar, first fruit of Mrs. Eleanor Adler's consecrated work for the Cause in La Paz, Bolivia—first person in that country to accept the Faith. This seemed to us a rare favor, since it was with Mrs. Adler that I had left the shores of America; she bound for Bolivia, I for Chile.

Also, it was on this occasion that Mr. Arturo Godoy officially joined the Bahá'ís of Chile, being accepted by the group before the election of the Assembly; and by a

strange stroke of destiny, promptly found himself elected a member of the Assembly itself a few minutes later!

Many strange and beautiful things happened that evening—many pieces of what to me had been a spiritual puzzle, fell into place. Perhaps, too, a few wounds were healed. Shoghi Effendi had recently cabled me. "Rest assured, persevere, praying blessings, guidance, love."

The blessings rained upon us that night. The election confirmed the original group, for whose functional integrity and existence we had battled so long. The chairman, Mrs. Godoy, was re-elected to the Assembly. The secretary, also, Millicent Bravo, she who had been from the first moment of the group's formation its secretary, was re-elected. Our consecrated new Bahá'í, Estéban Canales, was made recording secretary. The original group evolved into the new form, with the addition of Mr. Godoy and Mr. Canales. Mrs. Padilla was made vice-chairman, and Mrs. Vergara, treasurer; and so, with the names of Olive and Walter Hammond, the Spiritual Assembly was complete with its nine members.

Many of the Bahá'ís of Chile unfortunately were not present. In all there were present sixteen. Of the absent, two had ceased to be active; one, Dr. Seibensheim, had left this world; one was ill, and in the hospital; Mrs. Espinosa, of course, was in the Argentine, and there were three friends, already confirmed, but not yet officially registered.

There was a very powerful spirit present that evening. There was a great joy and a sense of accomplishment among us, but also the sobering effect of the realization of great responsibility about to be assumed. Personally, I felt released; as though I should not be long here now; as though there was pressing work to be done somewhere, far, far away. For this reason I had not felt it right to yield to the loving request of the friends that I be considered eligible for election to the Assembly. (Again I wonder if I was right! Perhaps, had I accepted, I might have aided them to achieve that unity which so far, alas, they have failed to do!)

The consciousness that the whole Bahá'í world was engaged in the same process of

electing Assemblies or forming new groups, was very strong this night; and I thought of Shoghi Effendi, and yearned to contribute to his happiness, hoping that the Santiago Assembly would prove worthy of his love and merit his approval one radiant day.

Truly, the promised blessings fell—our cup of spiritual joy was full. A task had at long last been accomplished, a task which had been long and arduous, into which had gone the efforts of so many people, but in my very heart I knew that this particular Assembly owed its existence to the prayers of the Guardian.

Miss Orbison left shortly for Paraguay on instructions from the Inter-America committee while I, on July 25th, received a cable from the Guardian expressing his desire that an outpost of the Faith be established in Magallanes, and that the privilege be mine.

The first meeting of the new Spiritual Assembly was held in the home of Millicent Bravo. The friends had invited me to be present and I availed myself of this opportunity to present to them a list of suggestions, a little advice gleaned from experience, and instructions once again for the conduct of an Assembly. It was a curious, and a very moving experience, for I sensed in this initial meeting of the Assembly the potential power of the Cause in Chile. There is a long and difficult road ahead, but "He doeth what He willeth."

At this writing I have completed five and one-half months of initial work in Magallanes. The Cause has been initiated here—only that much can I say. I have given a series of five lectures on the Faith, which, all considered, can be said to have been successful. I am now commencing regular study-classes, composed of students gleaned from the lecture audience. The field is difficult, and the work slow. Utterly different from Santiago is Punta Arenas, but interesting and challenging!

On the ship coming down I met a wonderful couple, who made me completely at home at once, who showed me every kindness and paved my path here with their fragrant friendship: Hector and Gladys Puchi. And another wonderful two, Mr. and Mrs. Joseph Hollister, North Americans, invited me into their home to live. In their home

I finish this article begun at the Hotel Cosmos, where I gave my lectures. These are among those special people with whom it seems Bahá'u'lláh sees fit to bless our earthly existence. People who give, who accept us without hope of reward and without question; human people from whom one learns to know of "Man's *humanity* to man."

And it is through them one knows that humanity itself is worth all the sacrifice and pain and tearful nights which pave the path of those who labor to establish the Kmgdom of God upon the earth. These people are the song one hears along the way; the fragrance carried on the spiritual breeze; the stars of the dark nights of discouragement; and the manifestation of His mercy and ever-present

protection. For I know, though they may not, that in reality, their kindness is to Him, and not to us.

As I write the wind howls in the southern night. The full moon looks down, white and cold, through my window. It is February, the second month of 1944. That critical, turbulent, culminative, hundredth year of the existence of the Cause of Bahá'u'lláh on the earth planet. My thoughts at this moment turn to the Guardian, he who is the inspiration of our earthly life, he who manifests the justice of Bahá'u'lláh, and from whom emanates the love that is 'Abdu'l-Bahá. And we think of the youthful Bib, and that hour before the dawn—and yearning floods us—and gratitude.

25.

PIONEER JOURNEY

BY VIRGINIA ORBISON

HOW does a Bahá'í push off into the deep decision of pioneering in a foreign country?

Having myself contemplated longingly and somewhat fearfully the unknown regions which so urgently need to be explored and inhabited, I am recording some of the experiences attending my pioneer journey to Chile. Only to encourage others in making the decision, is this written, as our Guardian's call for volunteers in all possible places, North and South, is still being raised.

"God will assist all who arise to serve him. . . ." (The Bib)

"By the righteousness of God, 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 the earth and heaven be arrayed against him . . . and if his love for Me wax stronger, God will establish his ascendancy over all the powers of the earth and heaven. Thus have We breathed the spirit of power into all regions." (Bahá'u'lláh)

Because of these promises, I had distantly hoped that my turn might come. Having witnessed the ardent and difficult preparations of two South American pioneers, and

having been allowed to read some of their letters, I was filled with admiration and their works seemed quite unapproachable. Meanwhile came the Guardian's soul-stirring calls for more pioneers and settlers, no matter how inadequately prepared they might be. So I began to supplicate with the little prayer: "O my God! Open Thou the door, provide the means, make safe the path, pave the way."

I studied Spanish, worked at my job and did my committee work and Assembly duties, besides taking a First Aid course. Suddenly the way really was cleared, and I found myself appointed to go to Chile, a nation so heroically plowed by Marcia Steward Atwater. What then churned inside of me—spiritually, psychologically and mentally—is a whole chronicle, but enough to say, that the process was searing and completely re-modelling.

Very soon airplane passage with many helpful instructions, was received through the Inter-America Committee's watchful and efficient travel expert. Application was made for a passport which included letters, certificates of various kinds, plus a leave of absence from my job with more letters.

During all of this process came opportunities that I had never before had of telling people of the Cause—"Why make a trip to South America in these uncertain times?" In return for my answer, I was often given some astonishingly inaccurate information on Chile!

After many obstacles had been overcome, a larger one suddenly threatened me. My mother (not Bahá'í), who had only mildly questioned my trip, began to disapprove so violently that a great sense of confusion and frustration fell upon me. There was only one person who would be capable of advising me in such a situation. So a cable was sent to the Guardian, stating the problem and asking his guidance. Although delivery of any message during war time could not be guaranteed, within a few days' time a reply was received from him worded: "Advise induce mother's approval journey. Exercise patience. Praying success." Only a few days remained in which to persuade the unpersuadable, but after saying strings of Remover of Difficulties, I approached and prepared to induce. My parent, without any preliminary, said to me: "While before I was opposed to your going—now, I am completely reconciled!"

"Exercise patience. Praying success." Such is the power and wisdom of the Guardian! How many times have those words throbbled in my heart and enabled me to persevere and to withstand things which appeared all too formidable. In memory the marvels of obstacles removed are preserved one after the other, removed by the magic Name of the Beloved.

Then the departure. It was far from glamorous! As the plane was to leave from an Army airport at three in the morning, no one could see me off. So a faithful friend took me in her car as far as the gate, and, in the darkness of total blackout, after being examined by the guard, I was allowed to drive alone the several blocks to the entrance which was not easy to find. My fifty-five pounds of baggage was carried in, examined by the Customs (and also by the other passengers, which seems to be a form of morbid amusement among travellers!) before I could drive the car back to the gate, bid my friend good-bye (as if for a week-

end, I felt) and return on foot alone in the darkness to the place of departure.

Finally the twenty-two passengers were made ready. All was quiet. Then came the one-bell stroke as signal for the crew to parade to the monster flyer. Two bells: the passengers. We filed obediently out. It was all mysterious and had a dooms-day appearance. The windows were blacked out. When all were in, the door closed and the plane slowly taxied to position. Then sounded the huge noise of testing the motors. The sensation during this process is always that the plane must not be able to withstand such vibrations. Why doesn't it fly to pieces and scatter itself and us into infinity? Then calming down a moment, it gathered itself together and surged forward with great control, mounted onto the waves of the air, and the steward passed the gum! Even a despoiler of gum welcomes it on the first take-off. Soon going into a complete let-down I went sound asleep and only woke up somewhere over Mexico, for we descended at Hermosillo for Customs inspection. It was early morning and very warm.

The color of Mexico from the air at that time of the year is a vivid dark blue-green. When one is above the first layer of clouds, a different world is found. One seems to wander through landscapes suggesting seas, with islands, which, of course, are the tops of mountains poking up through the clouds. Sometimes there are unending fields; of spun sugar puffs which turn adorably pink at sunset.

Over Mexico City that first evening we plowed into convulsive blocks of black storm clouds. The mountains stood below, and muddy stretches of water lay about. While we circled the city, these clouds broke up into huge monumental divisions, and then appeared a rainbow of great size and brilliance, a triumphal arch for us to by straight through. By the time the plane swooped down onto the airfield, the sunset had illumined all of the sparkling earth.

During the forced stop-over in Mexico much time was spent in arranging transportation out. I was not alone in this, as the Panagra office was crowded with people having the same purpose. After finally obtaining passage to the Mexican border only, on a

Mexican plane in ten days, which was the only possibility, I spent the intervening time in visiting friends and sight-seeing—a trip through Xochimilco (pronounced like such-a-milk-cow!) with its water gardens: then, following for a while the road built by Cortéz in nearly a straight line over hills and valleys like a dragon trail, to Cuernavaca, famous place of beauty which lay on the way to the place of the sweet jewel that is Taxco. Only one who has seen it can be that sentimental about Taxco! A full moon there, gazed at from a terrace above the town, while telling of the Faith of Bahá'u'lláh to a stranger in first-time Spanish, is an experience for remembering with a private smile. The two other passengers and guide-driver on that trip started as strangers with no point of contact, but they all became closely knit friends as they, too, learned and absorbed what they could of the Faith in the short time spent together.

At three-thirty one morning, when it was cold and dark, the Panagra car came for me. Mexico City was silent and dripping. There was only one other passenger going in this car. He turned out to be a large Yankee with a Boston accent. As he was dressed for tropical places, and I was struggling with a fur coat, conversation started as he helped me. He soon found out that my destination was thousands of miles away in Chile, but that my immediate goal was the South Mexican town of Tapachula, from where I hoped somehow to "work" my way through Central America on train or plane (even boat or burro!) to Balboa, where the traffic flow eased up. I only knew that "people were getting through." If "they" could, so could a Bahá'í pioneer, I thought. But no one had really told me about Tapachula. My fellow passenger knew it too well and was horrified to think that passage had been given there to a woman travelling alone—"why men, even, wouldn't stop there if they could possibly avoid it." As for me, there was nothing to think, except that hardships were to be expected; and when he saw that his words had not made much impression, and that I needed a richer description, he said: "Well, as one of the boys told me, 'I don't mind having the rats crawl over me during the night, but when they chew the

pillow out from under my head, this is too much!' " Then my mind swiftly visualized a terrified pioneer trying to look brave while perching all night on a stool surrounded by the ravening rats of Tapachula! But I said nothing. My ticket said Tapachula, and I was lucky to get that far on my way, travelling being what it was during war time.

Well, a curious thing happened. My new friend knew a lot about the proceedings at the airport. We had breakfast together as the sun came out of the mist. My spirits darkened, and I wondered how I would weather Tapachula. He kept telling me to try for the Panagra plane as soon as possible and to stay at the hospital instead of the hotel if they would take me in. (I later found out that it was worse.) I really must have looked stricken, as he suddenly exclaimed: "Wait, I'm going with you!" That's what he said; so I started saying more Remover of Difficulties, peeking ever? little while to see him using the phone, conferring, holding up the plane's departure, and finally coming back with his ticket changed. "I'll see that you get nut of Tapachula!"

We sat well up over the wings of the smaller Mexican plane, as the weather promised to be rough (but all the way South the "rough weather" was an unruffled pond). We finally reached the tiny airport of Tapachula.

The air was suddenly warm and soggy. My winter clothes stuck to me. The ticket agent examined my ticket and laughed when I anxiously told him I wished passage out that very afternoon by Panagra plane. He remarked emphatically that there were already three men who had been waiting for seven days to get out. They were still waiting. My Yankee smiled and told me to come with him. Then he and some rough but pleasant-looking men whom he knew drove me in a station-wagon through banana groves into the village. There is no use to describe the best (and only, I guess) hotel. We dined after a little, with the town's highest society in a sort of beer parlor, in heat, filth, flies and friendliness. The matter-of-factness of the whole thing—and the complete kindness and consideration of that man! Now and then I thought of the com-

mittee's last instructions: "Now don't speak to any strange men in those countries!"

Later, but all in its own time, we returned to the airport through the afternoon flood, and sat ourselves in the comfortable and clean wicker chairs (as the place was newly built). The Remover of Difficulties was my refrain. The ticket agent asked for my ticket, while the engineer and "the boys" talked things over with him. My luggage was examined by the Aduana. By the time the lake was swept off the concrete field, the afternoon Panagra came droning in. My bags were carried out. In my purse I spied my precious Persian coin given me by a Persian Bahá'í child. There at hand was the good gift, and I had to urge him to take it, telling him that it bore Protection and my continuous gratitude. They walked to the barrier with me. One-bell: Crew. Two-hells: Passengers. "Well, I guess that's all I can do for you now," he said. The hand-clasps were fervent. I walked alone to the plane. As the door shut and we mounted into the clouds, I wondered if that man would ever know that he had been "possessed" of an angel that day.

Only a few hours to Guatemala City. The miracle of getting away from Tapachula was emphasized by the long parade of evil volcanoes attended by belching clouds which could well have been smoke. The scene was too strange to be real, yet it was as real as my flying past.

The three days in Guatemala were spoiled by the absence of young Johnny Eichenauer, intrepid pioneer of the Central Americas.

Leaving Guatemala presented the same difficulties of crowded applications. The advice of a hotel clerk who noticed me after three days, was to go to the airport every morning at five, then spend the rest of the time in Panagra office. A dismal thing. I decided against the early morning checking out, but did sit in the office that evening along with dozens of others, forlorn-looking from many disappointments. The promised assistance was urgently called for. While the names of the next going-out passengers were being announced, I sat apart, with my eyes on the clerk. Suddenly he said my name. "Will you take as far as Costa Rica?" I cer-

tainly would, and so did a young man from Texas. The next morning at five we were watching the world slide by, coming down at Tegucigalpa, Honduras, the coziest little luminous town tucked into a green valley that one would ever hope to see, and soon, San Jose, Costa Rica.

Of course, after the usual procedure of begging for a plane place the finding of Gayle Woolson was the problem. With only her Post Office box number, I asked several officials questions which they did not understand at all. At last one official spoke eagerly to me, and I heard the word Bahá'í. "Si Señor, you soy Bahá'í," I managed to say. He seemed to say the same, so we were immediately amigos. He took me straight to Gayle, and many a lesson in good pioneering did I have from her and her lovely Bahá'í friends.

During our stay in Costa Rica, the Texas oil engineer and I had many talks on the Faith while we watched the ox-carts, many of them equipped with folded black umbrellas for the afternoon rain, or sat in the Paseo listening to a juke box and drinking Coca-Cola. He had found what he hoped was a protection against the lovely Venezuelans by acquiring a wedding ring while on a visit to the States, but due to the transportation problem the new wife had to stay at home. Any man who goes to see a girl twice in that country is considered engaged to her. And the South Americans are eager for a North American husband because he does not keep his wife in seclusion!

Again the impossible was achieved, and after ten days of many disappointments, during which I learned to know the charming and hospitable Costa Ricans, a plane bearing a Bahá'í was making its run toward Panama.

In the warm and humid Canal country I was happy with Louise Caswell and Cora Oliver who have made a most inviting and homelike Bahá'í Center of their apartment, which is spacious and modern. The Bahá'ís were most agreeable, and especially gracious was Alfred Osborne, outstanding Negro educator, who has embraced the Faith and is tirelessly proclaiming it. Gwen Sholtis, on her way to a pioneering post in Venezuela, was with us and we enjoyed comparing our

experiences and wishing each other success. Panama was very busy with war defense so we were not able to see much, and the Canal did not present its usual appearance.

After leaving Panama the plane seats were easy to get, and only one night did I stay in Cali, Colombian town by a singing river. Lima, Peru, appeared very beautiful in the small glimpse to be had. After Peru, the country looks like a dull brown clay relief map, all down the long coast beside the barrier of the Cordilleras. After completely arid Arica, and equally brown Antofogasta, we finally reached the green and fertile (because watered) lands of Central Chile. Now the snow lay low on the Andes from there into Santiago, which was reached in the middle of a cloud-blown day.

The realization of being such a tiny part of which so much is expected, in the Great Plan wherein South America is to become the "spiritual descendant" of North Amer-

ica, was an overwhelming accompaniment to my long ride from the airport in streets lined with still-hare trees, as it was the middle of September and just beginning Spring. The entrance into Santiago was necessarily as lonely as the leaving of home. Over three weeks, there were, of wonders, beauty, excitement, astonishment, new friendship, new confirmations and the ever-conscious knowledge that "a company of His chosen Angels shall go forth with them"! Only a year in which to fulfill the Master's call made twenty-five years ago! We must not fail the trust that the Guardian has put in our ability to finish this mighty work.

No news from home since leaving. The only letter for me on arrival was from the engineer in Mexico who wrote that although the rats chewed his shirt and bag in Tapachula, already the Persian coin had brought him startling good fortune. "There is a mysterious Power in this Cause. . . ."

26.

CONQUISTADORES

BY FLORA HOTTES

CENTURIES ago, the Spanish explorers and conquistadores came to the shores of South America, taking the land in the name of God and their kings. In the wake of the flag came the cross. Ancient civilizations passed into history, and a different faith and a foreign manner of life were absorbed by, or imposed upon, the people of the new continent. Years have gone by, and an old era is again passing. It can now too clearly be seen what the feudalistic conceptions of conqueror and conquered, the sewed and the servile, the unequal position of men and women, international suspicion and interracial injustice, religious fanaticism and superstition, have done and are doing to the populations who have lived so long in their shadow. Once again are coming conquistadores—for God and for the world, instead of for king and country. To the Bahá'ís has been issued a summons to a spiritual conquest, to go forth and teach the universal principles enunciated by Bahá'u'lláh almost

a century ago. Those who answer the call are a cross-section of all ages and professions, all classes and racial hues. From the America of the North to the America of the South they come: not seeking to impose a new culture or religion, but attempting to comprehend the old, and perceiving a new life stirring amid its ruins. Filled with the joy and assurance of a re nascent awareness of God and of His Plan of renewal for a moribund society, they feel impelled to share it with others. They believe that all religion is fundamentally one, and that humanity has from the beginning of time been climbing "the world's great altar-stairs, which slope through darkness up to God." Their fatherland is the planet, and their brotherhood includes the whole human family. They "consort with the peoples of all religions with joy and fragrance," and it is their blessing "to be kind and serve with love." Leaving the established courses of their daily lives, they transplant themselves and their

work to unfamiliar environments, sometimes far from their native land and customs. And upon a new and strange soil, the life and love of God sustain them, and that love and that life become a leaven—sometimes permeating swiftly, sometimes slowly—to transform themselves and the receptive individuals about them, into the nucleus of a functioning community of human beings from various races, nationalities, classes and cultures, united by a supreme bond transcending the personal—the bond of a unified humanity raised to the recognition of its divine destiny of infinite progress.

How many and mysterious, and at the time apparently unconnected, are the steps by which one approaches the possibility of becoming a Bahá'í pioneer. The intense desire: the tremulous hopes; the unbelieving joy at last when the actuality is at hand! . . . Is this really you who are flying over an enormous plain veiled by low-hanging clouds? Glimpses of the land far below reveal it to be for the most part brown and bare, with few streams, almost no trees, scant vegetation, and poor houses of adobe and thatch. The earth appears to be a vast flatness, which is, in fact, one of the highest plateaus of the world, 13,000 feet high, and you are flying at an altitude of 16,000 feet or more. You are in Bolivia, in the heart of South America: Bolivia, shut in behind its towering mountains, its lofty altiplano; landlocked, without a seaport; the rarified air of its high cities not welcoming the stranger; and with a reputation of being somewhat "cerrado" (closed-in) mentally and spiritually as well as by material nature. But all this is more of a magnet than a draw-back to a Bahá'í pioneer. Would it be pioneering if there were no frontiers to be crossed, no barriers of difficulties to be surmounted?

The first months pass with the swiftness of lightning. There are the new and fascinating costumes, customs, and scenes of a strange land: Indian women with many and voluminous skirts of contrasting vivid colors, brilliantly striped mantas on their backs, from the folds of which peep tiny bright-eyed and dirty-faced babies; the Indian fiesta dances in glittering spangled costumes; the national holidays celebrated

in patriotic fervor with long, colorful parades; the unique beauty of this sky-land—La Paz in its deep, bowl-like valley, surrounded by a barren and wind-hewn circle of hills, higher mountains touched with a haze of green in the rainy season, and behind all, to the east, the majestic range of the Cordillera Real with its crown of eternal snow. Near the point of the rising sun there soars, over 21,000 feet into the blue sky, the pure height of Illimani ("Condor of Silver"), the Andean peak, which is like a guardian over the City of Peace. The newer sections of La Paz are modern, and much building is going on all the time, in spite of the difficulties of the altitude, insufficient facilities of transportation, and the terrific cost of materials. New roads are being constructed; thin pipe lines for water are being laid in the more remote streets, although there are areas on the hills, especially in the Indian quarters, which are still without a regular water supply. In the Centro, the streets slope steeply, and the outlander must ascend very deliberately, or he will find himself completely without breath or strength. Even the squat little colectivos pause for a moment in the middle of the last long hill to the Plaza Murillo (a queer suspended sensation for the newcomer who feels it for the first time), as if gathering energy and resolution for the goal ahead! Up on the western rim of the altiplano, not far from the air-field, about a thousand feet above the valley, stands a great figure of the Christ, His hand extended in blessing over the community far beneath. To stand at His feet on a dark night, and look down at the city, is an experience never to be forgotten. With its many lights—red, green, blue, yellow and white—La Paz lies like a treasure of sparkling jewels in a precious encircling hawl; and when one turns his eyes upward to the sky where scintillate the Southern Cross, and Canopus, and some of our dear northern constellations turned upside down, one seems to see another casket of jewels there, or another heaven of stars below!

Yes, it is a beautiful and unusual land, and you soon love it. Here are dire needs, not only the economic ones of transportation and communication; but also the need to

develop that greatest asset of every country—its citizenship. The Indians are very picturesque, but as one sees deeper, one realizes the imperative necessity of more and more education, of hygienic training, of hospitalization, of the practical application of the rights of man, regardless of race or class. Education is definitely on the way; there is an increasing number of public schools, trade schools, night schools. People who have lived here five or even less years say that the progress has been almost unbelievable. But it is more than a training of the mind that is necessary. The school readers contain chapters about the native dignity of the "pobre indio," and the obligation to elevate his state. But so far, there has been little application of the Bahá'í ideal of universal education, concerned with what it means to be truly human in the relationships between men, a teaching freed from sentimentality and condescension, and based upon the fundamental rights of individuals at various stages of evolution. On the alti-plano, on the shores of Lake Titicaca, a consecrated Canadian missionary has labored for years to make just and cooperative living a reality, and he has succeeded little by little. There are some schools, once under mission boards, which have through more than a quarter century, established roots in the hearts and minds of graduates who have become influential citizens. These in turn often dedicate themselves to progressive and honest public service in a governmental environment where there has always been and still is (here as elsewhere under the old order) far too much of politics and too little of policy.

In the last few years a new racial element has entered in large numbers into Bolivia. Thousands of Jewish refugees, mostly German, have been accorded a place within its borders, and there has been a period of difficult adjustment, with strain on both sides, and much prejudice. As time passes, and the more cultured and socially useful members of a universally persecuted people have made definite contributions to the material and mental advancement of their artificially adopted country, mutual attitudes are almost imperceptibly changing for the better. Naturally, as in every human prob-

lem, there is plus and minus on each side; and there must be great breadth of understanding and a willingness to appreciate what is fine and constructive wherever it is to be found, and a realization that here have come together, through chance and a distant force, two diametrically opposite trends of life and thought. For instance, there is Emmy de S. . . . who was a well-known musician of Vienna. She is now considered the leading pianist of La Paz, appearing frequently as a radio performer and in public concerts. She gives music lessons all day on a rented upright piano in the one poor room in which she and her husband live. One reaches it by puffing up a steep, cobbled walk and crossing a more or less unsavory patio, but it has one beauty which is a constant inspiration to the soul of this artist. Through a vast window one gains a sublime view of Illimani. "We have suffered," she says, with a trace of bitterness in her tone. Then she pauses thoughtfully. "Rut perhaps we need to suffer more to understand." A Bahá'í who mingles freely and without prejudice among all strata of the population, can do his bit to soften rancours, explain differences, and quote examples of harmonious and cooperative endeavor on the part of both races.

Then there are the American, English and Swiss colonies, some of whose members have lived here for years and have been long established in business. These persons are usually kindly disposed toward the inhabitants of the country, and are more or less ready to help in educational and material progress. They are conservative and somewhat intra-mural in their activities, keeping rather closely to national affiliations, but the war is broadening this situation in some measure. Last year the annual Red Cross kermess was a triumphant success in being inter-allied instead of being simply English-American. Most of the Americans in La Paz belong to the Embassy or the Legation, forming a social set among themselves, in general mingling little with the Bolivians, not much interested in becoming proficient in Spanish, and too often exemplifying only an external attitude of diplomacy and international friendliness. These English-speaking groups have charm and poise,

but are not easily stirred by religion or the profound changes which must take place in these South American countries. A fine Bolivian patriot counseled the Bahí'í pioneer: "If you want to help Bolivia and the United States, and increase cooperation and understanding between them, just go about being kind and friendly, learning the language, the customs and life of the land, and trying to penetrate the backgrounds and reasons for things." This of course was good Baha'i advice and was naturally followed, as it is the human approach, quite innocent of the least implication of imperialism, however benevolent.

The earliest days in the pioneer's new homeland are spent in getting acquainted with people. First there is the devoted little group of Bahá'ís who were inspired and introduced to the Faith by the first Bahá'í pioneer in Bolivia—Eleanor Adler. There is not the initial moment of strangeness with them: they are as one's own family, though from the other side of the equator. Each one of them has his or her distinct individuality and God-given capacity, and much or little foundation in the Cause; but they are all one in their love for it and their desire that it shall grow in numbers and impulsive power in their country, which needs it so much. "It will be slow in Bolivia," they say; and having said so, they open their hearts and their homes to any and all who may be interested to learn what Bahí'í means. We hold weekly meetings for our better organization and study, and little gatherings in between to attract others in a friendly way. In the United States there would be public meetings and newspaper publicity, but here it is wiser to begin quietly and gradually. In Bolivia the pleasant relations are established over the teacups, and so it is that we begin offering the spiritual and physical feast to our new friends. The larger reunions are held in the hospitable home of Yvonne Cuellar, the first Bolivian Bahí'í, whose generous spirit, contagious enthusiasm and joyous inspiration attract people to the Cause and give them a realization of its power. "It is not my house," she often says. "It belongs to Bahá'u'lláh." Among the Anglo-Saxons for the most part we find polite indifference to

the Faith, even though there may be agreeable personal contacts. We have some unexpected and unforced introductions to missionaries of various Protestant sects. Frequently the door opens to a presentation of the Message, and sometimes it is received with clear-eyed and open-minded interest, sometimes with respect but with apparent mental reservations, and only once with defiant and hysterical antagonism. The latter case, although it seemed very unfortunate at the time, was to have little-guessed and far-going reverberations which in the end helped the Cause forward in more ways than one. Gradually we meet more and more Bolivians, and we find them uniformly polite and charming, receiving graciously what we tell them of the Bahá'í Faith. "Que lindo! Es la pura verdad!" is their often-heard comment. An authoress who loves the poems of Tagore, recognizes a similar beauty in the words of Bahá'u'lláh, and tells us that a famous Bolivian writer should translate the "Hidden Words." It is almost a year and a half later that we encounter him by an informal and happy chance, visit his classes at the University, and give him his first glimpse of the great Prophet-Poet-Statesman Who is Bahá'u'lláh, whose inspired poesy in the "Hidden Words" he says he will put into beautiful Spanish, for he is a master of literature in that musical tongue. As the weeks have gone by, we have begun to discover that enthusiasm in a listener may not mean more than a pleasant reaction at one moment of time, a gentle way of making the speaker happy! To come to regular meetings, to study this great Faith—no, that is not the intention—at least not yet. It gradually dawns upon us that the frank and direct attitudes of our northern continent are not the custom here. One learns to be patient, to be self-contained, and to try to understand; and when some of these southern souls become Bahá'ís, it is surprising what changes begin to appear!

There comes a time when to outward appearances the Cause is standing still; the persons who manifested such interest become occupied with other things; one who was very near has had to meet a personal test and it obscures the universal message for her. The Bahá'í group itself has its inner prov-

ings, as has every group all over the world. To weld into a real spiritual unity people of strong and opposite temperaments, often of different racial and cultural backgrounds, is an achievement which only true devotion to a practical, living Faith can ensure; and this sublimation and fidelity to a divine principle of unity in the Word of Bahá'u'lláh is the basis for the world order of the future. Little by little this comes through loving consultation, and through an ever-deepening study of the Teachings, which always is followed by wider human understanding and more steadfast loyalties. Of a sudden one perceives that the old stresses and strains have vanished, and there is a new and satisfying unity whose formative stages will never have to be struggled through again. We pass through our depths of discouragement, which fortunately never afflict all the believers at the same moment! There are hours of tears and supplication for wisdom and strength—hours sometimes solitary and sometimes shared—when the faulty human spirit feels its personal inadequacy to reflect the Light whose Name it bears. But out of each of these valleys of darkness one climbs to a sunlit height. Never does an earnest petition for help ascend to Bahá'u'lláh, without His answer, even though that reply may come in a form or manner least expected. At some later moment of illumination we become cognizant of the fact that a prayer has been answered. With a throb of wonder we feel the nearness of the invisible world of love and power, and we learn to work in the conviction that we never labor in our own unaided strength. The prayer for assistance changes too. Once we begged that we might be eloquent, or reinforced with heavenly confirmation, or crowned with knowledge. But now we pray that the Work may go on in spite of any or all of us, that God may reveal the souls ripe for it, and that one may always be ready: "strong and fully prepared to render instant, exact, and complete obedience," according to his capacity, be it great or small. In every group there is both strength and weakness; in every individual there is the same combination of qualities; but both can be useful, for all kinds of conditions are to be met, souls in all stages of evolution

to be attracted. And we all grow from weakness to strength, and from lesser to greater. "The good deeds of the faithful are the sins of the near ones," once said 'Abdu'l-Bahá with profound insight. Whatever may be our qualifications, every one of them can be enriched by love. When we are versed in that language which needs no fluent tongue, we begin to have an inkling of what it might be to "live the life" so that others might perceive it. Poets and wise men have alike set forth in symbolic terms the significance of that ideal of living: "Out of me, nameless and unknown, the vibrations of deathless music." "He who chooses to turn his heart toward God is like unto a reed, and the manner of its likeness is this: when the interior of a reed is empty and free from all matter, it will produce beautiful melodies; . . . sound and melodies do not come from the reed, but from the flute-player who bloweth upon it."

"Love took up the harp of life,
Smote on all the chords with might;
Smote the chord of self, which trembling
Passed in music out of sight."

The wonderful prayers and promises of "America's Spiritual Mission" become a source of daily spiritual renewal. "The Promulgation of Universal Peace," containing those marvelous addresses of 'Abdu'l-Bahá during His journey through America, is perused again, and the utter simplicity and profundity of His words flower in the mind and heart. One day there is a national holiday observance in the Cathedral. It is a service bright with flags and banners, invested with the pomp and dignity of the diplomatic and military corps, solemn with historical symbolism. (The torch of freedom which Murillo lighted burns beside the high altar.) But the outward show dims before the eyes; the voices of the Mass fade into inaudibility; and borne on the music of the organ rises a voiceless prayer: "O God! Raise up great souls to serve Bolivia and enable her to serve the world." The prayer is released. A deep tranquility comes upon the spirit. For many months that moment of petition drops out of conscious remembrance. In the next year the fruitful opportunity

presents itself to teach English to two classes of bright young Bolivians, mostly boys, in the American Institute of La Paz. The older class, especially, consists of some exceptionally alert and intelligent minds, interested in such questions as world federation, the possible union of religions, the necessity for adjusting social and racial differences, etc., subjects which they themselves propose for discussion. The study of English becomes a vehicle for the expression of vital ideas, and it is ideas which will be longer remembered than verb forms. Some of the boys discovered that those ideas were Bahí'í, for one evening a few of them lingered behind the others and asked, "Miss, what is your religion?" And they were the ones who came after the school year was completed, saying, "Thank you for our English class. We learned much more than English this year, about the humanity and all, and we will never forget it. . . . In some classes the teacher just comes and teaches and goes away again. But it was different in English; we always got something to remember." And a mature Bolivian leader, trained in the American Institute years before, commented, "These are great new ideas in Bolivia. They are not new in your country, but they are here, and it is good that the young people hear them. . . . I think that some day I shall be a Bahá'í. It seems that all the beautiful ideas in the world are in the Bahh'í Faith." Was this the visible beginning of an answer to the silent prayer in the Cathedral? Who shall say? Such knowledge is with God.

We have made a little book of prayer, in which are entered the names of those who need the help of God (as who, indeed, does not?). There are those who seek healing, and those who have departed this life and its bodily illness; some whose material condition should be improved, and others whose desire and its fulfillment lie deeper: a long list of the souls who have heard the Message and have recognized its Light at least in some measure; and lastly a very short one of the few who at first set themselves against it. Months pass, with thdr prayerful hours, and poco a poco and one by one, the names of those for whom prayers have been answered, are checked off. The ones for healing move the most rapidly, the ones for

guidance most slowly. We have forgotten to look at those which evidenced disharmony, although those names have from the beginning been held in loving thought with God, and in the practice of His presence. Finally, a year has passed. In the nineteenth month of our South American sojourn, when we are preparing to leave La Paz for our annual vacation from the altitude, we look at that leaf of our note-book again. We see, as it were with unveiled eyes, that the meaning of that page has changed. Of the four names of those people or groups which had displayed opposition to the Cause of Bahá'u'lláh, none any longer evidence such antagonism. How great is the goodness and assistance of God! This change does not mean that they have become Bahí'is, or are even definitely turning toward the Faith. But it signifies that mental and spiritual barriers have begun to come down. Sometimes it is sickness, or disappointment, or suffering, or loss, that gentles mind and heart. One cannot always know, but the results are apparent. Some persons have surreptitiously read some of the Bahí'í hooks; one hook was "lost" for months in the home of a teacher, and unearthed during house-cleaning at the end of the year. Other copies have been openly asked for, read, and freely discussed—if not with entire agreement, still with marked respect. One muses over the much-fingered pages of the little note-book, and from them is able to trace glimmerings of light that lead back and back to tiny circumstances in the past—practically unnoted at the time, but now full of significance as seen in the clarity of the present. The whole can never be seen, for the long future is not humanly ours.

Do you remember (you reflect) that day when someone who listened to the Message grew almost hysterical, crying out that the Bahá'ís were spoiling the work of those who were trying so hard to live the life of Christ; that the "whole town" was talking about this "new religion"? And soon the story began to circulate that these Bahí'is forced their ideas upon others. When the opportunity seemed imminent for membership in an Anglo-American Book Club, the Bahí'í pioneer was denied entrance. In the school in which she was asked to teach, there was

at first a subterranean opposition, not so much seen as felt, and not imagined. There were contacts with teachers—some immediately friendly, others reserved or distant. One great sod, living the self-sacrificial life of a true missionary, was always a haven of companionship and understanding. She became ill, and heard the Bahá'í healing prayers, which she thought were powerful and beautiful. Her mother died in North America. She bore the loss quietly and heroically, devoting herself with fervor to her work. She accepted our sympathy and a prayer-book simply and freely, and when we once told her, "You are a real Bahí'í in your spirit of loving, selfless service," she responded, "Well, maybe I am a Bahá'í; who knows?" One day, long after, she confided to a friend, "I had heard that the Bahá'ís forced their Faith upon others, but I have never found it to be so; and I love so much the ones whom I know that I am going to learn all I can about what they believe." There was another dear little professor from a far-away land, and she loved the Cause too, although she had warned us from the beginning that any time spent on her would be wasted; "You see, I am spiritually dead." (But how alive and growing she really is!) She met with us for a while, and her questions were very intelligent and searching ones. There were times when she seemed very close to the Cause, and others when we saw little of her. At the end of the school year the event of a wonderful trip shared by herself, an elderly couple who were retiring from the missionary education field and the Bahl'í pioneer. Long days were spent enjoying great natural and historical beauty, and not much was said about the Bahá'í Message as such. But sometimes at night the young teacher had difficulty in going to sleep. On such occasions the Evening Prayer was said, and she sank to slumber with almost miraculous swiftness. She loved the Morning Prayer too, when the sun first began to shine in at the window. Before the travel ways separated, she said unexpectedly, "I have seen and felt such love during this week that I know the Bahá'í Faith is more than words or a mere philosophy: it is a life, and it makes people happy. When we are apart, I am going to use those

prayers, and if I should get my scholarship to the United States, I shall always keep in touch with the Bahl'ís."

We recall the day we had tea at the home of missionary-friends of our travelling companions. The talk naturally turned to religious topics, and so to the "foolish" prophetic hope of William Miller in 1843. "Foolish?" The Bib had come in fulfillment of that hope, although none in the western world knew of it at the time. We spoke of Him and of Him Whom God made manifest. The Scotch minister listened attentively, his sweet Irish wife with illumined face. He asked about our "doctrines" concerning sin and the origin of man. He felt that they were not orthodox enough, but he eagerly took the few pamphlets we had with us, and said he would read more if he could receive some books. The old Institute teacher expressed himself kindly: "We have known that our friend holds this belief, but she has never forced it upon us, or upon the boys of the internado." A few days later, after some travel difficulties had been satisfactorily arranged, the elderly pair came to our door. "Well, I guess I belong to your religion," smiled the old gentleman, half in jest. "I am sure everything will come out all right, as it always does. . . . I believe there is just one God, although folks call Him by different names. I used to be very narrow, but I have become much broader, and for a long time I have not preached religion; I have just loved the boys, and they knew it. . . . Once my Board wanted to call me back because I did not preach enough, but now they would be glad to have me stay."

The last scene in this series of mental motion pictures is linked with the first one. (A year or more has passed in actual time, while the images have flashed before the mind's eye in a few seconds.) It is the library of a minister, and we have come to get an English Bible for a dear old American lady who has flown down to Bolivia and could not carry her bulky Book. We talk about the literature on the shelves. He fingers certain volumes. "I have always been interested in Utopias," he muses. "Then you should know about the Bahá'í Faith, which is a practical plan for Utopia that

will be realized," we suggest. "Yes, I know of it," he replies. "I read a book whose title was 'Light.'" (Of course it wasn't; but at least he felt the spirit of it!) "It seemed to me that it was just the thoughts of Christ expressed without giving credit to Him." Follo s a brief explanation of Progressive Revelation, the Oneness of the Manifestations. Yes, he believes in the former; yes, he thinks we should investigate Truth independently, and he would like to read more of the direct Word of the Prophet, so that he may make up his own mind about the matter. If we will bring him more books, he will read. (And as he has asked, we shall: we do not force our Faith upon people!) And so the line of light moves on—not rapidly in high, cool La Paz, but it moves. And God is the Power that moves it through the minds and hearts of men.

Wherever goes a Bahí—in city buses; on camions over rough altiplano roads; on long and otherwise tiresome train trips; in avions flying through the rarest air; afoot on stony trails apparently far from an audience—goes also the Message and the spiritual vibrations of the Greatest Name. To sala and kitchen, to classroom and hospital, comes the inspiration, the tranquility and comfort of this universal and penetrating Truth. Wherever there is a soul aware of deep human needs, the voice of Bahá'u'lláh can speak with authority.

We skim across the moonlit surface of Lake Titicaca. The surrounding hills are black and silent, the water is like silk, and we speed along with a cold wind—filling the sail. We are silent under the spell of the ethereal loveliness of the night. We are on our way to the Isla del Sol, sacred island of the Incas. We shall meet General and Senora L. . . . They have both given devoted service to their country, all too little appreciated amid the constant political changes; and the General has been a noteworthy influence for progress among the Indians on the Isla. The next three days are full of serene beauty and content, and before we leave we have the privilege of speaking a little to our hosts about the Cause. It is a noble work, they say, and they are glad to receive the "Nueva Era" and the "Sabiduria" which they will read during the long quiet island

days. Months afterward in La Paz, the Senora comes to visit us. Entirely of her own accord she mentions the books. "We have read them over and over—and not only read them, but saturated ourselves with these sublime ideas. The books are always on our cable, easily accessible, and we read them together so that we can talk them over." Another time she explains, "Of course at my age I could not take on a new religion, but I am entirely in accord with this wonderful Teaching." The General quickly interposes, "But it is not a new religion; it is all the old faiths renewed."

Each of the little group of believers has his or her friends and acquaintances with whom the Message is shared, and gently and lovingly imparted more and more as the inner doors open wider. "It has given you such peace; you were formerly disturbed and anxious about world affairs, but now you have hope and confidence," one of them is told by a Bolivian friend of high social position and great influence for good. "I know it is the truth," she continues. "It is all coming to pass as Bahá'u'lláh has prophesied." Another of the Bahá'ís is quiet and sweet and the embodiment of tact. She rarely says many words about the Cause, but the people about her know that it is very beautiful. Dora, the old Indian servant, has heard some of the prayers and they touch her heart. She asks to have them typed in large letters, so that young Felix can read them to her, as she herself is illiterate. One happy evening she and Felix come over and we talk to them, explaining very simply the Bahá'í principles of universal brotherhood; their faces shine, and almost two hours pass like so many minutes. The aunt of our Bahá'í has heard and read of the Faith of Bahá'u'lláh, and some of His Words bring tears to her eyes. "I could be a Bahá'í," she says tentatively, and then concludes, "But I am afraid I have not the courage." In the family of one of the Bahá'í group is a member who was previously much opposed to the "intrusion" of this "strange religion" into his home. Within a year he has had two severe accidents, each of which might easily have been fatal. "It seems as if I were being saved for something," he admits, and attends his first Bahá'í meeting,

which he is surprised to find himself enjoying!

Sometimes through an apparent criticism one can be guided to an avenue for unexpected usefulness, and be set upon a new road which leads to many blessings. A young man of the University, hearing of the Bahá'í Faith, said that it all sounded very well, but it was probably just some more beautiful words, and Bolivia had had so many words and few deeds. So we Bahá'ís talked over this reported conversation, and put our heads together, to see what we might do which would be a sign of love made visible. Most projects were far too ambitious for our small group and financially modest means, but finally, very near at home, we encountered just what we were looking for. In the home of one of our members there works occasionally a good woman who has six children, the youngest of whom had been afflicted from birth with a club foot. The family could do nothing to remedy the condition, for the father's salary in a government office is pitifully small. All of the older children go to school, and they are all clean, decent, and hard-working. Our dear Bahá'í had long intended to have the child operated on, but now we as a group decided to assume the responsibility and the expense, which when shared would not be too onerous. Now, six months after the operation and treatment, Jorgito has a new foot, and although it is still in a cast and a brace, he is beginning to walk a little, and hoping that he will some day play football! The parents have been entirely with us at every step, understanding that we were helping them through the medium of universal Bahá'í love. They took a Spanish prayer book at the time of the operation, and knew that we were praying with them and for them during the first painful days and nights. They have met with us several times to talk about the Faith, and seemed happy to hear about it. The father, who is very intelligent, has read two of the books in Spanish. "These words have great comfort for us poor working people," he said. And there it stands at present. But since the Bahá'ís made this concerted effort, there has been a distinct advance in all their work.

There have been some very happy anniversary meetings to which have come, in addition to our usual friends, more and more of the well-known public figures of the Bolivian capital: the city librarian, a charming and cultured gentleman who is inspired to write a beautiful poem because of the spiritual harmony which he feels at the gathering; a famous author, who asks us to invite him always in the future; an author-periodista, who says that such assemblages are far too few in our city, and who gives us space in his paper, declaring that he soon hopes to have time to give this world movement the study it deserves. There are officers from the army who wish to see Bolivia take a place of leadership in South America, but a peaceful leadership, championing the new ideals of world solidarity. Sometimes we hold another type of "reunion," such as the one which introduced the young Chilean who was campaigning in various countries in the much needed service of social hygiene. We were fired with enthusiasm for the courage she displayed in pioneering in this difficult work, and imagined at first that she might be another Tábitih! That was a far too sanguine hope, as we soon recognized; but we trusted that our effort had not been entirely in vain. Nor had it. One of the guests, a brilliant and youthful lawyer of La Paz, gave public expression to her appreciation of the friendliness and inclusiveness of the Bahá'í Teaching. Another, a very socially-minded and highly intelligent refugee doctor, asserted that, although she was an extremely practical person who had little time for "religion," she was glad to give credit to good will where she saw it. . . . A few months have gone by. And the doctora now finds herself immersed in some social work of her own among the women of the city prison. She asks of the Bahá'ís a cooperation which they gladly proffer; and through some of their influential connections, a few of whom are acquainted with the Cause, a new impulse is given to a long-dormant interest in the alleviation of unjust conditions among the poor, native prisoners. Dr. T . . . marvels: "In this week I have met more fine people than I have in four years; and when I think back upon it, it all began **that** day at the Bahá'í meeting!"

Yes, one never knows when one goes forth to sow, where the seeds will fall, or which ones will grow and bear fruit. Two of our newest Bahá'ís have become members after attending comparatively few meetings, while some other friends have come to the gatherings for over a year, and still are indecisive and to all appearances unawakened to the significance of Bahá'u'lláh's Mission in the world. "I believe I am already a Bahá'í," shyly said lovely Mercedes, "but I think I should know more before I join you." Later she took the Cause with her when she moved with her husband to another part of Bolivia. Bright and delightful Alicia came to La Paz on a Peruvian scholarship for the study of art. She was sent to the Bahá'ís with a letter of introduction from the radiant Directora of the famous Jardín de la Infancia in Lima, whose motto is "Todo por amor; nada por fuerza" (Everything by love; nothing by force). Our new friendship was the result of a very brief but glowing Bahá'í contact of the year before with the founder of that school in which Alicia taught painting to the pre-school children. Alicia liked the Bahá'ís of La Paz, who returned the liking with affection, and after a few months she became the first Peruvian Bahá'í—in Bolivia! "I have always had these ideas," she testifies, "and if I had not found them in this great universal Faith, I am afraid I would have turned to Communism. And I have many young friends in Peru who think as I do."

The largest per cent of the population of Bolivia is Indian, and these people are almost impossible to reach and touch unless one knows the difficult Aymara or Quechua tongues. However, God works in a mysterious way. At the school where we taught, Aida was a secretary in the office, and she wanted private English lessons, although she speaks our language quite well. For that reason we were able to converse more or less fluently during our hours of study. One day she asks us if we are Protestants as she is. When we explain what we are, she listens with rapt attention. "To think that this was in Bolivia, and I did not know it." She takes home the "Nueva Era" and some of the prayers. Another day when she is quiet

and downcast, we read selections from the prayers in English. She is so comforted that she wishes to buy the booklet, which of course we give her as a gift. "These are prayers that speak to the spirit. I was so sad when I came, but as I heard those words it all grew light in my heart," she says thankfully. After some weeks she tells us that her father, who is a native preacher to the Aymaras, is reading the "Nueva Era" and wants to translate some of the prayers into the Indian dialect. . . . These hours of conversation took place in March. In May a letter from the Guardian arrives in far-off La Paz. He has written: "it would be excellent if some of the native Indians could be taught, so that from the very outset the true brotherhood that exists in the Bahá'í Faith could be demonstrated, and these ancient peoples be given the boon of accepting the world's newest Revelation." Suddenly our minds revert to an evening in March, when Aida first spoke of her father's interest in the Cause of God. Can it be? It can be, and is! . . . It was during those same March days that our Guardian wrote the above counsel to us half-way around the world! And now this pastor always comes to our public Bahá'í reunions. We also go occasionally to visit his little church high up on a hill in the Indian section of the city. The members of his flock are clean, attentive, and devoted, and so happy and friendly. He and his great-spirited wife have given thirty consecrated years to the teaching of these Aymara Indians, and here and everywhere on the altiplano he is known and loved and trusted. His is a soul detached from the temptation of personal material gain, dedicated to his spiritual mission to the indigenous peoples. The cousin of Aida's father is the President of Bolivia himself, and once when political advancement was offered to the little minister, he put it aside, saying firmly, "Mi fe es mas grande que mi ambicion." He confesses that he has been saddened by the misunderstandings, rivalry and intolerance among some of the Protestant sects, and he is attracted by the universality and unity of the Bahá'í ideal. At our celebration in commemoration of the Birthday of Bahá'u'lláh, we request him to read in Spanish, 'Abdu'l-Bahá's great Prayer

for All Nations, which he does, moving deeply all who hear him. Afterwards he tells us wonderingly, "Do you know, when I read those prayers, they are so beautiful that I want to cry."

What are all these many words about? They are only inadequate frames for pictures—very simple pictures from Bolivia, and probably precious and glowing only to those who have seen them grow upon the canvas of life. Hundreds of Bahá'í narratives might be full of the confident, triumphant tread of victorious spiritual conquistadores. Our Bolivian bit is very quiet, very small, moving slowly in our lofty height. All of us together have laid only the first miles of a Road of the Loving Heart—but love is the greatest creative power in the world. Someday here and everywhere on this continent and all over the planet, the peaceful armies of Bahá'u'lláh will have achieved their conquest of unity. A new order, a new civilization, and a new humanity will be the realization of what today we only dream of and strive for in wholeness of faith.

Hundreds of faces on the street—sad or glad; stern and forbidding, or kind and welcoming; some very humble, but shining with native intelligence; others servile and

unawabencd; a few fixed in the concentration of thought; many patient and stolid and with gaze turned inward. We think of them as they may be in the full sunrise of that Day—they, or their children and children's children; all with eyes uplifted to the light, radiant with a more than earthly joy. No longer will they be bowed beneath loads too heavy—be they physical or spiritual burdens—but they will move forward steadily, with free step and erect head, in a world wherein there shall be at last a place of justice and opportunity for the least as well as the greatest.

"Oh, Tú Dios Incomparable! Oh, Tú, Señor del Reino! Estas almas son Tu ejercito celestial. Ayudadlas, y hacedlas victoriosas con las huestes del Concurse Supremo; para que cada uno de ellas sea como un regimiento y conquiste esos paises por medio del Amor a Dios y la iluminacion de las enseñanzas divinas. Oh, Dios! Se Tú su sosten y su ayuda, y en el desierto, la montana, el valle, las selvas, las pampas y los mares, se Tú su confidente, para que ellos proclamen por medio del Poder del Reino y el aliento del Espiritu Santo. Ciertamente, Tú eres El Fuerte, El Poderoso, El Omnipotente, y Tú eres El Que oye, y El Que ve."

27.

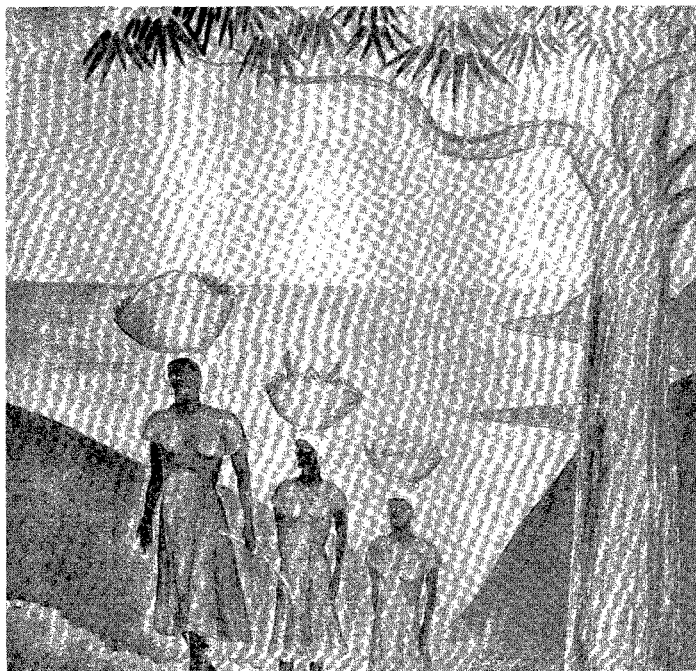
HAITI, THE MAGIC ISLE

BY AMELIE PUMPELLY RATES

IT has been called the magic isle, this Tibet of the western world, a place where anything can happen—a land of mystery and enchantment both terrible and wonderful. There one finds startling extremes of beauty and ugliness, wealth and poverty, privilege and prejudice. Here the transitoriness of life pursues one from the cradle to the grave, where an exuberance of life walks in the shadow of death, and the sound of mourning is mingled with the beat of drums and singing and dancing; here one is forced to adopt an attitude of mystical fatalism.

To me, product of the north, with its natural limitations, restraints, and narrow

virtues, where life develops slowly giving a temporary and somewhat false sense of security and permanence, all this gave the sense of a beautiful and fantastic dream. To live in a little house garlanded with bougainvillia and white jasmine, couched in roses and hibiscus, where the eyes met at every turn a symphony of sea and sun and easy laughter—this was almost too much. And at night there was the incredible moon that filled one with a fierce restlessness and desire to steal past the safety of the garden gate and wander through the dark and silver hills—the more so when the sound of voodoo drums filled the clear night air. A temptation one resisted and regretted



Haitian Peasant Women.

for the sake supposedly of the immortal soul. Or is it really merely the inconveniences of the mortal flesh that restrain one so? For my part, when I depart from this troublesome body, I will haunt those hills and freely mingle in the midnight revelry. Such strong joy and complete abandon is to be much sought after by our decadent race which is even losing interest in perpetuating itself.

At daybreak we were awakened by the crowing of cocks, the laughter and chatter of neighbors, the spicy smell of Haitian coffee, and the sound of the yard boy sweeping the pard. A servant always brought in coffee at this time, and you could lie in bed sipping this black dynamite while enjoying the pleasant sights and

sounds that accompany dawn in the tropics. Swiftly the golden hours slipped away never to be retrieved, making me fed as Poe must have felt when he wrote that magnificent poem, "A Dream Within a Dream":

I stand amid the roar
Of a surf-tormented shore,
And I hold within my hand
Grains of the golden sand:
How fe ! yet how they creep
Through my fingers to the deep,
While I weep,—while I weep!
Oh, God! Can I not grasp
Them with a tighter clasp?
Oh, God! Can I not save
One from the pitiless wave?

After freeing themselves from slavery and taking complete possession of the island, the Africans who had been brought to Haiti discovered that their greatest problem was to stay free in a world that despised Negroes and coveted this rich island. Not wise enough to progress themselves and fearful of outside interference, they closed their doors to a hostile white world and sank into a state of lethargy. The dreams of the great liberators never materialized and the wealth and glory of the new world's richest colony crumbled into dust. The people who were primarily led on to revolt by the promise of an end to their arduous slave labor, were content with what grew within their reach, dreaming through the hot days and dancing away the nights. The men till the steep rocky mountain sides while the women make their visits to market pleasure trips; proudly carrying baskets high piled with fruit, vegetables, grain, coffee, cocoa, sugar, charcoal, etc., as they stride gracefully up and down the steep foot paths many miles to town. The big markets are places of intense excitement teeming with news, gossip and the fine art of trading.

To me there is something admirable and appealing in the extreme simplicity of the life of the peasants who compose ninety-five per cent of a population of three millions. The small sophisticated upper class offers a strong contrast to them. Reared in a French culture and a classical tradition, these aristocrats have been for the most part content merely to be charming, evidently considering the pursuit of personal pleasure an end in itself. And, believe me, they are charming and extremely cultivated, intelligent, talented—but, of course, with little outlet for their talents.

While professing the Catholic religion, most Haitians are influenced by the faith of their African ancestors, although it has been modified and changed by time and place and complete separation from the great mother continent. The mass of the people are still in a primitive state and today remain an untouched mine of human wealth. The upper class is, as I have said, cultivated and talented, and their capacity to rise to great heights or consequently

sink to great depths goes without question. But the peasants, though as yet illiterate, have one important capacity which is developed—and that is the capacity for faith. And this, I think, more than anything else, is what makes Haiti such a remarkable place. 'Abdu'l-Bahá has said: "As you have faith, so shall your powers and blessings be. This is the measure—this is the measure, this is the measure!"

Such was the background of magic beauty and strong contrast against which the first believers enacted their predestined roles. The tests and discouragements that Ruth Blackwell met alone the first few months after her arrival were enough to have made the average person turn back. But they proved an excellent education, and by the time her husband joined her she was thoroughly familiar with the habits, customs and characteristics of the Haitian people and already had acquired a working knowledge of the language. When Joan and I visited them in January, 1940, they had interested fifteen people in the Cause. Nine days later, the first three believers declared themselves Bahá'ís. They were Mr. and Mrs. Gerald G. MacBean and Miss May Johnson. The fact that a fuller revelation of religious truth was about to be brought to Haiti had previously been revealed to Mrs. MacBean in a series of visions and spiritual experiences to which she had a number of witnesses. So that when she convinced herself that this faith was the truth, her family and a number of friends and acquaintances were immediately impressed.

In April Mrs. MacBean and I made plans to visit some of the more remote parts of the Island. Thus we went to Aux Cayes, an old town on the Caribbean, where Mrs. MacBean had friends. During one early morning hour of prayer and meditation, before our departure, I seemed to find myself reciting the Tablet of Ahmad in front of a small house in a palm grove near the sea, when all at once a man of great vigor and dynamic strength appeared and questioned me concerning the Cause. I was certain then that Mrs. MacBean had been guided to choose the right place and that our trip would be crowned with success.

On the day of Naw-Rúz, 1941, Mrs. MacBean, Joan, and myself left the Blackwells in Petionvilb at ten in the morning and travelled by camion, arriving at our destination after midnight. We were deposited in the pitch darkness of a moonless night in a country lane on the outskirts of the town, and groped our way to the house which had been prepared for us, complete with a sleepy servant. The next morning I awoke to find myself in a little house in a palm grove near the sea.

In the mornings we walked into town to visit people Mrs. MacBean knew, or went swimming in the warm sea. To reach the curving white beach we used a narrow foot path that ran between cactus hedges, past a strange little graveyard, across a crumbling bridge over a stream in which it was said that there were crocodiles; then on past several pretty, whitewashed thatched huts, along the edge of a lagoon, finally bursting through some bushes to a sandy beach on a calm stretch of sea, which was protected by small, rocky islands several miles off shore. I remember clearly the different plants and flowers and the tall Egyptian palms and the blue mountains shimmering in the white morning mist. One Saturday morning we saw five or six young couples dancing in front of a thatched hut to a banjo, the horses of the guests tied to trees; it was a pretty picture. Within sight of where we stayed was a cock fight arena built of bamboo thatched with palm leaves. On week-ends hundreds of men in white linen came on horseback to spend the day cheering and betting on these fights. Every afternoon we stayed at home to receive seekers interested in learning about our Faith. At night we were lulled to sleep by the sound of many drums, mingled with the roar of the sea and the wind in the palms. For it chanced that the nine days we spent in Aux Cayes were days of special celebration, and oddly enough, on our return to Port au Prince, we drove through triumphal arches of palms and flowers erected in honor of a government official.

Mrs. MacBean had a wonderful gift for making friends with people and almost immediately gaining their confidence. Her in-

terest in others was genuine and her sympathies warm and spontaneous.

Joan was my oldest child, then four and a half. She made friends with everyone from the humblest peasant to the candidate for president. I was accepted immediately, simply because I was her mother. And, because she represents both races, she was my sign of good faith. Recently we received a letter from the Blackwells saying that hardly a day went by but that some one spoke of Joan, and they wondered at such a young person making such a lasting impression.

One morning while Joan and I sat in the sun, drying our hair after swimming, a man and a boy came to gather coconuts. We watched the boy climb the palms with a machete, and the man direct him. This man was handsome, with unusually graceful and vigorous movement that gave him the air of a dancer. His faded blue jeans were very clean and he wore a large pearl-handled machete, different from any I had seen.

Mrs. MacBean came out of the house and fell into conversation with him. Soon she turned to me and said, "He has heard that we have come with a new religion and wants to know about it." Then we talked and she interpreted. But I found I knew what he was saying before she had time to tell me. As I was marveling at this, she said, "He says, although he knows no English, he understands you." His name was Emile Laguerre. Before he finished gathering up the coconuts, he let us know that he felt we spoke the truth and wanted his friends and family to hear about it. Later they came—a group of curious peasants—also three women we had met on the beach. Emile Laguerre spoke eloquently in favor of the Cause. I searched his face for some sign of weakness and found none. He displayed unusual power and clarity of thought. Later, we were joined by an attractive, well-educated youth, named Wills Lubin, who, after reading Esslemont—the only book we had in French—was most enthusiastic about the Faith. His gentle and friendly attitude towards the peasants was refreshing.

During one of our afternoon gatherings, there was some embarrassment caused by the upper class resenting the fact that we

made the poor people welcome. So I spoke with considerable feeling on the oneness of mankind and the need of mutual respect and consideration. This, of course, won the love and confidence of the poor and, I believe, more respect from the others than would have been the case had we catered to their prejudices.

On the eve of our departure, we said good-bye to our friends and prepared to pack before it grew too dark, for there was only one small lamp and the mosquitoes were fierce. We were to leave before dawn the next day; so we hurriedly crammed the

gifts we had received into our already over-stuffed panniers. My heart was heavy and torn between many desires. In the midst of this physical and mental confusion, we were interrupted as, one after another, nine people came to ask that we write down their names and remember them as believers in the Cause of God; the significance of the number nine, coupled with the fact that we had been there just nine days, made this spontaneous display of faith seem the more wonderful, and filled us with confidence and wonder at the power of the spirit of the Faith.

28.

EL PERU

BY EVE B. NICKLIN

THE urge to pioneer is in the blood of every American. We find it need not be wasted because the trek Westward has ended. There is a much vaster field—that of the spiritual realm, for a new spiritual civilization is about to be built upon this earth and the principles for building it are revealed in the Bahá'í Revelation. This great message was brought to us from the East, and we in the West have heard it and cannot rest until all the world will know of it, too. Because we want others to share these truths, we are pioneering—some right in our own towns and cities, and others in far-away places.

When I first came to Peru as a pioneer teacher I realized that I must do four things: make contacts, look for employment, learn the language, and adjust myself to a new way of life. I had the name of one woman as a possible contact; but it happened that she left town shortly after my arrival; so Peru was entirely virgin ground.

Employment came soon after I became settled, through an acquaintance I had made in the States. She is the directora of a high school in Lima. Some of the mothers of the country club district had called her up to inquire about a kindergarten teacher. I came at that time, as though in answer to their prayer for a teacher, and mine for

employment. Within a few weeks my mornings were busy. It was not until the summer was over that opportunity came to teach English in a school, and later to teach the same subject to the nurses in one of the large new hospitals in Lima. The school and hospital do not offer much opportunity to tell of the Bahá'í Faith, but the pupils have asked me about my religion, and I made a simple statement. Once I gave some words of 'Abdu'l-Bahb for memory work—those words with a universal message. "Light is good in whatsoever lamp it is burning, A rose is beautiful in whatsoever garden it may bloom, A star is radiant whether it shines from East or West." As we talked about these words and their meaning, the girls seemed to catch their inner significance, and expressed a desire to learn them.

Of course I have met some of my fellow-teachers and the mothers and fathers of my kindergarten group. At every moment one is conscious of using the art of directing a conversation into channels that may lead people to inquire about the Faith. To an educator one is given the opportunity to speak of Bahá'u'lláh's principles of world education; to an artist, the beauties of the Universal House of Worship; to those feeling the sting of race prejudice, the oneness of mankind; and to the refugee the hope

that justice will manifest itself on earth. As our faith cakes in all of life the field of subjects is broad, indeed. This gift of knowledge given to every Bahí'í is a priceless gift that we would not be without.

As soon as my winter classes closed I was asked to teach English in the Instituto Cultural. The members are made up of a solid, cross section of the working people—post-office employees, salesmen, office workers and business men. In one of the advanced classes we have been discussing plans for a reorganized world, and reading excerpts from leading magazines, including our own *World Order*. We are carrying on our discussions through several class periods. So far, the general consensus of opinion is, that we must all work for a lasting peace.

The Peruvians seem to be extremely religious. Seldom do you meet one that does not ask you about your religion. I often think of it—this great devotion, and hope that it will not be lost, so that it may be translated into an ardent devotion for Bahá'u'lláh. One or two Peruvians have told me, though, that their religion is a sad religion. 'Abdu'l-Bahá spoke so often about wanting us to be happy.

When a traveling teacher came to Lima, we held a meeting in Hotel Bolivar and sixteen friends were present. Later, those who were especially interested came, by invitation, to a tea. At the table were North Americans with Peruvian names, and Peruvians with North American names. After an informal talk, selections were read from the Bahí'í books. The guests spoke of the beauty of the Bahá'í writings and asked for books that they, themselves, might read. There have been other teas. This intimate, natural way of giving the message seems to appeal especially to South Americans.

As to learning the language, I suppose I took the round-about method of approaching it by way of teaching English. The eyes, ears and tongue must be trained, and in the learning process we go through different stages. Sometimes it seems all but hopeless, and then we get over a grammatical hurdle, and the study becomes fascinating again. The Peruvians talk very rapidly, and among the tradespeople there are Indian dialects that make it difficult for a beginner. Many

people in Lima speak English. Often their positions depend upon their knowledge of the English tongue.

There are many things about Lima which might surprise you. Though it is in the tropics it has not a tropical climate. Nearly eight months of the year we wear sweaters and coats. In the middle of the winter there is a chill that reaches to the very marrow of your bones. Low clouds hang over the city and we rarely see the sun. However, you can drive a few miles out into the country and find warmth and sunshine; so winter resorts are very popular. You never carry an umbrella as the rain consists of an occasional mist, however much it looks as if it might rain. We have frequent earthquake tremors, but otherwise weather conditions are rather monotonous.

Though I do not go about with brush or canvas. I do enjoy painting a word-picture now and then. Here is one called "Cholita," a sketch of El Peru as it might be seen by a little Indian child while being carried on the back of her mother. It may help you to see Peru as I have seen it.

CHOLITA

Pig-a-back child
 In tri-shaped shawl
 'What do you see there—
 Sparkling eyes, peeping 'round
 The long black braids of Mamita?
 Ancient ruins—
 All that remains,
 Of your ancestors' once glorious
 Civilization.
 Ancient walls, wide enough
 For Mamita to walk
 Barefoot—with bright woven skirts
 A-swishing about.
 Looking up do you see
 High Andes?
 Mountains of color in the bright sun,
 Dull in gray clouds that often hang low
 Over peaks,
 Snow in their heights.
 Do your eyes travel out
 Over great sand wastes
 Dotted with irrigated valleys
 Of yellow flowers
 Soon to be balls of white cotton
 Ready for your people to pick

For a pittance?
 Or are you a child of the city
 Looking up at tall cathedral towers
 Your conquerors have built?
 But now Tia and Mamita worship in them
 Reverently.
 Narrow streets, wide avenues,
 Moorish balconies,
 Geraniums climbing riotously
 Over garden walls.
 O profusion of flowers!
 Parks, royal palms, wayside shrines,
 Statues;
 Statues of conquering men,
 And of those who were conquered,
 All yours for the looking.
 Your playground is the street corner
 Where Msmita sits, squatting,
 Selling fruits
 To those who pass by.
 A Cholita they call you.
 But what do you see
 Looking out at your world
 And what someday will you think?

All Bahá'ís are praying for that day when all classes and races of people will begin to think for themselves. It will be a sign—a sign that a world is growing into its womanhood and manhood. There is still something of the feeling of the conquering and the conquered here in Peru, for as in most of these countries there is the very evident extreme of rich and poor. But, growing steadily, is also this other group—artists, writers, professional people, and business men from whom one finds more response when speaking of the great truths of the Bahá'í Faith. Other pioneers have spoken of it, too.

So this urge to pioneer finds its outlet in this century in the realm of spiritual things. With a concerted effort around the world the Bahá'í pioneers endeavor to form a wedge—a wedge to cleave apart the high wall of dogma, superstition and prejudice, so that some day the light of truth can manifest itself, and the kingdom of God can be built upon the earth as it is in heaven.

29.

THE STORY OF THE BAHÁ'Í FAITH IN CUBA

BY EUGENIO GINÉS

IN the beginning of the year 1939, Cuba had not yet received the great privilege, which months after was given to us by the lovable pioneers, Mr. Phillip Marangella and his wife, carriers of the Light that some time later was to illumine the path of the receptive souls who met them. Is there a greater privilege than knowing the true words of God? Phillip and Laili began to teach them to us, and instantly the emptiness of our hearts began to be filled with love, with that love which the world had exiled from our hearts.

The first ray of light from the sun of truth fell on Perfecto Perez, who became the first Bahk'í in Cuba. Since then there has been great progress in the number of believers, so that before Phillip left here sixteen people had signed their declaration to become Bahk'ís, only one of these being a woman and all but four under twenty-five

years. Eugenio Ginés was the first to accept the Teachings, but Perfecto Perez was first to sign.

Some of these had left the city, others lost contact with the group, so that when Mrs. Emogene Hoagg, who came here to take over the pioneer work, arrived, only a few remained, not enough to form an assembly. Mrs. Hoagg deepened the friends in their understanding.

Mrs. Hoagg and Miss Josephine Kruka, who came the following year, held classes twice a week and started to teach English to the believers. Besides this she held fire-side meetings at her home on 15 Ave. and C St. in Vedado, and made very important contacts. She gave a public address on the Cause at the "Woman's Club of Havana." A good article appeared on it in "The Havana Post." Mrs. Hoagg was here until April 20th, 1941.

We were honored by many visitors, as Mr. and Mrs. W. M. De Forge, from Englewood, N. J., Assembly; Miss Margaret Lentz, who stopped here on her way to Santo Domingo, where she was to pioneer; Mr. Bernard Weissman of Brooklyn, who made us a short visit.

In August, 1940, Mrs. Angelein R. Giachery and her husband, Mr. Ugo K. Giachery, who had been in the Italian army under the Italian King, made us an appreciated visit. Mrs. Viola M. Bower of Brooklyn visited us in the year 1940. Mr. William Harrison (of Miami Assembly) came from the Isle of Pines, Cuba, for the Rídván Feast, 1942.

Miss Clara Weir came to Havana to attend a Teachers' Convention. Miss Weir gave a talk to the group and was very active in contacting those she met at the convention—especially several young students, who later frequently came to Mrs. Hoagg's fireside meetings. One of these young men received a 20 months scholarship in an aviation school in the United States and is still there. Another is in the Cuban Navy.

We had the great blessing of a visit from Mrs. Corinne True and her two daughters, Dr. Katherine True and Miss Edna True. The Trues all addressed the group which was hastily gathered at our Center. It was an inspiration indeed to hear them; we relived the early days of our Blessed Cause in America and marvelled at the intrepid, stalwart, and pure souls of this small band of devout and ardent believers, whose complete reliance on Bahá'u'lláh taught us a lesson.

The Local Spiritual Assembly was organized on April 21, 1942, with twelve members, five being from one family; we still have only twelve, but hope soon to expand. This first Local Spiritual Assembly was formed in the following way: Sr. Perfecto Perez, Chairman; Sra. Victoria Saura, Vice-chairman; Sr. Eugenio Ginés, Secretary; Sr. Carlos Ortiz, Acting Secretary; Sra. Marta Toledo de Perez, Treasurer; Sr. Julio Perez, Sr. Nadji Haim, Sra. Victoria Prado de Perez, Sr. Mario Rodriguez. A daily record of the attendance has been kept since April, 1941.

To date over 400 people have inscribed their names in our guest book, most of these being children and youths.

The Bahá'í Center of Havana, Cuba, was opened by the Marangellas, on July 28, 1940, in the beautiful Spanish Colonial Public Building, "Palacio Pedroso," Cuba 64, Room 9. This was built in 1841 as a "Casa de Audencia" (Court House). Our room is between two lovely "patios," the larger palm-bedecked at the front and a smaller but interesting one at the rear. The American Chamber of Commerce, the Cuban branch of the American Red Cross, the Ford Motor Company, all have headquarters in the same building. The building is in a beautiful location, overlooking parks and broad highways, with a view of the gulf and the Morro Castle.

Miss Jean Silver arrived on April 11, 1943, to pioneer in Cuba. She has been an indefatigable worker pressing ever onward in the Cause of Bahá'u'lláh. There has been a steady growth in the children's classes. This has decidedly augmented since Miss Silver's arrival. At present we hold three children's classes twice a week—one for all, another for beginners, and an advanced class. The children say with love and fervor the Greatest Name and the prayers, and sing the Bahá'í songs in English. Most of them wish to become Bahá'í teachers. One of our members is a young Arabian whose uncles are Bahá'ís in Baghdad and who was not permitted by his parents to investigate the Teachings. He owned a farm at Haifa at one time.

For two summers, 1941 and 1942, we carried on alone and succeeded, as the records show. At first we met twice a week, but after the children's classes were organized, the Center was used every day but Saturday. The children met twice a week for English and twice a week for the Bahá'í Teachings, but the English class usually turned out to be a Bahá'í class on account of the enthusiasm of the children.

Esperanto was taught for a while, but the class disbanded because the young people preferred English.

The Bahá'í Teachings in Cuba are beginning to show fruits of the tree, whose seed had been planted in our land by the lovable hands of the Bahá'í pioneers. We can say with pride that Cuba also has reached the true teachings of the knowledge of God.

ALASKA, OUR NEW FRONTIER

BY ORCELLA REXFORD

ALASKA! Our wondrous northland of transcendent surprises, famed in song and story, of gold-rush adventures; hardy pioneers "mushing" over frozen tundras behind dog teams; prospectors from the earth's far-distant places; and strange, primitive peoples. Alaska! Home of the Midnight Sun, the flashing Aurora Borealis and the North Pole where the weather has its hiding place. A land varying in climate from the soft breezes and foggy weather of Southeastern Alaska, where in summer three kinds of wild orchids grow, to the Arctic circle where it may be seventy below.

Nowhere is there more surpassing scenery on such a magnificent scale. Hundreds and hundreds of miles of jagged peaks separated by deep and impassable gorges, down which roar torrents from glaciers eighty miles away. In summer when night takes a holiday, the earth is lush with emerald-tinted vegetation, dotted here and there with rainbow-hued flowers on the terrain, even to the edge of the melting glaciers, or they may float serenely in the little turquoise pools left when the snows retire.

Who can describe its wonders or imagine its vastness? Remote as it seems, yet from Juneau in Southeastern Alaska to Seattle is only eleven hours by air-line. Juneau lies closer to Seattle than does Los Angeles. If Alaska were superimposed on a map of the United States, the tip of the Aleutian islands would reach to Los Angeles, on the Pacific coast, while the southeastern tip would end in Savannah, Georgia. Point Barrow would then be over Duluth, Minnesota. Alaska would cover in all about one-fifth of our country. Incredibly enough, in this vast territory of 190,884 square miles live less than 73,000 people (according to the last census), not quite enough to fill the Yale Bowl. Yet Alaska could support ten or fifteen million inhabitants. Perhaps at the conclusion of the war, the population

will increase more rapidly, as it gives promise of now doing.

Alaska was closely associated with my childhood, since there were relatives in the family who had been in the Gold Rush and never returned, and these stories were told to me along with other tales of adventure. Thus was born within me a peculiar urge to visit that far-away land, which became with the years almost a compulsion, why I was to learn later. It happened then, as a natural course of events, as the years passed, that a time came when I engaged passage on the boat for the Midnight Sun. Thus three years after accepting the Bahá'í Faith, I not only gratified my earlier craving to visit the Northland, but made the trip as a Bahá'í pioneer.

It was the early part of June, 1922, that this decision was made and I boarded the Alaskan Steamship Line and headed north through the Inside Passage. In and out through wooded spruce fiords we wound, through superb scenery reminding me of the coastal waters about British Columbia; and the snow-capped peaks of the interior were similar to those about Lake Louise and Banff. It was daylight most of the twenty-four hours and we slept little lest we miss "something." But enchanting as was the scenery, I was equally engrossed with the passengers, for I hoped that there might be some amongst them with whom I could share, not just the beauties of nature, but those rarer treasures of the spiritual teachings of Bahá'u'lláh. So it was gratifying to me that the Purser arranged for me to give a talk to the passengers on the boat on the "message of the New Day" and to spread the teachings that a new civilization had dawned on the earth. Many were astonished at the news, and to those who requested further information, Bahá'í literature was given, which I had carried with me for this purpose.

Leaving Skagway, we passed into British territory travelling by the White Pass Railway over the Saw Tooth Mountains into the Yukon Territory, passing over some of the ground that the Gold Rushers had stained with their blood, fighting the blizzards and freezing winds as they pressed ever onward in their greed for gold. So hazardous was the trip that hundreds lost their lives. We were shown a spot down a precipice where even the horses committed suicide by jumping over rather than to continue on with the privations and suffering involved. How often that is the way in frontier lands! Yet because these pioneers had blazed a trail, today progress has followed in their footsteps and we were able to travel in luxury, while the guide told us of those heroes of 1898.

The trip from White Horse down the Yukon River in a queer wood-burning boat was uneventful except that I was able to give a talk on the Bahá'í Faith coming and going, thus deepening the understanding of those aboard. But tourists are not very promising material, they are not out for serious things. Yet in Lake Atlin at the Inn, on our way back to Skagway while I was giving the Message to the guests, two ladies from Boston who had heard me give it there two years before came to express their pleasure at hearing it again.

While in Dawson, I was invited to be an entertainer at the Festival of the Midnight Sun, given by the Ladies of the Golden North. It is not often they have the opportunity to have professional talent. Through this experience I met the editor of the Dawson Daily News, Mr. Charles Settlemier, who gave me many fine write-ups about the Bahá'í Faith. He had met Mrs. Imogene Hegg and Miss Jack, the first Alaskan pioneers who had visited there many years before. I met many people who recalled having heard of the Message through them, yet I never met any people in my travels who had embraced the Message, owing to the fact that these teachers could not remain long enough to deepen the consciousness of their listeners. But some day others will follow in the footsteps of the pioneers, and nurture these seeds sown through love and sacrifice.

As a result of the newspaper publicity and the acquaintances made at the Midnight Festival, the door was opened for me to give a Sunday afternoon lecture to 550 people, some of whom walked twenty miles from the Gold Creeks in the Klondike to attend. Though these people had found the wealth lying in its streams, they now seemed equally desirous to mine the real riches lying hidden in the spirit. Could I have remained longer, I would have had a thriving class.

When I reached Juneau, a tea was given for me by the Governor's wife, to whom I had a letter of introduction from a mutual friend in the "States." Many of these ladies attended the series of my private lectures, which were sponsored by a local organization. These were well attended opening the way for me to "give the Message" to several hundred people. Here I learned not only that Mrs. Hoagg and Miss Jack had preceded me, but also that work had been carried on here for a number of years by a Miss Green of Washington, D. C. Thus quite a number in my audience were already familiar with it. I had intended to remain here for the summer, but Destiny willed otherwise. One day I met a passenger from the boat who described another section of Alaska to me in such glowing terms that I decided to continue my journey "westward" and to see the "rest of Alaska." Thus a few days later I was again aboard a boat, heading on a four or five-day journey across the Gulf of Alaska to the Seward Peninsula.

If I had been enraptured with the scenic wonders I had beheld on my trip to date, they were added to in equal measure by the stupendous glacial scenery in Prince William Sound, in the Gulf of Alaska. Here was a glacier three hundred or more feet high, three miles wide extending back into the interior for a hundred miles, a mass of moving, greenish blue ice.

Again I gave the Message of Bahá'u'lláh to the passengers on the boat, and met many people who were later of assistance to me when we arrived in Anchorage. One of these was a friend of Captain Lathrop, one of the most prominent citizens of the territory and owner of a chain of theatres, who engaged me for a week's entertainment at

each of his theatres. The entertainment drew capacity houses. At the conclusion of my week's work I delivered the Bahí'i Message to a crowded theatre of over five hundred people, which was most remarkable considering that the town only had about twenty-eight hundred people at the time.

The Anchorage Times gave me many write-ups and was very helpful. It was a most receptive audience, as I found all these Alaskans to be. They seemed closer to the reality of life, owing to the isolation of the districts where many of them lived and the loneliness of their lives, which gives them ample opportunities to read and meditate. Somehow they seemed shed of superstitions and petty prejudices, and a spirit of brotherhood was in evidence.

Prior to the opening of my entertainments at the theatre I had asked the management to introduce me to some of the prominent ladies of the town. It was after one of the evening shows that I was presented to Mrs. Jack Robarts, who was an Alaskan pioneer, having come to the North during the gold-rush days and had been part of the life of the many mining camps. For many years she had lived in Fairbanks and had played the stellar role in a local stock company. Strangely enough I discovered that I was not unknown to her, that she had read a number of my articles which had been run in a recent magazine, and at that very moment had one of them pinned up in her study, on which was my photograph. We had, therefore, from the start many mutual interests, and she took me for an after-theatre chat to the studio of Sydney Lawrence, Alaska's famous scenic artist, famed for the painting of Indian caches, and Mt. McKinley. Here she planned out the week's entertainment for me which was initiated by my attendance at a large ball, my partner being Dr. Gayne V. Gregory, head of the largest dental clinic in the territory. Next the President of the Women's Club gave a tea for me, and I addressed her club.

During the week of my lectures at the theatre, it became a nightly practice for Dr. Gregory, Mrs. Robarts and myself to meet at Sydney's studio for discussions on subjects, which I felt would lead up to my

giving them the Bahí'i message, reserved for my concluding lecture.

It was after this lecture that Dr. Gayne V. Gregory came to me with a beaming face and told me, "As you were talking, from the platform, I turned to my roommate with: 'That's it, just what I have been seeking, that which puts God into our ideas.' I am so grateful to you for bringing the message of Bahá'u'lláh to me, and I accept Him as the new revelator." My cup of joy was full, for here, amongst the many hundreds to whom I had offered life's greatest gift, was the first one ready to accept it. But God had prepared him over a long period of time for this great privilege. It was a relief to find one who was ready to accept without questioning and argumentation. It was as if one day he looked at the blossom on a plant and later discovered the fruit, as a matter of course. Very shortly after, Victoria Robarts accepted; so they became the first man and woman believers in this part of Alaska, or perhaps in the whole country. (Since I had no way of knowing whether others had accepted at the time Miss Jack and Mrs. Hoagg visited here, I qualify this statement.) Certainly there were no Bahí'is in Anchorage at this time.

Dr. Gregory was born near Missoula, Montana, of pioneer stock, his grandfather being the first settler of Salem, Oregon, who at one time had as his farm the present city of that name. His mother had come west in covered wagon days, and was one of the first to embrace Christian Science. She studied with one of Mary Baker Eddy's original disciples and therefore was known as one of her "granddaughters." In spite of intense family opposition to these new ideas, she became a practitioner and lecturer and traveled throughout the western country winning converts to the new faith. Her young son was greatly attracted to his mother's teachings and was one of her most ardent disciples. He later was a reader in one of the Churches. Since he had never had an orthodox church training, the new ideas of the Bahá'í faith were easier for him to accept.

In 1904 Dr. Gregory, who had been practicing dentistry with his father in Butte, Montana, moved to Valdez, Alaska, where

he made his home until he moved north into the community which later became Anchorage, the headquarters of the Alaskan Railroad. The town was first called "Ship Creek" hut about 1916 was incorporated and the name was changed to Anchorage, because ocean-going vessels came up Cook's Inlet, or Turnagain Arm, and anchored at the docks at the foot of the town. The town was beautifully situated, encircled by high mountains on a high plateau, with a view of Mt. Susitna, an extinct volcano, across the bay; and in the distance the ever white top of Mt. McKinley, 200 miles in the interior, was visible. It had two lakes within easy reach of the town and automobile highways built to them. Because it was protected by the Alaskan range from the coastal storms, the climate was rather equitable here. Here Dr. Gregory, after several years of private practice, finally merged his practice with that of another dentist and a large dental clinic was opened to serve this part of the territory, which is still in existence, although Dr. Gregory sold his interests in 1924, when he retired from active practice.

At the conclusion of my engagement at the theatre in Anchorage I was booked for a similar series at the theatre in Fairbanks, up near the Arctic Circle. I had made many friends during my short stay in this little city of the north and was loath to leave, but as I had carried on some class instruction on the Faith for these two ardent Baha'i believers, I felt that I was leaving something definite behind me. I had planned to return from Fairbanks over the automobile highway to Valdez and so would not come back this way. Our hearts were sad over the pending separation, as these people seemed to be part of myself, yet it was such a short time ago that we had met. But I was soon to be made aware of the *compulsion* that had urged me to come north, for a few days before my departure I had a dream in which it was revealed to me that I was not going to leave here but was to become the bride of the young doctor, who was Alaska's first Bahá'í believer. So I was prepared the next day when he came to me and told me that he, too, had experienced something similar and asked me to marry him. He had wanted to ask me very early in our ac-

quaintance, but owing to the fact that I was a professional woman and my heart was in the spreading of the Bahá'í Message, he did not think it was expedient to limit my activities to a small town on the top of the world. However, I felt that this problem of my future activities was one that time would take care of: so I left for Fairbanks, with a very happy heart, setting my wedding date a few days after my husband's birthday, November 16, 1922. (It was now the last of August.)

In Fairbanks, I again spoke to crowded houses, and wound up my week's entertainment by giving the Message to about three hundred people. As I could not remain for "follow-up work," I could trace no results to this effort, but many seemed attracted.

Returning to Anchorage I gave another lecture on the Bahá'í íaich, and gathered a few students about me whom I continued to teach about the New Civilization.

Anchorage had many remarkable citizens for so small a community, many of whom later attained fame in the "States." Among these was Dr. Gregory.

We left Anchorage shortly after for our wedding trip to the Pacific Coast, leaving Mrs. Roberts to carry on the Bahá'í instruction in our absence.

In July of 1923 we returned to Alaska where I again took up my Bahá'í work with the view of establishing a center in Anchorage. I gave another lecture in the theatre to a crowded house and started with a class of sixty. Those who had accepted the faith raised \$60 and we sent it to the Temple Fund, as we wished Alaska to have a share in the erection of the Bahá'í House of Worship.

For a month I conducted a daily column in the Anchorage Daily Times on the Bahá'í Teachings. These were read all over Alaska with great interest and I distributed literature to those who wrote in for it.

Since Alaska is a shifting population, I found it rather difficult to establish a center there. Many of those whom I had first attracted had moved away or had passed on. So by the end of 1924 when we were ready to depart for the "States," having sold our interests, the group had dwindled to nineteen students whom I turned over to Mrs.

Robarts to deepen in the faith. But it was not so very long after that she too moved "outside" to the "States" and, with no one capable of carrying on the teaching, the group finally scattered until few of the original group were even living in Alaska.

In the fall of 1925 Dr. Gregory and I longing to visit our Guardian, Shoghi Effendi, decided to go abroad; so motoring to New York we placed our car aboard ship and spent several months touring France, Switzerland, and Italy. I gave several lectures in Paris.

In January of 1926, while we were touring Egypt, the invitation came to visit that blessed spot, Haifa. How overjoyed we were to think that at last the wish of our hearts was to be fulfilled, for I had long felt the need of consulting with our beloved Guardian about our work. We were with him eleven days, during which time there were no other pilgrims present. For this reason it was permissible for Dr. Gregory to have the supreme blessing of an audience with the Greatest Holy Leaf, one which was seldom granted. She expressed her joy at meeting the first Baha'i pilgrim from Alaska to visit the Holy Land. She remarked, "I hope as you have been a pioneer in Alaska in a material sense, in the future you will pioneer in the spiritual field. It is fine to have your wife to work with you; in this companionship you are like the two wings of a bird and can fly perfectly." She gave him a vial of rose-water. How exalted he felt to be in the presence of the greatest living woman in the world! Those days seemed like days spent in heaven with Shoghi Effendi and the charming ladies of the household. We returned to America with

greater inspiration to carry on our work which was crowned with greater success than ever. When the call came a few years ago for a new set of pioneers to go to Alaska to establish the cause there in the very town where we had labored so indefatigably, there was a great tug at our heart strings. How we longed to return and to finish the work we had begun! What would have been more fitting than that Alaska's first Bahá'í believer should return and harvest the crop of the divine seed sown so long ago! But the way did not open for us to offer ourselves. We felt that our work there was finished and that others could carry on better there now. Our hearts rejoiced when the news came that Janet Whitenack, a New Yorker who had come to Fairbanks, had accepted the Faith. She had met Honor Kempton, and although she had previously heard the Message, was to be confirmed as the first Bahá'í believer in Alaska under the Seven Year Plan. Then when recently the news came that through the efforts of Honor Kempton and Frances Wells, Anchorage now had a Bahá'í community we were overjoyed. Strange how life is! A few months before Mrs. Wells went north, Victoria Robarts who has lived in Los Angeles for many years, assisted her at Big Bear to form a community.

Alaska now has the eyes of the world turned on it as our new frontier, not only in a material sense but as our new Baha'i frontier. May Bahá'u'lláh continually bless and confirm the efforts of these faithful pioneers. When the war is over, may we again pay a visit to that land of pleasant memories and visit that community of the Greatest Name in Anchorage!

31.

LA FE BAHÁ'Í EN GUATEMALA

POR EDELBERTO TORRES

EN Guatemala fué el seiior Gerard Sluter el primero que predicó la fe Bahá'í. Varios meses permaneció él consagrado a la obra, entre los últimos meses de 1939 y primeros de 1940. Los primeros Bahá'ís de

Guatemala fueron oña Estebana v. de Barrientos, Dña. Josefina v. de Arias, Doña Jesús Castro, Seiiorita Laura Castro y Srita. Olivia Salazar, y los seiiores Félix Fopp Corriols y Francisco Acker.

El Sr. Sluter trabajó con la devoción de un buen abanderado de la Causa, pero no poseía el espaiol y ese inconveniente, que es frecuente en otros pioneros, es quizá un factor de lentitud en la difusión de la fe. Después del Seior Sluter visitó a Guatemala la seiiora Lorol Schopflocher, canadiense, quien celebró algunas reuniones con los que ya estaban interesados en la doctrina Bahá'í.

La primera fecha registrada en el archivo Bahá'í de Guatemala, es el 17 de octubre de 1940, día en que llegó a Guatemala la seiiora Francés B. Stewart, de Utica, Estado de New York. En doce sesiones celebradas con el naciente grupo, explicó los diversos aspectos espirituales y sociales de la fe.

La obra de la Sra. Stewart en Guatemala cobrò los caracteres impresos por su dinamismo, su rica ilustración y su inagotable entusiasmo. Dió conferencias a los alumnos del Colegio Anglo-Americana, a la "Asociación de Muchachas Guías," y a un grupo de seiioras interesadas en los problemas de la Paz Mundial, y a otras personas entre las cuales los principales oyentes eran estudiantes. Sus gestiones ante las autoridades para que la circulación de la literatura Baha'i no tenga obstáculos, fueron coronadas por el éxito, así como la autorización para celebrar las sesiones. La seiiora Stewart posee admirablemente el espaiol, tiene larga experiencia de hablar en público y condiciones de lbgica y elocuencia. Estas circunstancias hacen de ella la pionera más distinguida y de labor más fecunda que ha llegado a América Central. El día 3 de diciembre de 1940 debe ser considerado como la fecha inaugural del grupo Bahi'i de Guatemala, pues en esa fecha fué elegida una junta directiva para dirigir los estudios Bahá'ís. Las personas elegidas fueron: seiiora Estebana v. de Barrientos, presidenta; seiiora Josefina v. de Arias, vice presidenta; y seiior Félix Fopp Corriols, secretario. Se convino en celebrar sesiones en la fecha de las fiestas Baha'ís de cada 19 días y que cuando hubiese nueve miembros debidamente instruidos en la fe y plenamente convencidos, se organizaría la Asamblea Local Espiritual. Después de dos meses de activa y prolífica labor, la seiiora Stewart se despidió de los amigos de Guatemala, cuyos nombres

van a continuacibn: Estebana v. de Barrientos, Josefina v. de Arias, Seiiorita Olivia Salazar, Sra. Jesús Castro, Sra. Laura Castro, Elisa Hall de Asturias, Srita. María Morales Reyes, Marta Morales Reyes, Elisa Tejeda Wyld, Narcisa Villanueva y los Señores Félix Fopp Corriols, Gustavo Barrientos, Jorge A. Serrano, Adolfo Ruano Rosales, Alejandro Baldizbn, Alfonso Bauer Páiz, Victor M. Cruz, Francisco Acker, Alfonso Arévalo y Alfonso García. Es digna de mención la circunstancia de que la mayoría de las personas que comprendieron y simpatizaron con la doctrina Bahá'í, fueron antiguos adeptos de la Teosofía, lo cual es lhgico por los varios puntos esenciales comunes a ambas tendencias; también hay que consignar que no todas las personas que escucharon las enseñanzas de los primeros pioneros, han persistido en la asistencia o siquiera en el estudio de la fe.

De Guatemala la Sra. Stewart pasó a El Salvador, Honduras, y Nicaragua. Fué en Nicaragua donde yo la conocí y por eso voy a recordar también su labor desarrollada en ese país y mi primer contacto con la doctrina Bahi'i.

La primera vez que leí la palabra Bahá'í, fué en un folleto que me envió, el inolvidable hermano Francisco Acker. Fué suficiente que él me lo enviara para que yo tuviese interés en leerlo al momento: "La tierra es una sola patria, y la humanidad sus ciudadanos." Esta primera afirmación me hizo vibrar simpáticamente por la afinidad con antiguos sentimientos míos; pero también los demás principios resonaron en mi armoniosamente, todos ellos como escritos por una pluma mojada en el manantial del amor divino.

Por algunos meses no oí más de la doctrina Bahá'í; pero un día fui invitado a escuchar una conferencia que alguieu diría en el local de la Logia Masónica de Managua. El conferencista era un seiior de cuerpo ligero, de apariencia modesta, el cual hablaba con voz apenas perceptible. Un intérprete hacía saber a los oyentes las ideas expuestas por el predicador. Aquél hombre era el Señor Mathew Kaszab. Habló de los cielos de la civilización y de las divinas dispensaciones, asegurando que la última de éstas era la dispensación Bahá'í; por primera vez en Nica-

ragua fueron pronunciados en público los nombres de El Bib, Bahá'u'lláh y 'Abdu'l-Bahá y por consiguiente fué la primera vez que oídos Nicaragienses escucharon aquellos sagrados nombres.

El Sr. Kaszab dió otra plática en el mismo local y sobre la misma materia.

Mis o menos un mes después, según mis recuerdos en Abril de 1941, llegó a Managua la Señora Stewart, a quien considero como la verdadera introductora del Bahá'ísmo en Nicaragua. Ella dictó en Managua una serie de conferencias sobre asuntos religiosos y sociales, todas de inspiración Bahá'í, y recibió el aplauso de un gran número de personas de todas las clases sociales y profesiones. La escucharon los trabajadores en la "Casa del Obrero," los intelectuales, en el "Club de los Universitarios" y otras personas en diferentes sitios.

Pero su principal labor consistió en la organización del primer grupo Baha'í en cuyo seno dió numerosas pláticas sobre la doctrina, la organización y el orden administrativo Baha'í.

El Xqito obtenido por la Señora Stewart, provocó la reacción de los elementos fanáticos, quienes la atacaron por la prensa inventando toda clase de paparruchas, incluso la calumnia para lograr que el gobierno del país la expulsara. Dichosamente esa vez triunfó la verdad, y la señora Stewart fué bien recibida por el Presidente de Nicaragua y algún tiempo después yo obtuve una constancia oficial que obra en el archivo de la Asamblea Nacional Espiritual de los Bahá'ís de los E. U. y Canadh, en la cual el ministro de gobernaciirn y justicia declara que la señora Stewart fué apreciada como persona honorable y que nada tuvo que ver con la justicia.

Cierto día de juni de 1941, me encontraba en Panamá, en la oficina de uno de los jefes del ministerio de instrucción pública. Ese señor me invitó para asistir a una conferencia que en la tarde de ese día, daría una oradora norteamericana en el salón de actor públicos del Instituto de Señoritas. Fuí allá a la hora indicada y no puedo explicar cuál fue mi sorpresa al encontrarme allí con la Señora Stewart. Ella era la conferenciante y en aquella ocasión dijo un discurso largo y profundo. Le seguí en el

uso de la palabra y tuve así una vez más, el gozo de participar de sus triunfos y actividades.

Entre tanto en Guatemala continuaba su desarrollo el movimiento Bahá'í impulsado principalmente por el Sr. Francisco Acker, quien desgraciadamente dejó de existir el 8 de septiembre de 1941. Era un corazón puro, una inteligencia preclara y un leal servidor de la humanidad.

El 28 de mayo de 1942 el joven pionero John Carl Eichenauer comenzó su misión en Guatemala como representante de la Asamblea Nacional Espiritual de los Bahá'ís de Estados Unidos y el Canadi.

El joven Eichenauer llegó a Guatemala acompañado de su hermano Marshall; habia hecho algunos cursos de enseñanza secundaria en San Salvador, donde aprendió el español que ahora habla con correcta sintaxis y excelente pronunciación. Después pasó a Honduras y luego a Nicaragua, siendo así el tercer pionero que estuvo en ese país. En Managua asistió a varias reuniones Baha'ís con el Sr. Kaszab. Dotado de singulares prendas de simpatía John Carl Eichenauer cultivó prontamente la amistad de muchas personalidades de la ciudad de Managua; pero yo no pude conocer entonces su labor de cerca, porque me ocupaba en los preparativos de viaje a Guatemala. Aquí sí estuve cerca de él y pude apreciar su profunda y sincera devoción a la causa Bahá'í, la actividad propia de su juventud, conque sirvió a la causa, comunicándose con instituciones y personas y baciendo publicaciones en la prensa local. Su permanencia fué de 6 meses y nunca menguó su entusiasmo y energía. Siempre usó de exquisito tacto para tratar las cuestiones que se presentaban a su consideración, de gentileza con los amigos y claridad en la exposición de las enseñanzas. Inició un curso de esperanto y organizó la secretaria y archivo. Cuando se ausentó de Guatemala en octubre de 1942 llamado a cumplir sus deberes de ciudadano norteamericano, dejó en mi poder un baúl de libros y papeles Baha'ís que con los libros que los otros pioneros dejaron a la señora Barrientos, se organizará la Biblioteca Baha'í de Guatemala. El Sr. Eichenauer no ha dejado de comunicarse con sus amigos Bahá'ís de qui,

a los cuales desde lejos sigue inspirando amor al estudio doctrinal. Johnny Eichen-suer recibió el mensaje Bahá'í de la señora Orcella Rexford, autora del folleto "Radiant acquiescence."

Para mí fué una sorpresa grata conocer a la Sra. Rexford en Ann Arbor, Michigan, en julio de 1941, de una manera inesperada. Estando en el comedor de la International House de la University State of Michigan, un amigo del Paraguay me suplicó que la ayudara a traducir lo que una señora (Mrs. Rexford) le quería decir. La señora Rexford se identificó por medio de ciertos papeles Bahá'ís y al instante nos consideramos como viejos amigos. Después nos vimos en Green village y otro día en Louhelen School en donde un grupo de Bahá'ís asistieron a los cursos de verano. En esa Escuela hablé a los Bahá'ís asistentes de la política de los E. U. en Nicaragua y de la esperanza de que se rectifique del todo para bien de nuestra mutua comprensión, pues sucede que hasta los movimientos espirituales se hacen sospechosos ante el criterio de las gentes cuando proceden de un país calificado de expansionista. Dichosamente la política de buena vecindad ha borrado bastante aquel criterio. He de prolongar esta digresión refiriendo que en agosto siguiente conocí a los señores Kinney, en Nueva York, en cuya residencia se celebró una interesante reunión de Bahá'ís, inolvidable por el ambiente de comprensión y amor que reinó.

Después de los pioneros que han sido nombrados, en diversas ocasiones han pasado otros, que sólo han podido permanecer en Guatemala por horas o por pocos días, pues su destino era alguna de las otras repúblicas hispanoamericanas. Entre ellas recuerdo a las Sritas. Hottes, Caswell y Orbisón. El señor Clarence Iverson, residente en San Salvador, permaneció en Guatemala durante varias semanas acompañado de su señora madre. El joven Iverson nos dió a conocer por medio de proyecciones luminosas, diversos aspectos del imponente templo Bahá'í de Wilmette, Illinois. El contacto con estos visitantes ha sido muy provechoso, pues se les ha consultado sobre puntos dudosos y sobre cuestiones administrativas.

Los miembros del grupo Bahá'í consideraron que ya era tiempo de organizar la

Asamblea Espiritual, acuerdo que se tomó en la sesión del 5 de abril de 1943 en vista de una importante carta suscrita por el señor Horace Holley, secretario de la Asamblea Nacional Espiritual de los Bahá'ís de E. E. U. U. y Canadá, comunicando al grupo las instrucciones pertinente a la organización de la Asamblea Espiritual. El 21 de abril se procedió a la elección de los 9 miembros de la Asamblea, recayendo los nombramientos en las siguientes personas: Coronel Rodrigo Medina, presidente; Sra. Estebana v. de Barrientos, vice presidenta; Sr. Luis González Batres, secretario; Sr. Domingo Rivera, pro-secretario; señora Josefina v. de Arias, tesorera y además Sr. Francisco González, Srita. Olivia Salazar y Srita. Olga González. En celebración de este fausto acontecimiento fué servida una colación y hubo expresiones fervorosas augurando un futuro lisonjero para lasnaciente Asamblea Espiritual.

Desde la organización de la Asamblea Espiritual han ingresado a la Comunidad Bahá'í las siguientes personas: Eduardo Arriola, Alfonso E. Barrientos, Eugenio Aragón, Carmén Samayoa, Bethsaida Roca Barillas, María Luisa Ocaña, Amelda Menéndez y María Laura Roca A. y casi en casa sesión se recibe algún visitante, a quien se dan las explicaciones convenientes y se ofrecen libros Bahá'ís para su lectura.

Tanto el antiguo grupo Bahá'í como la actual Asamblea Espiritual se ha mantenido en contacto con Bahá'ís individuales o con grupos, pero especialmente con la Sra. Nellie S. French, de San Marino, California, U. S. Secretaria del Comité Bahá'í Interamericano. Las cartas y boletines de la Sra. French son el vehículo más constante de información sobre el movimiento Bahá'í y un estímulo impulsor para incrementar la fe y el conocimiento Bahá'í. No es posible olvidar en esta breve historia a la "Tía Victoria" que nos envía sus bellas ilustraciones.

Desde el mes de junio la Asamblea Espiritual de los Bahá'ís de Estados Unidos y el Canadá, comunico por medio de su secretario, el Sr. Holley, que esta Asamblea gozará de un subsidio mensual de \$10.00 oro, que desde junio ha ingresado a la Tesorería, a cargo de la Sra. Josefina v. de Arias. Con estos pequeños fondos se ha atendido al pago

del local en que se celebran las sesiones y a los gastos de secretaria.

De acuerdo con las instrucciones del "Procedimiento Bahá'í" en cada sesión se leen algunas páginas de las escrituras Bahá'ís y no hay duda que el conocimiento de ella es ahora mucho más extenso que antes; sin embargo es aún deficiente y todos sienten la necesidad de que un Bahá'í experimentado venga a Guatemala a dirigir el estudio de los fundadores de la Causa. Diversos factores oponen resistencia a la difusión de la fe. Por una parte las fuerzas espirituales tradicionales que consideran pecaminoso no solo la aceptación, sino la simple lectura de otras doctrinas; por otra parte la crisis total, económica y espiritual, que padece el mundo, y que en muchos individuos se manifiesta como renunciamiento a toda búsqueda de la verdad. Otras circunstancias puramente locales hacen un tanto precaria la vida de esta comunidad Bahá'í, pero hay

fundadas esperanzas de que la cooperación de un buen pionero y una mayor difusión de la literatura Aahh'í crearán nuevos vínculos con las personas que están sedientas del agua espiritual que mana de la fuente Bahá'í. Ignoramos quienes son ellas, pero sabemos que existen y que con diligencia y amor serán descubiertas y traídas a la comunidad Bahá'í.

Los proyectos para el futuro inmediato consisten en asegurar una mayor cohesión entre los Bahá'ís, una asistencia más regular y un estudio más serio de las escrituras Bahá'ís. También se piensa en la celebración del primer centenario de la fe en mayo de 1944. Tal vez no sea posible un delegado a Wilmette, pero se desarrollará un programa en Guatemala, de modo que en esa ocasión los Bahá'ís de este país estarán unidos por el mismo regocijo y fervor a sus hermanos del mundo entero.

32.

LA AURORA DE UN NUEVO DIA

POR DIEGO B. GARCÍA MONGE

La Luz de la Verdad

A pesar de la dolorosa situación que azota en los actuales momentos a la Humanidad toda, con motivo de la conflagración mundial, contemplando la destrucción de millones de seres humanos y la demolición de ciudades enteras, se vislumbra en lontananza el despertar de una Nueva Era.

Los celajes hermosísimos de una tonalidad bellísima, esparcen por todos los ámbitos terrestres, una suavidad y luminosidad, para preparar los corazones para el advenimiento de un nuevo día, en el cual brillará la luz solar con esplendores jamás viatos.

Las irradiaciones de los esplandentes soles y estrellas despejarán de la faz de la tierra las densas nubes y la negrura del humo que actualmente se enseñoera en el mundo, oscureciendo la percepción de la Luz de la Verdad.

Las figuras que hemos adoptado al referirnos a los soles, estrellas, nubes, nubes y al humo, en esta forma no hacemos mas que

ajustarnos a las enseñanzas del gran profeta Bahá'u'lláh, quien se refirió metafóricamente a los profetas que periódicamente aparecen en el mundo, comparándolos como soles, porque brillan como soles de la verdad y dan la luz de sus profecias y enseñanzas de origen divino.

Las estrellas metafísicamente hablando, son las enseñanzas, los seres puros y los que se ajustan a las disciplinas tendientes a transmutar sus egos para llegar al sendero de perfección.

Las nubes según las enseñanzas de Bahá'u'lláh són: "Aquellas cosas que son contrarias a las costumbres y a los descos de los hombres." Asimismo constituyen las nubes los hábitos humanos, las bajas pasiones, etc.

En el mismo Libro de la Certeza del sublime Profeta Bahá'u'lláh encontramos lo siguiente: "El término simbólico, 'humo' denota graves disensiones, la abrogación y demolición de las normas reconocidas, y la

destrucción completa de aquellas personas de mezquina mentalidad que sostienen esas normas."

Cuando hayamos logrado despejar las nubes y el humo de la humanidad, entraremos en un ciclo en el cual estaremos preparados para el reinado de la Paz Permanente y Eterna, porque la luz de la Verdad dimanada de los Soles, Lunas y Estrellas de la Humanidad se infiltrará hasta las fibras mas finas y delicadas de nuestro ser, haciéndonos vibrar al mismo diapason Cósmico.

La dulce sonrisa de la paz eterna, dimanada de la mutua comprensión, de la Armonía, del Amor, de la anulación del Egoismo y del patriotismo chauvinista, contribuirán al restablecimiento de la Fraternidad Universal.

Unicamente cuando todos los hombres se vean y se amen como verdaderos hermanos que somos en Dios, podrá venir el entronizamiento de una paz eterna. La Nueva Era limará todas las asperezas, todas las aristas representadas por los odios reciprocos, las diferencias religiosas, politicas, sociales, raciales y económicas. Cuando la humanidad llegue a un alto grado de evolución espiritual, serán excluidos El Odio, el Egoismo, la Envidia, la Ira, la Intriga, y tantas otras bajas pasiones que continuamente, de los tiempos mas antiguos a los contemporáneos han producido el desasosiego, las injusticias inauditas, la crueldad individual y colectiva de individuos y naciones, con faterna serie de asesinatos en masa llamados guerras!

El incienso de la Vida

Para el establecimiento del imperio de las purisimas e inalterables leyes del Amor Divino, es necesario despojar a la Humanidad toda, de los grandes prejuicios que han impedido hasta nuestros días, la cohesión y la coordinación verdadera del Género Humano.

En esta gran cruzada para el aceleramiento del fulgor del nuevo dia, es necesaria la cooperación de todos los hombres de Buena Voluntad, para que la Paz sea con nosotros!

Así como en centurias sucesivas la Humanidad ha estado en una pugna continua, formando legiones de agresivos com-

batientes, plenos de odio y furor, así a partir de la Aurora del Nuevo Dia, deberemos cerrar filas todos los Soldados de la Paz, del Amor, de la Fraternidad y de la Unificación de todas las Religiones, de todos los Credos Politicos y Sociales en, un solo haz armonioso, para rendirle así pleitesia al Supremo Creador del Universo.

Dijo Jesús: "Vosotros sois templos de Dios" al referirse al Género Humano, por consiguiente es un imperativo categórico procurar a la medida de nuestras fuerzas, mantener puros y limpios nuestros cuerpos fisicos y espirituales, para no profanar la morada de Dios. Nuestros corazones deben esforzarse en llegar a un nivel tal de purificación, que se constituya en un sacrosanto altar donde oficiemos cual sacerdotes, en la veneración y amor a Dios y por ende al Cosmos Infinito y a todas sus partes integrantes.

Elevemos nuestros corazones, quememos en el pebetero de nuestra existencia, los perfumes más delicados de nuestros pensamientos, para estar así preparados para bañarnos en la Sublime Luz de la Divinidad, que nos transformará en seres comprensivos y desprovistos de los egoistas prejuicios religiosos, politicos, económicos, raciales y sociales.

Que los sahumerios de nuestras preces, alcancen a repercutir en todas las direcciones en el Cosmos Infinito, para poder algún día establecer la Unidad entre todos los Seres de la Creación Sublime del Supremo Artífice.

Hagamos un esfuerzo para que se acelere la evolución espiritual nuestra, para transformar la Tierra en un hermosísimo Diamante, cuyas facetas multiformes, reflejan armoniosamente para darle mayor esplendor a las bellas gemas y relucientes joyas del Gran Joyel del Universo!

Bosquejo Biográfico de ires Grandes Hombres

Entre las fuentes inspiradoras de grandes ideas, existe una cuyas cristalinas aguas son purisimas, inefables y de singular Belleza y Armonia, la Fe Bahá'í, cuyos fundadores e iniciadores fueron tres insignes Maestros persas, que formaron una Trinidad Augusta de Sublimes Conductores de la Humanidad.

A continuación bosquejamos a grandes rasgos la vida de los tres grandes personajes que se distinguieron por su sabiduría, altruismo, espíritu de sacrificio, y por servir de fanales para alumbrar el sendero de la Nueva Era, tendiente a la unificación de todas las potencialidades humanas sin prejuicios de ninguna especie, ni religiosos, ni políticos, ni sociales, ni raciales.

Las prodigiosas mentes de esos Guías vislumbraron un porvenir mejor para los seres humanos, y muchas de esas profecías se han cumplido ya. Así sucesivamente todos los pronósticos y la aplicación de las profundas enseñanzas del Bib, de Bahá'u'lláh, y de 'Abdu'l-Bahí, gradualmente se van cumpliendo, y abriendo nuevos y más amplios horizontes para la Humanidad.

Mirzá 'Alí Muhammad, quien adoptó el nombre de Bib, que significa Puerta, nacido en Shiraz, Persia, el 20 de octubre de 1819. Fue el Precursor de la Nueva Era, a los 25 años de edad el Bib anunció por inspiración divina que era su Mensajero y portador de una nueva enseñanza, esta declaración la hizo el 23 de mayo de 1844. Fue mártir de sus ideas, perseguido por los doctores de su tiempo, los cuales con sus calumnias lograron que el Gobierno Persa decretase su prisión y que luego fuese fusilado a los 31 años de edad. Al matar a ese gran hombre se pretendió haber matado al nuevo movimiento espiritual, pero no fue así, pues le sobrevivieron sus enseñanzas aprendidas con fruición por los Bábís. Al movimiento iniciado por el Báb se le denominó al principio Bábí pero luego se adoptó el nombre de Bahá'í.

Contemporáneo del Bib fue Mirzá Husayn 'Alí, nacido en 'Ibhrán, Persia, el 12 de noviembre de 1817, adoptó luego el título de Bahá'u'lláh (Gloria de Dios) a quien le tocó la misión de proseguir la obra iniciada por el Báb.

Bahá'u'lláh se distinguió por su altruismo, por su sabiduría y por su espíritu de Sublime Belleza, así como también por sus profecías

y notables enseñanzas que han beneficiado y continuarán beneficiando a la Humanidad.

Bahá'u'lláh fue también perseguido, calumniado y encarcelado por sus ideas, después de haber esparcido por el mundo las semillas de sus enseñanzas murió en el año de 1892.

Al morir Bahá'u'lláh le sucedió por testamento expreso de ese gran Profeta, su hijo mayor Abbas Effendi, quien adoptó el título de 'Abdu'l-Bahá (Siervo de Bahá). Nació en 'Ibhrán, Persia, el 23 de mayo de 1844. Notable como su progenitor por la elevación de su espíritu y por la sublimidad de sus enseñanzas. Continuó y amplió las profecías e instrucciones de sus predecesores: el Báb y Bahá'u'lláh, también durante varios años 'Abdu'l-Bahí fue perseguido, vilependado y calumniado, y sufrió también los rigores de los injustos encarcelamientos decretados por los fanáticos de su tiempo.

El Bib, Bahá'u'lláh, y 'Abdu'l-Bahá, constituyen el Triángulo por excelencia, pues tienen la gloria de ser los Precursores e iniciadores del Movimiento Espiritual Bahá'í, que prepara a la Humanidad para el advenimiento de la Nueva Era.

La Fuente Inagotable de la Sabiduría Divina utilizo para la preparación y desarrollo de la Nueva Era a tres poderosos y caudalosos ríos: el Báb, Bahá'u'lláh, y 'Abdu'l-Bahí. El torrente de sus purísimas y cristalinas aguas, representadas por sus profecías y enseñanzas se esparció en todas las direcciones por medio de las semillas regadas entre sus numerosos discípulos encontrados en las hermosas riberas de la Vida. Las semillas de las enseñanzas de los Sublimes Maestros persas, empiezan en nuestros días a germinar, de esos nuevos brotes salen nuevas especies de plantas, arbustos y árboles humanos, los cuales cuando llegue el momento oportuno después de haber terminado el periodo de crecimiento y desarrollo, producirán las más exquisitas flores y los frutos más substanciosos y de delicadeza suprema de la Vida Cósmica.

II
VERSE

VERSE

A SONG OF THE DAWN

Joy is from Eternity!
Joy is more ancient than Time—vast as
infinite!

Out of joy doth all proceed, and in the
arms of joy is creation upheld!

Joy is in the Beginning, Joy is before the
founding of the worlds!

Joy is the mighty, the impregnable, the
everlasting.

Joy is the life and light of all; and nought
exists that is not filled with the breath of
joy.

The voice of joy breaks forth on every
hand in water, in wind, in rustling leaf and
singing bird; and listening night lays her
hand upon the earth's wild heart to hear the
universal chant of joy float from the fiery
stars.

O God, O God, the dawn of joy is
broken!

The flood gates of light are open, and
joy descends in torrents on the earth.

The frosts of life melt in the sunshine of
Thy joy. Thy kiss of joy has touched ail,
sweetened all!

Thy joy triumphant conquers the heart
of man, and in the depth of our being joy
awakes.

There is no room for sadness, for doubt.
Within, without, joy fills all space, all time,
all thought.

The prophet's voice, the lover's heart,
proclaim the victory of joy. Far and wide,
in every clime, in every land, the soul of
man wakens to join at last that triumph
song of praise which for long ages Truth
unheard of men, has sung to God in solitude.

—GEORGE TOWNSHEND.

WAR: A LANDSCAPE OF THE SOUL

HORACE HOLLEY

This, in the cryptic shadows of a vine
By moonlight carved on a forsaken wall
I read, and marveled.

It was nothing more
Than shadows *sprawling* a forsaken wall
In moonlight and in silence.
Nothing more . . .

"The lamp has flickered into darkness.

Now
The chosen book I held beneath the lamp
That voyaged me to many shores of peace
Drops like a loosened plummet,
Deep on deep.

Each figured tapestry that made the room
Mirror against a flattering mystery

Fades to a desert's worn and barren gray,
An old mirage

I painted to be true.

The room is all unwound,

An empty spool.

Now in the shuddering night the night I am
Goes forth from me at last,

And all is dark—

Nope, memory, will—

And I go forth alone,

If darkness from itself may turn at last.

"But I beneath the ocean of this night

Sink down,

With all the dreams that I let go.

Above me voyages,

Lone deaths away,

A moon that makes strange harbor in the
dark;

And I dissolve

To drops within the sea.

"The summer was a lie
 Revealed in snow.
 All eyeballs of the world turn blankly up,
 All feet are muffled,
 And the odorous flower I hold within my
 hand,
 An icy stone.
 Intolerable sameness of all lies!
 White silent glitter fastening on the world!
 My dragging footsteps mark themselves
 along,
 Quick furtive thieves
 Of their own hurried fear.
 Yet,
 Close where madness screams
 Against the snow
 A blackness of strange figures,
 Sprawling lines
 Flung like a child's haphazard alphabet
 And spelling nothing—
 Files of fighters dead:
 Sink down among them,
 Spread the fingers wide;
 Hide so the white, implacable dumb snow.

"The essence of thir landscape is
 Its sound.

"Like great bowls overflowing,
 Bowls that filled
 Slow drop by drop
 To solemn overflow
 Through time and times appointed;
 Dripping down
 A sea of hollow sound and driven wind,
 The tapestry of snow and hanging cold
 Rolls up with melting of a fear
 Fulfilled.
 Heart's winter was a lie
 That love betrays.
 Each spattering drop drips down
 A sea of sound;
 The world of barren snow that was our
 heart
 Sweeps down like mountains
 .Melting to the sea.

"Old stranded ships
 That slip on inland tide,
 We float upon
 Ourselves,
 Swing on and on
 Across a bright, horizonless mild sea

To harbors of new hope,
 Exiles' return
 And emigrants from terrors more than
 kings.
 (And every tear
 From hardened hearts that mourn
 Rolls down a bright, horizonless mild sea
 With dipping ships
 And harbors of new hope.)

"The sun of this glad climate shines with
 God."

*Forsaken Vine on a forsaken wall,
 Your sprawling leaves in moonlight carved
 me so
 A speech of cryptic shadows, nothing more.
 The broken heart recalls: "I am the
 Vine. . . ."*

"THE DAY OF GOD"

"In that day, the limbs of the five conti-
 nents shall tremble." —BAHÁ'U'LLÁH.

There is a Power that rules the tide of stars.
 And guides their foam across the deep of
 space.
 There is a power that breaks man's puny
 bars
 Of time and hate, and turns a planet's face
 Into a mirror for the Sun of Truth!
 But when that Light selects its chosen ray
 The people tremble at the dawning day!
 There is a Power brings nations to their
 knees
 And scatters men like sand, before a
 breeze
 Of everlasting Justice, that reveals
 Mercy, whose outraged form lies prone on
 earth—
 Our planet stands at this transcendent hour
 Stemming the whirlwind, to bring forth
 love's flower.

—BEATRICE IRWIN.

TO PRAY

O Mount Carmel, chiseled of dark turquoise,
 Holding a Sacred portal to the sun,
 Oft up thy lovely terraced garden path
 Climb many pilgrim feet, when day is
 done
 To Pray.

They kneel, they bow in reverence in that Shrine,

Lovingly the sacred threshold kiss. Lo!
There shines the spirit of the Master, blest,
With hope, compassion, bliss for those
who go

To Pray.

Like foggy day their troubles disappear,
And sorrow fades as mist before the sun.
Their hearts gain peace and radiance divine
When souls unite in meeting with That
One

To Pray.

The world now eateth lotus leaves and
sleepeth.

The Golden Dawn is here! O we beseech
The pilgrims who in prayer have met our
Lord

To rise, to wake the world and then to
teach

Others to Pray!

—RUHANIYYIH RUTH MOFFETT.

Written on Mount Carmel in November, 1927.

ON CARMEL'S AGED SLOPES

WILLIAM KENNETH CHRISTIAN

On Carmel's aged slopes let Him be laid to
rest.

And let the people see the simple tomb

And let the people weep.

There is a time for sorrow,

There is a time for tribute that does wrench
the heart,

There is a time for eulogy,

for words so beautiful:

Let them be spoken!

He had known the time was near,

He had blessed the wedding of a servant in
His house,

He had given to the poor the Friday alms,

in each hand a coin He placed,

to each one He spoke some cheer.

And then He rested in the garden,

For the time was near

And the evening close at hand.

The One Who made humility a priceless
crown,

The One Who brought the east and west
about a festive board,

The One Who made of love a stirring call,
a spark of life for faded embers,
a badge of honor in a world of fear.

It is now the quiet time.

The jeering throngs forgotten,

The weary miles of exile fade,

The man who sought to crucify,

The betrayers and the mockers are now
nameless ones,

The prison has become a holy place.

See the people gather—hundreds, thousands,
Rich, poor, Gentile, Jew, Muslim, Parsee,
European, American,

General official, mullá, priest, man and
woman of the streets.

Hear them speak:

"Whom are ye bewailing?"

Is it he who but yesterday was great in his
life

And is today in his death ereater still?"

"Weep one hour for the sake of him

Who, for well nigh eighty years,

Hath wept for you."

"Woe unto the poor,

For lo! goodness had departed from them,

Woe unto the orphans,

For their loving father is no more with
them!"

You walked the chosen highway,

You taught the people, lived the life,

Crossed the continents and seas,

*Planted the ensign of the Father in the east
and west,*

And laid the great foundation stone

For the centuries still to come.

Let the throng walk up the winding road.

Let the thousands bear aloft the wooden box.

On Carmel's aged slopes let Him be laid to
rest.

And let the people weep.

There is a time for sorrow.

Weary body now at rest,

The long life ended, the life of servitude.

This poem was written in 1941 for a Bahá'í commemoration of the Ascension of 'Abdu'l-Bahá, November 28, 1921.

A BÁBÍ MOTHER

SYDNEY SPRAGUE

The story is told of a Persian mother in the early days of Bábí martyrdoms whose son was taken out by the enemy mob and slain; his head was cut off and thrown to the mother. She picked it up and threw it back with these words—What we Bábís give to God, we do not take back.

Alone, within, she stood; the crowd without,

With horrid, taunting jeer and mocking shout,

Were making out of death a ghastly feast—
As human blood is banquet for the beast.
She knew, alas too well, who was their prey—

In one brief hour they had snatched away
From out her arms her own, her well beloved.

Ah! for this crime was Heaven itself not moved!

Why should her son, a tree of strength and truth,

Be struck down in the beauty of his youth?
Why should the wicked triumph o'er the good?

The lamb be given to the wolves for fowl!
Yet often he to her this warning gave—
"Know thou, man cannot soul and body save.

My soul I give to God. If others lust
For Bábí blood, then bravely die, I must."
The mother trembled, strength came to her heart—

"O God," she prayed, "grant unto me a part

Of this day's sacrifice to Thee. I know
That I so weak can little do to show
My love for Thee—yet willingly I give
My all to Thee—now grant me strength to live."

So from the altar of that mother's love
Like incense rose a martyr's soul above.
Just then the crowd drew near, with hideous yell

Flung something through the window—
there it fell

Close to her feet—she gazed at it with dread
And saw in shapeless mass her loved one's head.

Then by God's strength she took the head

A prayer ^{so dear—}breathed o'er it, kissed it with a tear,—

Back to the bloodhounds hurled it in her might,

E'en their base souls were troubled at that sight.

Triumphant rang her voice, though from the rack,

"That which to God we give, we take not back!"

VIRTUOSO

(TO BAHÁ'U'LLÁH)

REGINALD KING

Myself is set atune
To your thoughts, words, desires,
As a harp, with strings aqiver,
Trembles to vibrate
Into a thousand notes of music.

Life is a vast, high raftered room
In which the harp stwd silent
Through the years, until
You came and touched it—
It responded, recognizing
The Master Musician—
Who understood.

TEMPLE BY THE LAKE

Bahá'í Temple, domed from gray to white,
Is tipped with folded wings, all angel-wise,

Symbolic of the peace of prayer that lies
In sanctuaries, be it day or night.

How intricately lovely to our sight,
Few things more exquisite beneath the skies—

A symphony to rest one's weary eyes
Or fill a heavy heart with quick delight.
Nonagonal, its delicate design,

With infinite detail of wonder, shows
Devotion from a people at a shrine,

Whatever one's belief, religion grows
When great harmonic beauty looms divine;
Then blessing from God's heaven overflows.

—CLARA EDMUNDS-HEMINGWAY.

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ACKNOWLEDGMENT

VIRGINIA MORAN EVANS

Lord God Who madest me
 One with each wind that blows,
 One with each swaying tree,
 One with each rain-bowed rose:

Kind God Who drew my form
 From out the pregnant clay,
 Kith of the wildest storm,
 Kin of the mildest day:

Strong God Who cast my soul
 Into this fragile shell,
 Into this earthly howl,
 This paradise—this hell:

My thanks for the right at last
 To stand in Thy sight and be
 One with the deathless past,
 One with eternity!

IN THE OCEAN
OF THY LOVE

MARY A. McCLENNEN

In the ocean of Thy love, O Lord, my
 adored One,

I am cradled tonight. Thy love contains
 me.

I am helpless, held in the winged waves of
 Thy love.

Oh let me never be washed to the shores of
 dry sand!

Oh let me never feel the weight of my
 body again!

Thy bliss has overcome me—My whole is
 given over to Thee.

No limbs have I to hate or to desire or to
 possess with,

But am held in the depths of Thy waters,
 Moved by Thy will.

In the ocean of Thy love, Oh Lord, my
 adored One,

I am cradled tonight.

Tomorrow on the dry sands, far from Thy
 loving Name

I may stand and long with an aching breast
 To reach Thee,

To hurl myself into the midmost heart of
 Thy Bounty!

ON HEARING THE
BAHÁ'Í MESSAGE

PREBLE THALE

Because
 There is no peace
 Other than that
 Which comes from within,
 From the inexhaustible wells
 Of the spirit—
 From our too-little recognized,
 Acknowledged, utilized,
 Heritage of eons;

Because
 You have helped increase
 My understanding
 Of the joyous effects of discipline
 Radiantly acquiesced in,
 In the soul's traverse
 Of the infinite—
 My praise be to God, O beloved friend,
 That you have shown me the opened door
 To peace without end.

LORD, ANSWER ME!

SILVIA MARGOLIS

My God! I know wherefore these lips of
 mine

Were touched and wakened with Thy love
 divine;

Wherefore was pressed into my hand this
 Sword

That glitters with Thy Wrath, I know my
 Lord;

And I shall bear and brandish it until
 My heart doth fail with doing, Lord, Thy
 Will!

But lo! the chaffering crowds in these
 dark lands

That kneel to altars made with bloody
 hands,

The priests that traffic in Thy Statutes,
 Lord,

The prophets that impure unto the Sword
 Glory and might—look 'neath their sham
 again,

Look and behold, my Lord, they are not
 men!

Hirelings are they and greedy hustlers, all!
 Not one divinely troubled by Thy Call!

Else why, when I hut breathe Thy Name
they flee,
Roaring and rushing like the bitter sea?
Else why, when I compel their leering eyes
A moment from the vulgar things they
prize—
They run as from the terror of the pit?
Lord, Lord, answer me, why, why is it?

'ABDU'L-BAHÁ

FRANCES MITCHELL

To us, stay close, dear Master, as we climb.
Give us Your Hand. We need the Friend of
Friends.

Servant of God, Great Leader of the meek!
May we be servants without selfish ends,
In the vast household reaching to the stars.
'Abdu'l-Bahá, teach us Whose Day appears,
So fair above the black and red of Mars.
It lights the hearts, it dries the bitter tears.
Retreating, the massed forces of the night,
With fury seek to stop the Dawning Sun,
As on their heels, the Angels of the Light,
Pursue them with the glittering banner,
One.

'Abdu'l-Bahá, give us Your Hand we pray,
Lest we forget the Glory of this Day.

HEAR, O ISRAEL!

GERTRUDE W. ROBINSON

Hear, O Israel!
Thy Lord is come, resplendent with great
power;
And Carmel thrills at mention of His name.
Earth has dropped her shroud of mourning.
That which man conceived
Bebiid dense veils of fancy
Is now replaced by lightning Truth
In vivid, naked beauty.

Turn again to Him, O Israel!
And read anew His Holy Word,
The promise of His grace.
The signs are there, with inner meaning
Unrevealed until today.
Thy Lord is come!
He speaks, thy Buckler and thy Shield.
Hear, O Israel!

Hat dein stummes Rufen
wieder mich **unfangen**?
Führe mich die Stufen,
las mich durchgelangen,

wo in **ernstem** Dienen
eigen und gerade
ganz ich, ganz **beschiene**
bin von deiner Gnade.

Seele, sie beschwinget sich
leuchtend in Spiralen . . .
fernster Glanz besinnet dich,
letzte Töne strahlen . . .

—ADELBERT MÜHLSCHLEGEL.

THE SEEKER

GERTRUDE W. ROBINSON

There must be loveliness I have not known
Else hunger would not be so deep.
Despair would crush me,
But this yearning passion for the altitudes
Beyond my ken
Knows but one answer,
Full completion.

No cry can be so faint, but finds response
Somewhere in **all** infinity;
And so my soul shall keep its inner **urge**
To scale the unseen **heights**
And breathe the unimagined **airs**
Of rarified and **mystic** climes.

Somewhere all **Beauty** waits
Beyond the Seven Valleys of the soul;
And naught shall keep my hungry heart
From seeking through the endless reach
Of all **Eternity**
The loveliness my heart has never **known**.

THE SUPPLIANT

SILVIA MARGOLIS

Lord, I am cold and poor and needy,
Needy and poor am I again,
Again my heart is bleak and **empty**—
Empty even of pain!

I know the way unto Thy Storehouse,
I know the path unto Thy Springs,
But Lord, a brazen wall doth bar me:
Grant me the power of wings!

THE PROPHET OF NUR

ALICE SIMMONS COX

"Who maketh effort for Us, in our way will we guide him,"

But, "He who turneth his back when once he hath listened" . . .

This pondered two envoys in Islām who set forth together

To question with fairness the claim of One who had risen

As Day-Star in Persia, as Guide for a world long in error;

"And whose turneth his face to the backward—what import?"

Asked Abu'l. "Does the Prophet fail one who really seeks guidance

And then on the threshold of morning must pause for an instant

And true be to self before he submit to commandment!"

"Ah, *no* answered 'Ahbhs, "if men have not glimpsed of the dawning.

A difference lies here: The gods give of mercy and patience;

Our Allah is kind to souls that see not, yet temper

Each nerve of their beings to find some link with Perfection,

Some hidden and loving rapport with all that existeth.

Suppose on the morrow we find when we meet *Husayn-'Alī*,

A seer, or the Promised of Ages; not frail finite teacher,

But Prophet, whose knowledge transcendeth our leader's,

Whose grace reflects God and whose claims seem truly well-founded—

"What then be our action? Forget our old fealty and follow?

Would I give my life's blood to completely surrender? No not

To one who now is my teacher, though great is his learning,

And much I admire him. My soul is my own! and I'm loyal

As you to the center of glory, the master within me. . . .

But, beloved! *I'm* suddenly shaken! What means this enchantment

That lures now our spirits on tides of volition and power

Beyond our own choosing? With consciousness light and ecstatic

We move, as it were, toward a vortex of Truth and of Beauty!"

"Should now we resume our fond ways though call of remembrance?

I swear by *Muhammad* I will not! Should old ties compel me,

What joy would I lose that now charms my being

And whispers I near the white Shrine of Fulfillment!

Am I blinded as Saul, or bewitched as the wandering dervish

Who sings on the highways of Islām his love for this Master?

But haste! Let us go, with fairest of hearing and judgment.

With question and judgment. My heart repulses that phrasing.

If judge we this Man, does it seem we might forfeit our heaven?

"Oh, we seek Him to know! though our sun be an ember and dying.

Perhaps I o'er rate Him this moment of transcendent feeling,

My hope greatly praising, though eyes of my mind have not seen Him,

Or ears listened well to His vast rushing torrent of speaking

That sweeps down the mountains of Nūr and convinces the people.

But if we *should know Him*, my Abu'l, and then turn us backward,

Bereavement would shroud us as pall o'er the soul of the Judas,

'Who loved and rejoiced, and then closed the window of Knowledge.

"Man's mystery I show," Abu'l heard in sacred Communion,

When later he knelt at the feet of the Teacher whose chanting

Illumined his reason and woke him,—as harps in high chancels

Might summon the angels to singing—then tuned his whole spirit

To godly emotion. Tears rose to his eyes and swift-flowing,

Revealed his submission, a well-spring of
reverence within him.
"Return to the Mullá, I cannot," he told
his companion;
"I stay here to learn, not to question, the
Truth that long we were seeking;
The Light that we yearned for together I
find here is burning."

"Assurance uplifts me," cried 'Abbás, "I
worship! I praise Him!
To return were a sign of my pride and ex-
plicit rejection;
My teacher no longer, the Mullh of Abad,
who led me
To seek this bright goal, but refuses to
come to the Ridván . . .
We are true to ourselves and our mission,
when true to All Beauty.
We give up the sceptre of will when thus we
attaineth
Such ransom as flows to our hearts from
this Master of Guidance:
He standeth within us! and we are gold
beams with His Sunrise,
Clear drops of the stream that grows sweet
when fed from this Fountain."

DESPUÉS DE ESTAS LÁGRIMAS

By WILLIAM KENNETH CHRISTIAN
Translated by LUPE TORREZ

Después de estas lágrimas
La calma ventrí otra vez;
La sanadora lluvia después de esta sequía.
El odio tendrá que terminar su marcha,
Al mal se le llegará su día,
El daño de la sociedad tendrá que ser
quemado.

La fiebre y la pesadilla,
La punzada y estocada del dolor,
El absorto aliento de angustia.
La encendida frente y estremecimiento de
los miembros
Son muestras que invisibles fuerzas
Se han reanimado para el alivio del hombre
y de las naciones.

Los liitados de ensueños y estrechos de
corazón

Son asolados—
Arrancadores de dinero y engendadores de
mala fama,
Los débiles, los que gimen, y los tímidos,
Los cortos de vista y amantes de la antig-
sedad,
Esos que abrigan el sacramento de fama
pagana,
Los incensadores y entorpecedores de la
mente,
Los hombres y las mujeres que creen que el
universo
Se concentra en un continente,
En un país, en un estado
En una ciudad, en un pueblo o aldea,
En una raza, una iglesia, una pandilla;
Estos sufrirán enfermedad
Como los tormentos de los condenados.

Estos serán horrorizados, afreutados,
confundidos,
Asombrados, excitados, sacudidos,
Por las arrastradoras fuerzas del género
humano
Rrotando de su crisilida,
Por el purificante fuego del desastre,
Mientras las flaquezas y touterias del pasado
Son quemadas.

Entonces piedad tened de los ciegos de
corazón
Hasta aue estas lágrimas hayan pasado.
Con hombrecillos, pacientes sed
*Hasta que la pubertad hayan cumplido,
Y las ansias de la adolescencia se hayan
agitado;
Hasta que las frustraciones de un mundo
dividido
Se hayan soldado en paz y en sapiencia,
Con la humanidad al fin madura.

Larga puede que sea la noche y fría,
Y el viento puede que azote con furia
Hasta blandir el más intrépido corazbn;
Tal vez veamos grandes árboles desarraigados
Y poderosos ríos abrir nuevos caños
En la snperficie del globo.

Que sea—y bienvenido.
Éste en la historia del hombre es el mhs
grande momento;
A menos que se derramen las lágrimas, el
corazón es duro;

A menos que el cielo llueva fuego, la mente
sin pensar

Sigue su relejado increativo camino;
A menos que cimientos se desmoronen,
El hombre no se mueve para fincar un mundo
Digno de su verdadero destino.

Esta es la pesadilla del alma;
El amargo lecho del dolor donde
ajetreamos,

Viendo el pasado, en mofa deslizarse en
caótica corriente.

Éste en suelo del valle es el más profundo
sitio,

Las oscuras presagiadoras paredes de
granito nos encierran,

Mas adelante por la tenebrosidad, el caer y
la noche.

Con pies firmes marchamos.

Ni guerra, ni pestilencia,

Ni pluma, ni espada, ni pérdida de familia o
amistad,

Ni el saqueo de la bestia que mora tan
profunda

Dentro de cada uno de nosotros,
Puede detener la marcha hacia adelante
Por la obscuridad de la noche.

Aunque los oídos estén ensordecidos,

Un canto existe en el alma;

Aunque la mente esté muy pasmada para
pensar.

Podemos inconscientemente comprender

Lo que el corazón comienza a presentir,

Mientras por senderos ignotos

Hacia nuestro destino procedemos.

El ritmo del mundo ha cambiado;

El hombre salvaje a la ruina está
pronosticado.

Sobre el yunque de nuestro Dios,
Creador del hombre y del universo.

Nos va forjando y dando forma

Para el nacimiento de una raza más decente.
Una raza de hombres quienes harán la tierra
Habitación para el hombre humano,
Quienes proclamarán por continentes y
mares,

La unidad de todo el género humano,
La unidad de toda la humanidad al fin
madura.

Forjaremos un designio planetario

Para unir las naciones del globo,

Desdeñando diferencias

De sexo, y raza, y religión;

Descartando las necias creencias

Que lejos nos han apartado;

Hablaríamos una lengua universal;

Conoceremos la más elevada e inmaculada
lealtad humana,

La fidelidad del hombre para Dios

Y el amor del ser humano para su clase.

La tierra está preñada,

Y soporta una tremenda carga.

Nosotros de la nueva raza, amantes de todo
hombre—

Nosotros somos la carga pasando por el
parto.

Pues que oscura sea la noche,

Los pies jamás temblarán;

Que crezca el estrépito,

La mente más se aclarará;

Mientras el dolor se aguda,

El corazón con un firme, fijo latido palpitará,

Sintiendo el embeleso de la Mano de Dios,

Presintiendo la gloria del mundo futuro,

Que está más cerca que nuestro hálito y
palpitantes venas,

Sintiendo la estatura de la raza tan
excelente,

De la mente tan penetrante y la vista clara,

Lo que Dios ha decretado como nuestro
destino—

Ahora—en el renacimiento del mundo.

III
MUSIC

III MUSIC

Allāh-Abba'

Al-la-ho Ab-ha, Al-la-ho Ab-ha, Al-La-ho Ab-ha, AL-

The first system of music consists of a vocal line and a piano accompaniment. The vocal line is written in a treble clef with a key signature of one flat and a 4/4 time signature. The lyrics are "Al-la-ho Ab-ha, Al-la-ho Ab-ha, Al-La-ho Ab-ha, AL-". The piano accompaniment is written in grand staff notation (treble and bass clefs) with a key signature of one flat and a 4/4 time signature. The piano part features a steady bass line and chords that support the vocal melody.

la-ho Ab-ha, Al-la-ho Ab-ha, Al-la-ho Ab-ha, AL-La-ho Ab-

The second system continues the vocal and piano parts. The vocal line begins with "la-ho Ab-ha, Al-la-ho Ab-ha, Al-la-ho Ab-ha, AL-La-ho Ab-". The piano accompaniment continues with similar harmonic support.

ha, Al-la-ho Ab-ha, Al-la-ho Ab-ha, — Al-la-ho Ab-

The third system continues the vocal and piano parts. The vocal line begins with "ha, Al-la-ho Ab-ha, Al-la-ho Ab-ha, — Al-la-ho Ab-". The piano accompaniment continues with similar harmonic support.

ha, Al-la-ho Ab-ha, Al-la-ho Ab-ha, Al-la-ho Ab-ha, AL-

The fourth system concludes the vocal and piano parts. The vocal line begins with "ha, Al-la-ho Ab-ha, Al-la-ho Ab-ha, Al-la-ho Ab-ha, AL-". The piano accompaniment continues with similar harmonic support.

La-ho Ab-ha, Al-La-ho Ab-ha, Al-La-ho Ab-ha, Al-La-ho Ab-

ha, Al-La-ho Ab-ha, — AL-La-ho AB—

ha.

Music by Charlotte Gilman

BENEDICTION

Words by Ruhaniyyih Ruz. Maffett
Slowly and reverently

Music by Edward B. Salla Kinney

Now may the Light that shines in Heaven reflect in thy soul and

guide thee to Abha. While hovering angels listen and obey, the

Ritardo yearning's uplifter soul or-tuned to pray. *A Tempo* Now may the Love which

faith and hope reside with thee both now and ever more, and

Crescendo may the Ho-ly Spirit now im-part, its *forte* *Ritardo.* Radiance, its Radiance to Thy

Love illumined Thy love illumined heart.

Jan 18 1944

THE BAHÁ'Í WORLD

O MY CHILDREN

Handwritten musical score for the song "O My Children". The score is written in 4/4 time and consists of three systems of music. Each system includes a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are written below the vocal line.

System 1:
 Vocal: O my chil-dren O my chil-dren - - - I fear/lost
 Piano: O my chil-dren - - - I fear/lost

System 2:
 Vocal: hum - - - hum - - - hum - - - you will sink back to the shades of utter
 soft of the melo-dy of the dove of heav'n you will sink to the shades of ut-ter
 Piano: hum - - - hum - - - hum - - - you will sink back to the shades of ut-ter

System 3:
 Vocal: lose and having nev-er gazed on the beauty of the Rose, we turn to wa--ter and
 lose and having nev-er gazed on the beauty of the Rose, we turn to wa--ter and
 Piano: lose and having nev-er gazed on the beauty of the Rose, we turn to wa--ter and



Carl Fischer, Inc. New York.
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where fore, do thou love me, That I may name thy name
 where fore, do thou love me, That I may name thy name
 where fore, do thou love me, That I may name thy name
 where fore, do thou love me, That I may name thy name

and fill thy soul, with the spirit of life.
 and fill thy soul, with the spirit of life.
 and fill thy soul, with the spirit of life.
 and fill thy soul, with the spirit of life.

O soul of being!

Love me, that I may love thee, if thou lovest me not
 Love me, that I may love thee, if thou lovest me not
 Love me, that I may love thee, if thou lovest me not
 Love me, that I may love thee, if thou lovest me not



Carl Fischer, Inc. New York.
 No. 104 - 12 lines

Printed in U.S.A.

my love can in no wise reach thee, O son of Being!

my love can in no wise reach thee, O son of Being!

my love can in no wise reach thee. O Son of Being!

my love can in no wise reach thee, O Son of Being!

Love me that I may love thee

Love me that I may love thee

Love me that I may love thee

Love me that I may love thee O Son of Being

my love can in no wise reach thee, know

my love can in no wise reach thee, know

my love can in no wise reach thee, know

if thou lovest me not, my love can in no wise reach thee. know

Handwritten musical score for four voices (Soprano, Alto, Tenor, Bass) in G major. The lyrics are: "for thee in our Kingdom above, and our exalted". The music is written on four staves with treble clefs for the first three parts and a bass clef for the fourth. The melody is simple and repetitive, with a final note on each staff.

Handwritten musical score for four voices (Soprano, Alto, Tenor, Bass) in G major. The lyrics are: "Dominion!". The music is written on four staves with treble clefs for the first three parts and a bass clef for the fourth. The melody is simple and repetitive, with a final note on each staff.

Four empty musical staves, each consisting of five horizontal lines, arranged vertically.

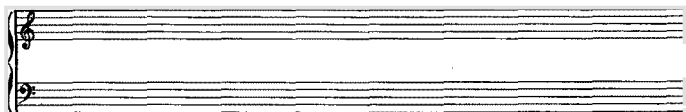
THE BAHÁ'Í WORLD

So, the Ancient Light → 1

Joyously - *- Transposed*

So, the Ancient Light of Christ, now, Shines up on the earth a - gain,

Blessed Trinity, now they call Him, Jesus Re - stor - er, Heaven sent King.



"Triumphal Procession of the Covenant"

by
|| *rit.* || *alleg.*

"This is the time for growing; the season
for joyous gathering! Take the cup of the Testament
in thy hand; leap and dance with ecstasy in the
"Triumphal Procession of the Covenant"! Lay
your confidence in the everlasting Armies...
and pray for help from the Source of all life!"

Talk by Abdul Baha vol. III p. 254

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Triumphal Procession of the Covenant

Majestically

Moroso

Handwritten musical score for piano, consisting of six systems of two staves each. The notation includes treble and bass clefs, a key signature of one flat, and a 3/4 time signature. The score features complex rhythmic patterns, including sixteenth and thirty-second notes, and various articulations such as slurs, accents, and dynamic markings like "cres." and "p". The handwriting is in black ink on white paper.

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This page of musical notation is arranged in six systems, each consisting of a grand staff (treble and bass clefs). The music is written in a style characteristic of early 20th-century piano compositions. The notation includes various rhythmic values, accidentals, and dynamic markings. The first system features a *dim.* marking. The second system includes *pp* and *p* markings. The third system has a *mf* marking. The fourth system includes a *rit.* marking. The fifth system features a *sustained* marking. The sixth system includes a *rit.* marking and a *ritto* marking. The notation is dense, with many notes and rests, and includes various musical symbols such as slurs, ties, and dynamic hairpins.

Healing

Tanja Kessler

The first system of the musical score consists of a vocal line and a piano accompaniment. The vocal line is written in a soprano clef and contains the lyrics: "His name is my healing, O my God, and you are-brother of those is my strength." The piano accompaniment is written in a grand staff (treble and bass clefs) and features a steady rhythmic accompaniment with chords and moving lines in both hands.

The second system continues the musical score. The vocal line lyrics are: "with my strength to me is my healing and my restorer in both spiritual and the world to come." The piano accompaniment continues with similar harmonic and rhythmic patterns, providing a supportive background for the vocal melody.

The third system concludes the piece. The vocal line lyrics are: "True, we are all, are the All-knowing, the All-wise." The piano accompaniment ends with a final chord and a few notes in the bass line, bringing the piece to a close.

P. & M. 262.

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*Nine Fold Chant
of the
Greatest Name*

God the Most Glorious

*Adapted from five Masses
Hradetzky's
with original ending*

Religioso maestoso *cresc.*

Sop. I-II
Alto
Ten. I-II
Bass.

rall. e dim. *f* *mf*

cresc. e rall. *nobile*

*Revised 1941. Bahá'í Year
98.*

*Arranged and Harmonized by
Louise C. Reich.*

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- By-Laws of the Spiritual Assembly of the Baha'is of New York, N. Y., U. S. A.
- Certificate of Incorporation of the Spiritual Assembly of the **Bahá'ís** of New York, N. Y., U. S. A.
- Certificate of Incorporation of the Spiritual Assembly of the **Bahá'ís** of **Kenosha**, Wisconsin, U. S. A.
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- Certificate of Incorporation of the Spiritual Assembly of the Baha'is of Cleveland, Ohio, U. S. A.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of **Minneapolis**, Minn., U. S. A.
- Certificate of Incorporation of the Spiritual Assembly of the **Bahá'ís** of Bombay, India.
- Certificate of Incorporation of the Spiritnal Assembly of the **Bahá'ís** of Poona, India.
- Certificate of Incorporation of the Spiritual Assembly of the **Bahá'ís** of Adelaide, Australia.
- Trade Mark Certificate obtained from the United States Government covering the "World Order Magazine."
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- The Institution of the *Mashriq'u'l-Adhkár*.
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 Alfred W. Martin, Society for Ethical Culture, New York.
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 Charles Baudouin.
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 Herbert Putnam, Congressional Library, Washington, D. C.
 Leo Tolstoy.
 Dr. Edmnd Privat, University of Geneva.
 Dr. Auguste Forel, University of Zurich.
 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.
 Sbti Purohit Swami.
 Prof. Herbert A. Miller, Bryn Mawr College.
 Viscount Samuel, G.C.B., M.P.

Rev. K. T. Chung.
 Prof. Dimitry Kazarov, University of Sofia.
 Rev. Griffith 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 Jnrspudence 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. Bugdan Popovitch, University of Belgrade, Jugoslavia.
 Ex-Governor William Sulzer of New York.
 Luther Burbank.
 Prof. Yone Noguchi.
 Prof. Raymond Frank Piper.
 Angela Morgan.
 Arthur Moore.
 Prof. Dr. Jan Rypka, Charles University, Praha, Czechoslovakia.
 A. L. M. Nicolas.
 President Eduard Beneš of Czechoslovakia.

In Memoriam.

Alfred E. Lunt.
 Dr. Zia Bagdidi.
 Mrs. Laurie C. Wilhelm.
 Mrs. Mary Hanford Ford.
 Elmore E. Duckett.
 Colonel Dr. I. Pírúzbakht.
 Mírzá Muḥammad Kázim-Púr.
 Dr. Y. S. Tsao.
 Dr. Muḥammad Bashír.
 Miss Malakat Núshúgátí.
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Holland.
Hungary.
Iceland.
India.
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Jugoslavia.
New Zealand.
Norway.
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Persia.
Poland.
Rumania.
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Syria.
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Bahb'í Publications in Italian.

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Bahá'í Publications in Albanian.

Bahí'í Publications in Esperanto.

Bahá'í Publications in Russian.

Bahá'í Publications in German.

Bahí'í Publications in Bulgarian.

Bahá'í Publications in Rumanian.

Bahá'í Publications in Czech.

Bahá'í Publications in Serbian.

Bahí'í Publications in Hungarian.

Bahí'í Publications in Greek.

Baha'í Publications in Maori.

Bahí'í Publications in Spanish.

Bahá'í Publications in Norwegian.

Bahí'í Publications in Croatian.

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Arabic.

Turkish.

Burmese.

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 Changing Race Relations, by Maxwell Miller.
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 Sources of Community Life, by Marion Holley.
 A Brief Account of Thomas Breakwell, by May Maxwell.
 Unity of Races, by Genevieve L. Coy.
 Mankind the Prodigal, by Alfred E. Lunt.
 The Fulfillment of Religion, by Bertha Hyde Kirkpatrick.
 A World Community, by George O. Latimer.
 The Call to Germany, by Alma Knobloch.
 The Manifestation, by Albert P. Entzinger.
 Hear, O Israel, by Dorothy K. Baker.
 The Rosary, by Nellie S. French.
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 Teaching the Cause of Bahá'u'lláh in Distant Lands, by Nellie S. French.
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Donation of Land in Southern Palestine.

The Worldwide Bahá'í Community.

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- Certificate of Incorporation of the Spiritual Assembly of the Bahk'is of the City of Sydney, Australia.
- Certificate of Incmpmation of the Spiritual Assembly of the Bahá'is of the City of Vancouver, B. C., Canada.
- Certificate of Incorporation of the Spiritual Assembly of the Bahb'is of Cincinnati, Ohio, U. S. A.
- Certificate of Incorporation of the Spiritual Assembly of the Bahb'is of San Francisco, California, U. S. A.
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- Certificate of Incorporation of the Spiritual Assembly of the Bahl'is of Jersey City, New Jersey, U. S. A.
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- Membership card used in enrolling new believers in the Bahá'í Faith in the City of Mexico.
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- Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahl'is of Persia.
- Bahi' Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahl'is of Egypt and Súdán.
- Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahl'is of 'Iráq.
- Bahi' Divorce Certificate adopted and enforced by the National Spiritual Assembly of the Bahb'is of Persia.
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- Marriage License issued by the State of Illinois authorizing the Spiritual

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3. The Institution of the *Mashriqu'l-Adhkár*.

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Bahá'í Feasts, Anniversaries and Days of Fasting.

Bahá'í Holy Days on which work should be suspended.

Additional Material Gleaned from *Nabí's Narrative* (Vol. II) regarding the Bahá'í Calendar.

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5. Youth Activities Throughout the Bahá'í World.

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4. Rev. T. K. Cheyne, D.Litt., D.D., Oxford University, Fellow of British Academy.

1. 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, Ecole 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 Younghusband, K.C.S.I.; K.C.I.E.
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 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, Scotland
 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. Lillian 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 University, Praha, Czechoslovakia.
 56. A. L. M. Nicholas.
 57. President Eduard Beneš of Czechoslovakia.
 58. Sir Ronald Storrr, N.V.C., M.G., C.B.E.
 59. Col. Raja Jai Pnthvi Bahadur Singh, Raja of Bajang (Nepal).
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9. Pauline Knobloch Hannen.
10. Louise R. Waite (Sháhnaz Khánum).
11. Isabel Eraser Chamberlain (Soraya).
12. Marie B. Moore.
13. Robert S. Abbott.
14. Mrs. Margaret 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-Qsim Gulastáníh.
22. Ḥabíb Miskar.
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 - Canada.
 - Caucasus.
 - Chile.
 - China.
 - Costa Rica.
 - Cuba.
 - Czechoslovakia.
 - Denmark.
 - Ecuador.
 - Egypt.
 - El Salvador.
 - Finland.
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France.
Germany.
Great Britain and Ireland.
Guatemala.
Haiti.
Holland.
Honduras.
Hungary.
Iceland.
India and Burma.
'Iráq.
Italy.
Japan.
Jugoslavia.
Mexico.
New Zealand.
Nicaragua.
Norway.
Palestine and **Transjordania.**
Panama.
Persia.
Peru
Poland.
Rumania.
Russia.
San Domingo.
South Africa.
Súdán.
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Turkistán.
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4. Local Bahá'í Spiritual Assemblies, Groups and Isolated Believers in the United States and Canada.
5. Bahá'í Administrative Divisions in Persia.
6. Directory of **Leading** Assemblies in Bahá'í Administrative Divisions of Persia.
7. Alphabetical List of Bahá'u'lláh's Best-Known Writings.
8. **List** of the **Báb's** Best-Known Works.

II. Bahá'í Bibliography.

1. **Baha'i** Publications of America.
Books About the Bahá'í Faith.
Writings of the Báb.
Writings of Bahá'u'lláh.
Writings of 'Abdu'l-Bahá.

- Writings of Shoghi Effendi.
 Prayers.
 Bahá'í Literature in Pamphlet Form.
 Compilations.
 Outlines and Guides for Bahá'í Study Classes.
2. Bahá'í Publications of England.
 3. Bahá'í Publications of India and Burma.
 4. Bahá'í Publications in French.
 5. Bahá'í Publications in Italian.
 6. Bahá'í Publications in Dutch.
 7. Bahá'í Publications in Danish.
 8. Bahá'í Publications in Swedish.
 9. Bahá'í Publications in Portuguese.
 10. Bahá'í Publications in Albanian.
 11. Bahá'í Publications in Esperanto.
 12. Bahá'í Publications in Russian.
 13. Bahá'í Publications in German.
 14. Bahá'í Publications in Bulgarian.
 15. Bahá'í Publications in Rumanian.
 16. Bahá'í Publications in Czech.
 17. Bahá'í Publications in Serbian.
 18. Bahá'í Publications in Hungarian.
 19. Bahá'í Publications in Greek.
 20. Bahá'í Publications in Maori.
 21. Bahá'í Publications in Spanish.
 22. Bahá'í Publications in Norwegian.
 23. Bahá'í Publications in Croatian.
 24. Bahá'í Publications in Polish.
 25. Bahá'í Publications in Icelandic.
 26. Bahá'í Publications in Oriental Languages.
 Persian.
 Urdu.
 Arabic.
 Turkish.
 Burmese.
 Chinese.
 Hebrew.
 Tartar.
 Gujrati.
 Japanese.
 Armenian.
 Tamil.
 Kurdish.
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 27. Bahá'í Literature in Braille (for the Blind).
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 28. Bahá'í Periodicals.

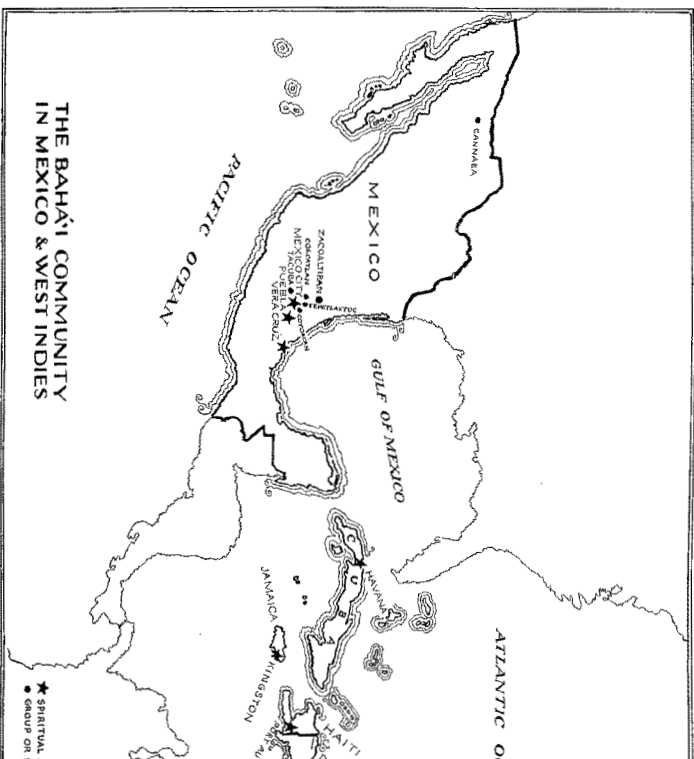
29. References to the Bahí'í Faith in Books and Pamphlets Published under Non-Bahá'í Auspices.
 30. References to the Bahb'í Faith in Magazines by Non-Bahá'í Writers.
 31. References to the Bahá'í Faith by Bahá'ís in Non-Bahb'í Publications.
 32. References to the Bahí'í Faith in Specialized Reference Works.
- III. Transliteration of Oriental Words frequently used in Bahí'í Literature,
Guide to Transliteration and Pronunciation of Persian Alphabet and Notes
on the Pronunciation of Persian Words.
- IV. Definition of Oriental Terms used in Bahb'í Literature.

PART FOUR

I. Articles and Reviews.

1. Constructive Religion, by George Townshend.
 2. Truth and World Unity, by Horace Holley.
 3. Bahá'u'lláh, by H. M. Bályuzí.
 4. International Bahá'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 Bahí'í a Paris, le 19 Mars, 1939, by Madame J. Montefiore.
 13. Rejoice, O Israel, by Alice Simmons Cox.
 14. Pioneer Introduction of the Bahá'í Faith to the Netherlands, by Louise Drake Wright.
 15. An Interview with A. L. M. Nicolas of Paris, by Edith Sandersnn.
 16. Yucatan . . . 1939, by Loulie 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 Ruháníyyih Moffett.
 20. A Journey to the Arctic, by Nellie S. French.
 21. Tabirih's Message to the Modern World, by Martha L. Root.
A Brief Commentary, by Marian Little.
 22. A Brief Survey of the Literature of the Bahb'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.

MAPS OF MEXICO, WEST INDIES,
CENTRAL AND SOUTH AMERICA,
INDIA AND BURMA, TEACHING
REGIONS OF THE UNITED STATES
AND CANADA AND OF THE
BAHÁ'Í WORLD



REPUBLICS OF THE WEST INDIES

CUBA

- (1) 1940 Mr. and Mrs. Philip Marangella, resident teachers in Havana. Established Center in **Palacio Pedrosa**.
 1940-1941 Mrs. Emogene Hoagg, resident teacher.
 1941-1942 Miss Josephine Kruka assisting Mrs. Hoagg.
 1943-1944 Miss Kruka and Miss Jean Silver. Spiritual Assembly established in 1942.

DOMINICAN REPUBLIC

- (2) 1939-1944 Miss Margaret Lentz, resident teacher in Ciudad Trujillo. Also spent some time in Sosua.
 1944 Miss Gwenne Sholtis, resident teacher. Miss Lentz returned to United States.

HAITI

- (3) 1937 Mr. and Mrs. Louis Gregory spent some time in Port-au-Prince.
 1940 Mrs. Ruth Blackwell—resident teacher in Port-au-Prince, later assisted by Mr. Ellsworth Blackwell.
 1941 Mrs. Amelie Bates visiting teacher.

PUERTO RICO

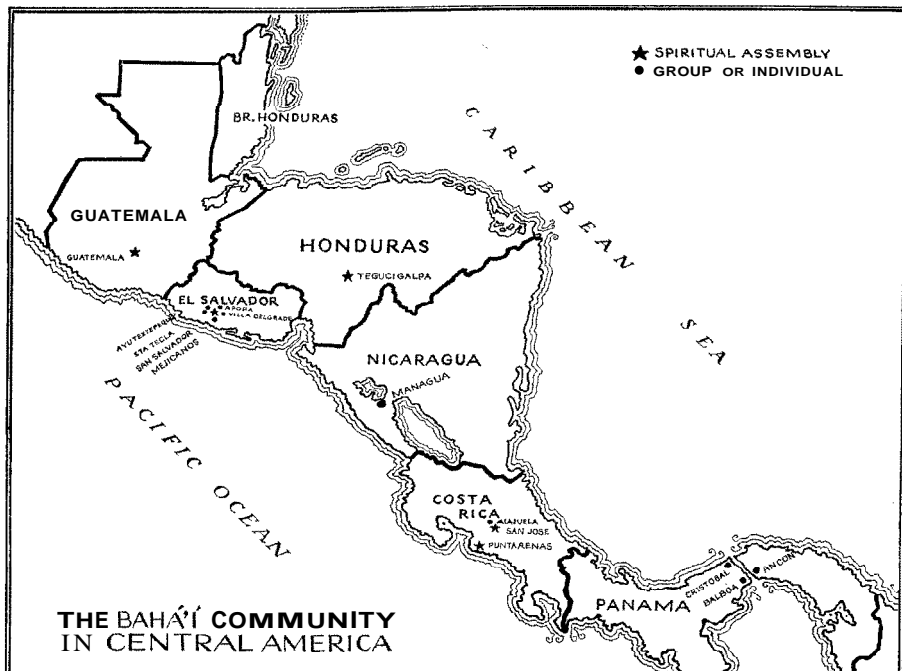
- (4) 1940 Miss Rouhiyyih Jones and Mrs. Katherine Disdier permanent resident teachers. Later joined
 1942 by Mrs. Ella Guthrie, Mrs. Edith Marangella, Mrs. Ayned McComb and Mr. Lucien McComb.
 1943 Spiritual Assembly formed.

JAMAICA

- (5) 1940 Mr. and Mrs. John Shaw resided in Kingston for some months.
 1942-1943 Dr. Malcolm King resident teacher.
 Spiritual Assembly formed in 1943.

MEXICO AND MEXICO CITY

- 1939-1940 Mrs. Frances Benedict Stewart travelling teacher. Center established by Pedro Espinosa.
 1940 Mrs. **Amelia** Collins made special trip.
 1941 Mr. and Mrs. Charles Bishop and Mrs. Pilkington spent some time in Mexico City.
 1942 Mrs. Florence **Keemer**.
 1942 Mr. John Eichenauer.
 1944 Miss Juliet Thompson and Mrs. Daisy **Smyth** resident teachers in Mexico City.
 Some extension work has been done by the friends from Mexico City. Among the outlying cities are—
 1943 Puebla, where a Spiritual Assembly is said to exist.
 1943 Veracruz, also has a Spiritual Assembly.



CENTRAL AMERICAN REPUBLICS

GUATEMALA

- (1) 1936-1937 Journey of Mr. and Mrs. E. R. Mathews.
 1939-1940 Mr. Gerrard Sluter first resident teacher.
 1940 Mrs. Lorol Schopflocher visiting teacher.
 1941 Mrs. Frances Stewart visiting teacher.
 1942 Mr. John Eichenauer.
 1943-1944 Mrs. Florence Keerner resident teacher.
 1943 Spiritual Assembly organized.
 1943 Mrs. Louise Caswell visiting teacher.
 1944 Mrs. Gayle Woolson visiting teacher.

EL SALVADOR

- (2) 1939-1940 Mr. John Eichenauer first resident teacher.
 1940 Mr. Clarence Iverson resident teacher.
 1942 Spiritual Assembly organized.
 1943 Mrs. Louise Caswell visiting teacher.

HONDURAS

- (3) 1939-1940 Mr. Antonio Roca first pioneer teacher.
 1940 Mr. Gerrard Sluter resident teacher.
 1940 Mrs. Lorol Schopflocher visiting teacher.
 1940-1941 Mrs. Frances Stewart visiting teacher.
 1941-1942 Mr. John Eichenauer resident teacher.
 1942 Spiritual Assembly organized.
 1942 Mrs. Louise Caswell visiting teacher.

NICARAGUA

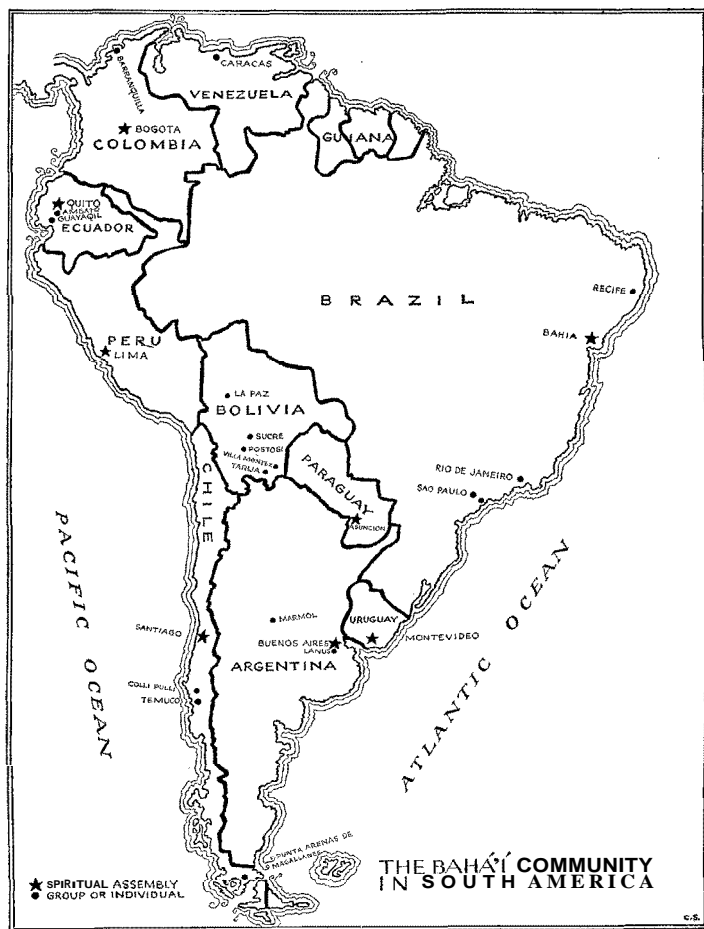
- (4) 1939-1943 Mr. Mathew Kaszab first resident teacher.
 1936-1937 Journey of Mr. and Mrs. E. R. Mathews.
 1941 Mrs. Frances Stewart visiting teacher.
 1942 Mr. John Eichenauer resident teacher, Managua.

COSTA RICA

- (5) 1936-1937 Journey of Mr. and Mrs. E. R. Mathews.
 1940 Mrs. Gayle Woolson and Mrs. Amalia Ford first resident teachers,
 San Jose.
 1941 Spiritual Assembly organized.
 1942 Mrs. Cora Oliver visiting teacher.

PANAMA

- (6) 1919 Journey of Miss Martha Root.
 1920 Journey of Miss Leonora Holsapple.
 1934-35-37 Journey of Mr. and Mrs. E. R. Mathews.
 1937 Mr. and Mrs. Stuart W. French circumnavigated the continent
 of South America.
 1939 Mr. Mathew Kaszab first resident teacher (remained 5 months).
 1939-1944 Mrs. Louise Caswell and Mrs. Cora Oliver first resident teachers.



- 1943** Mr. and Mrs. Clare Hamilton established residence as pioneers.
1943 Miss Julie Regal resident teacher.
1943 Sr. Gerardo Vega visiting teacher from Costa Rica.
1943 Miss Gwenne Sholtis, Mrs. Mary Barton, Miss Virginia Orbison and many other visitors for brief periods.

SOUTH AMERICAN REPUBLICS

THE CONTINENT

- 1921** Miss Martha Root visited most important cities.
1935 Mr. and Mrs. E. R. Mathews visited most important cities.
1937 Stuart W. and Nellie S. French circumnavigated the continent, visiting especially Lima, Peru, Santiago, Chile, Punta Arenas de Magallanes, Buenos Aires, Montevideo, Rio de Janeiro and Bahia.
 1937-1939 Mrs. Frances Stewart visited all important cities.

VENEZUELA

- (1) **1936** Mr. and Mrs. Dudley Blakeley visited Caracas.
 1939-1940 Mr. and Mrs. Emeric Sala resident teachers in Caracas.
1939-1944 Miss Priscilla Rhodes.
1942-1943 Miss Gwenne Sholtis resident teacher in Caracas.
1944 Mrs. Dorothy Baker visiting teacher.

COLOMBIA

- (2) **1940** Mr. and Mrs. Emeric Sala visited Bogotá.
 1940-1944 Mr. Gerrard Sluter transferred from Honduras for permanent residence in Bogotá, in **1940**.
1942 Mrs. Ruth Shook (Fendell).
 1942-1943 Miss Winifred Louise Baker resident teacher.
1943 Mrs. Dorothy Baker visiting teacher.
1943 Spiritual Assembly organized.

ECUADOR

- (3) **1940** Mr. John Stearns resident teacher.
1942 Mrs. Mary Barton visiting teacher.
1942 Mr. and Mrs. Rafi Mottahedeh visiting teachers.

PERU

- (4) 1935-1938 Mrs. Isabel Stebbins Dodge resident teacher in Morococha and Lima.
 1937 Mrs. Joel Stebbins visited Lima for several months.
 1941-1944 Miss Eve Nicklin resident teacher.
 1943 Miss Flora Hottes visiting teacher.
 1943-1944 Miss Virginia Orbison visiting teacher.
 1944 Spiritual Assembly organized.
 1944 Mr. John Stearns transfers residence from Ecuador to Peru.
 Several visiting teachers pass through Lima.

BOLIVIA

- (5) 1940 Mrs. Eleanor Smith (Adler) first pioneer teacher resided in La Paz for several months.
 1942-1944 Miss Flora Hottes resident teacher.
 1943 Miss Virginia Orbison visiting teacher in La Paz and also Sucre.
 1944 Miss Orbison returned for one month.

CHILE

- (6) Period from 1921 to 1940 Miss Root, Mr. and Mrs. Matbews, Mrs. Frances Benedict Stewart and Mr. and Mrs. French.
 1940 Mrs. Marcia Steward (Atwater) resident teacher.
 1941 Spiritual Assembly organized in Santiago.
 Mrs. Atwater taught also in Valparaiso.
 1942 Miss Virginia Orbison resident teacher when Mrs. Atwater returned to United States. Mrs. Amelia Collins, Mrs. Mary Barton, Mr. Philip Sprague all visited Santiago and taught there.
 1944 Mrs. Marcia Steward (Atwater), now in Magallanes, will return to Santiago to reside.
 1944 Mr. Haik Kevorkian en route to Magallanes for resident teacher.

ARGENTINA

- (7) 1940 After successive visiting teachers the Spiritual Assembly organized.
 1941 Mrs. May Maxwell ascended to Abhá Kingdom, Miss Jeanne Bolles had accompanied her to Buenos Aires.
 1941-1944 Visiting teachers were Mrs. Nourse, Mrs. Stewart, Miss Bolles, Mr. Sprague, Mr. Wilfrid Barton, Mrs. Mary Barton, Mrs. Amelia Collins, Miss Elisabeth Cheney, Miss Virginia Orbison.
 1943-1944 Miss Etta Mae Lawrence resident teacher.

URUGUAY

- (8) 1940 Mr. Wilfrid Barton resident teacher in Montevideo.
 1940-1943 Mrs. Mary Barton made protracted visits to assist Spiritual Assembly organized in 1942--dissolved later because of removals.
 Visiting teachers—Miss Orbison, Mrs. Collins, Miss Elisabeth Cheney, Mr. Sprague.

PARAGUAY

- (9) 1940-1941 Miss Elisabeth Cheney, resident teacher, left well established group in Asunción.
 1943 Miss Virginia Orbison, visiting teacher, spent some months in Asunción.
 1943 Miss Gertrude Eisenberg transferred from Rio de Janeiro to Asunción.
 1944 Spiritual Assembly organized.
 1944 Elisabeth Cheney en route to resume residence in Asunción.

BRAZIL

- (10) **1924** Miss *Leonora* Holsapple became permanent resident in Bahia. She also spent much time in Rio and São Paulo and Santos and now is permanent resident of Recife having married Mr. Harold Armstrong in **1942**
- 1940** Mr. and Mrs. Roy L. Worley have been permanent residents since **1940**. Spiritual Assembly organized in **1940**. Miss Eve Nicklin also assisted in teaching for some months in Bahia.
- 1942-1944** Mrs. R. L. Wood resident in Rio. Miss Gertrude Eisenberg resident before going to Asunción. Many travelling teachers visited Rio, some of them spending some time in Bahia. Among these are Miss Jeanne Bolles, Mr. Philip Sprague, Miss Beatrice Irwin, Mr. and Mrs. Raffi Mottahedeh. Mr. and Mrs. Mottahedeh also visited most of the large cities also along the west coast where valuable teaching work was done.

THE GUIANAS

- 1940** Mr. and Mrs. Dudley Blakeley visited British Guiana for some time but the Guianas were not included in the present assignment which covered Latin America only.

16. Káshán	Káshán	Mas'úd-i-Sháyán	Sariy-i-Naw, Sháyán	Naw, Sháyán
17. Kirmán	Kirmin	Shahríyár-i-Arylni	Saráy-i-Ganj-'Alí-Khán, Tijarat-Kháníy-i-Ghulám-Riđáy-i-Rafsínjání	Rafsínjání, Rawhñni
18. Kirmánsháh	Kirmánsháh	'Anáyatu'l-láh-i-Bihjat	Dáru-Kháníy-i-Rifáhiyyat, 'Anáyatu'lláh-i-Bihjat	Dáru-Kháníy-i-Rifáhiyyat, 'Anáyatu'lláh-i-Bihjat
19. Gílán	Rash̄t	'Atá'u'lláh-i-Samandarí	Dáru-Kháníy-i-Ittihídiyyih, 'Atá'u'lláh-i-Samandari	Ittiháđiyyih Samandarí
20. Nayríz	Nayriz	Bahá'í 'Ahdíyyih	Bahá'í 'Ahdíyyih	Bahá'í 'Ahdíyyih
21. Hamadán	Hamadán	Músá Ihsání	Sariy-i-Safar, Tijarat-Kháníy-i-Músá Ihsání	Ihsání
22. Yazd	Yazd	Dr. Rástí	Khalap-Khán-'Alí, Dr. Rástí	Dr. Rástí

7.

DIRECTORY OF LOCALITIES IN INDIA
WHERE BAHÁ'ÍS RESIDE

"Denotes Local Spiritual Assembly

- | | |
|--|-------------------------------------|
| 1. Agra, United Provinces. | 22. Deolali, Bombay Presidency. |
| 2. "Ahmedabad, Bombay Presidency. | 23. *Gorakhpur, United Provinces |
| 3. Ajmer, Rajputana. | 24. Hoshiarpur, The Punjab. |
| 4. *Aligarh, United Provinces. | 25. Hubli, Bombay Presidency. |
| 1. Állahabad, United Provinces. | 26. *Hyderabad, Hyderabad State. |
| 6. Amritsar, The Punjab. | 27. *Hyderabad, Sind. |
| 7. *Andheri, Bombay Presidency. | 28. Igatpuri, Bombay Presidency. |
| 8. "Bangalore, Mysore State. | 29. Jaipur, Central States. |
| 9. Bareilly, United Provinces. | 30. Jammu, Kashmir State. |
| 10. *Baroda, Baroda State. | 31. Jodhpur, Central States. |
| 11. *Belgaum, Bombay Presidency. | 32. Kalyan, Bombay Presidency. |
| 12. Bhaivalli (Ratnagiri), Bombay Pres | 33. "Karachi, Sind. |
| 13. *Bombay, Bombay Presidency. | 34. Karvi (Ratnagiri), Bombay Pres. |
| 14. Bulandshahr, United Provinces. | 35. *Kiriafghanan (Qadian), Punjab |
| 15. Calcutta, Bengal Presidency. | 36. *Kolhapur, Bombay Presidency. |
| 16. Cawnpore, United Provinces | 37. *Kotah, Rajputana. |
| 17. Chapra (Saran), Bihar | 38. Kulitalai, Madras Presidency |
| 18. Chittagong, Bengal Presidency. | 39. "Lahore, The Punjab. |
| 19. Cooch-Bihar, Bihar. | 40. Lucknow, United Provinces. |
| 20. Dehradun, United Provinces. | 41. Lyallpur, The Punjab. |
| 21. "Delhi, Delhi. | 42. *Madras, Madras Presidency. |

- Religion and the New Age*
By George Townshend
24 pp. Self cover. 100 copies \$2.00
- Feast Day and Anniversary Calendar*
4 pp. 100 cards \$1.00
25 cards50
- Prophecy Fulfilled*
By Elizabeth Cheney
32 pp. Self cover. 100 copies \$2.00
- (k) OUTLINES AND GUIDES FOR
BAHÁ'Í STUDY CLASSES
- Classification of Bahá'í Study Sources*
By William Kenneth Christian
8 pp. Self cover. Per copy \$.10
- Bahá'í Procedure*
Compiled by the National Spiritual
Assembly
Revised edition 1942, 116 pp. Paper
cover \$.75
- Bahá'í Study Course*
36 lessons. 40 pp. Paper cover. . . . \$.50
- Study Outline for the Kitáb-i-Íqán*
(Bahá'u'lláh's Book of Certitude)
By Horace Holley
Revised edition 1942, 6 pp. \$.20
- Study Guide for the Dawn-Breakers*
34 pp. Paper cover \$.23
- Study Outline on Public Speaking*
Prepared by Study Outline Committee
4 pp. \$.10
- Study Outline on the Essential Principles
of Creative Writing*
Prepared by Study Outline Committee
7 pp. Paper cover. \$.10
- Study Outline and Aids for the Advent
of Divine Justice*
Prepared by Study Outline Committee 1942
26 pp. Paper cover. \$.35
- Introduction to the Study of the Qur'án*
Prepared by Study Outline Committee 1942
25 pp. Paper cover \$.35
- Index to Bahá'í News*
No. 1 to No. 79, 38 pp. Paper cover. \$.50
- Index to Bahá'í News*
No. 80 to No. 104, 21 pp.
Paper cover \$.35
- Deepening the Spiritual Life*
By Horace Holley
4 pp. Paper cover. 5 copies . . . \$.25
- The World Order of Bahá'u'lláh*
By Horace Holley
5 pp. Paper cover. 5 copies. . . . \$.25
- Fundamentals of Bahd'i Membership*
Prepared by Study Outline Committee
11 pp. Paper cover \$.20
- Study Outline and Aids for World Order*
Prepared by Study Outline Committee
70 pp. Paper cover \$.50
- Course of Study Based on Bahá'u'lláh and
the New Era*
Prepared by Mrs. Gertrude Robinson
18 pp. Paper cover \$.25
- The Dispensation of Bahá'u'lláh—A Study
Outline*
Prepared by Study Outline Committee
8 pp. Paper cover. \$.15
- Information About the Bahd'i House of
Worship*
Compiled by the Temple Guides Committee
20 pp. Paper cover \$.25
- Muhammad and the Founding of Islám*
Prepared by the Study Outline Committee
53 pp. Paper cover \$.60
- Introduction to the Bahá'í Teachings*
A Ten-Lesson Study Course by
Mamie L. Seto
14 pp. Paper cover \$.15
- Reference books needed, Selected Writings
and Bahá'u'lláh and the New Era, price
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ten \$.25
- Comprehensive Study Outline for Children*
Twenty-five lessons. For children in inter-

- mediate and upper grades. Paper cover \$.50
- Child's Prayer Book*
36 pp. Self cover \$.15
- Study Course for Bahá'u'lláh and the New Era*
A Bahl'i child's A B C. Compiled by the Child Education Committee
36 pp. Paper cover. \$.50

(m) BAHÁ'Í LITERATURE IN
FOREIGN LANGUAGES

Spanish

- Bahl'u'llih Y La Nueva Era (Bahl'u'llih and the New Era). Paper cover. . \$.75
- Contestacion a Unas Preguntas (Some Answered Questions). Paper cover \$1.50
- La Sabiduria de 'Abdu'l-Bahh (The Wisdom of 'Abdu'l-Bahá). Paper cover \$.50
- La Dispensacion de Bahl'u'llih (The Dispensation of Bahá'u'lláh). Paper cover \$.75

French

- Bahá'u'lláh et L'Ere Nouvelle (Bahá'u'lláh and the New Era). Paper cover \$.75
- Le Vrai Bahá'í (What is a Bahá'í? from Chapter V of Bahl'u'llih and the New Era). Paper cover \$.25
- Les Paroles Cachées (The Hidden Words). Paper cover \$.31
- Les Sept Vallées (The Seven Valleys). Paper cover \$.35
- L'Économie Mondiale de Bahá'u'lláh by Horace Holley (World Economy of Bahá'u'lláh). Self cover. \$.10

Chinese

- Bahá'u'lláh and the New Era. Paper cover \$.50
- Some Answered Questions. Bound in cloth \$1.00

Dutch

- Bahá'u'lláh en Het Nieuwe Tijdperk (Bahá'u'lláh and the New Era). Paper cover \$.50

Esperanto

- Parolado de Bib (Words of the Bib addressed to the Letters of the Living). Four-page leaflet. Self cover.
30 copies \$1.00

Icelandic

- Bahá'u'lláh Og Nyi Timinn (Bahá'u'lláh and the New Era). Bound in cloth \$1.00
- Paper cover \$.75

Russian

- Bahá'u'lláh and the New Era. Paper cover \$.50
- Kitáb-i-Íqán. Paper cover. \$.50

(n) PERIODICALS

The Bahá'í World

Prepared by an International Editorial Committee under the direction of Shoghi Effendi. Bound in cloth.

Volume I, for the period April, 1925—April, 1926. Published under the title of "Bahá'í Year Book." 174 pp., net \$.75

Volume II, April, 1926—April, 1928. 304 pp., net \$1.50

Volume III, April, 1928—April, 1930. 378 pp., net \$2.50

Volume IV, April, 1930—April, 1932. 548 pp., net \$2.50

Volume V, April, 1932—April, 1934. 712 pp., net \$2.50

Volume VI, April, 1934—April, 1936. 772 pp., net \$3.00

Volume VII, April, 1936—April, 1938. 916 pp., net \$3.00

Volume VIII, April, 1938—April, 1940. 1,088 pp., net \$5.00

World Order Magazine (continuing Star of the West and the Bahá'í Magazine).

Published monthly, the public organ of the National Spiritual Assembly of the Bahá'ís of the United States and Canada. Annual subscription \$1.50. Single copies 15c.

Bound volumes, net. \$2.00

Volumes I to IX available.

Star of the West and Bahá'í Magazine

Single copies at special price per copy while available \$.10

Vols. I to XII—19 issues per volume.

Vols. XIII to XXV—12 issues per volume.

Volumes 1, 2, 3, 6, 16, and 23 incomplete.

3A.

BAHÁ'Í PUBLICATIONS OF AMERICA
THAT ARE OUT OF PRINT

- (a) WRITINGS OF BAHÁ'U'LLÁH
- Book of Iqbal, The.* Translated by Ali-Kuli Khán. Superseded by Shoghi Effendi's translation entitled *Kitab-i-Iqan* or *Book of Certitude.*
- Epistle to the Son of the Wolf,* translated by Julie Chaner. A work written by Bahá'u'lláh in His last years, addressed to the son of a prominent Persian who had been a savage enemy of the Cause. This Tablet recapitulates many teachings Bahá'u'lláh had revealed in earlier works. 140 pp. Royal 8vo., 6¼ x 9¼. Bound in blue cloth and white parchment. Superseded by Shoghi Effendi's translation.
- Three Tablets of Bahá'u'lláh* (Tablet of the Branch. *Kitáb-i-'Ahd*, *Lawh-i-Aqdas*), the appointment of 'Abdu'l-Bahí as the interpreter of the teachings of Bahá'u'lláh, the Testament of Bahá'u'lláh, and His message to the Christians. 168 pp. Post 8vo., 5¼ x 7½. Bound in paper.
- Seven Valleys.* Translated by 'Ali-Kuli Khán. Bahl'i Publishing Society, Chicago. Superseded by a new translation.
- Source of Spiritual Qualities, The.* Four-page leaflet. Bahá'í Publishing Committee, 1924.
- Súratu'l-Haykal.* Translated from the Arabic by Anṭun Haddhd. Bahl'i Publishing Society, Chicago, 1900.
- Tablets of Bahá'u'lláh.* Now included in *Bahá'í World Faith.*
- (b) WRITINGS OF THE BÁB
- The Báb's Address to the Letters of the Living.* These sublime words are reproduced in pamphlet form from a hand-lettered copy of pp. 92-94 of *The Dawn-Breakers*. 12 pp. (See Bahl'i Literature in French.)
- (c) 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.
- Divine Secret for Human Civilization,* by Josephine D. Storey. A charmingly bound book, compiled from the words of 'Abdu'l-Bahá, showing the relation of the Twelve Basic Principles of the Bahá'í Cause to the foundation of the new world order of the future. 96 pp., 16 mo., 4¾ x 6. Bound in white parchment stamped in gold. Also bound in paper.
- Letter from St. Jean D'Acree, A.* The Unity Press, 1906.
- "Letter of Love" from 'Abdu'l-Bahá 'Abbas fo the Beloved in America.* Bahl'i Publishing Society, 1902.
- Letter and Tablet to the Central Organization for a Durable Peace: The Hague.* Bahl'i Publishing Society, Chicago, 1920.
- 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.
- The Prison,* a one-page leaflet.
- Wisdom of 'Abdu'l-Bahá.* Edited by Lady Blomfield.
- Foundation of World Unity.* Compiled from 'Abdu'l-Bahá's public addresses in America.
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