

HARTMANN'S WHO'S WHO

IN

Occult, Psychic and Spiritual Realms

EMBRACING

Alchemy, Anthropology, Anthroposophy, Applied Psychology, Archaeology,
Astrology, Baha'i Movement, Bio-Chemistry, Bio-Psychology, Buddhism,
Christian Mysticism, Chromatics, Divine Science, New Thought,
Numerology, Occultism, Phrenology, Psychiatry, Psycho-analysis,
Psychical Research, Rosicrucianism, Sacred Science, Spiritualism,
Sufi Movement, Theosophy, Transcendental Science, Vedanta
Philosophy, Vegetarianism, Vocational Guidance, and
Cognate Subjects.

IN THE UNITED STATES AND FOREIGN COUNTRIES

Compiled and Edited

by

WILLIAM C. HARTMAN, Ph.D., O.Sc.D.

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BAHA'I MOVEMENT

THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF THE UNITED STATES AND CANADA. Office of the Secretary: Green Acre, South Eliot, Maine.

THE BAHAI CAUSE
(Contributed)

"The source of all learning is the knowledge of God, exalted be His glory! and this cannot be attained save through the knowledge of His divine Manifestation."

—BAHA'U'LLAH.

"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."

—ABDU'L BAHÁ.

Since May 23, 1844, the Baha'i Cause has been steadfastly presented to the world as the expression for this age of the same universal Spirit that in other ages spoke through the Zoroaster, the Moses, the Jesus, and the Mohamet; one divine utterance giving forth one and the same message, albeit adapted to the conditions and human capacities of each time. In Baha'u'llah, according to the faith of the Baha'is, the Message has been given mankind in its fullness and universality, and the Baha'i Cause accordingly represents the fulfilment of that which was but partially revealed in previous religions.

A significant part of the teachings of Baha'u'llah consists of an interpretation of the Bibles of the past, proving that they are several expressions of one fundamental Truth and hence to be regarded with equal reverence by all races and peoples. Another part of the Baha'i Message is devoted to an exposition of the fact that it is only through spiritual ignorance that mankind divides truth into separate, unrelated and frequently hostile sections: religion, science, ethics, politics, economics and art; and that in this new age these false and arbitrary divisions shall be destroyed, since from them derive the fatal divisions of society into nations, creeds, classes and the many diverse interests rending the modern world. Still another, most significant

portion of the teaching concerns itself with revealing the new, universal possibilities of the present age—an age whose essence is the fact that now all the ideals and visions of the past can be translated into realities for the expansion and enrichment of all lives according to the capacity of the individual soul.

In the limited space of this brief outline, the Baha'i teachings can not be mentioned in further detail. The inquirer will find those teachings fully expounded in the works of Baha'u'llah, the founder of the Baha'i Cause, and of Abdu'l Baha, whom Baha'u'llah appointed as the center of his covenant and the interpreter of his books.

Of importance second only to the teachings themselves, however, is the history of the manner in which the world received the Message of Baha'u'llah. His forerunner and herald, now known as the "Bab," meaning Door or Gate of Truth, was executed by order of the Persian Government under the instigation of the clergy, in the public square of Tabriz, on July 9, 1850. Practically all who accepted the new message suffered martyrdom during the next few years. Twenty thousand deaths have been recorded among the followers of the Bab and Baha'u'llah at the hands of the fanatic mob, isolated cases of religious murder occurring in Persia even up to the year 1924. But persecution has resulted in the more rapid and determined spread of the Cause. From the first, therefore, the Baha'i teachings have been identified with an extremity of persecution proving beyond all doubt the essentially spiritual character of this movement and distinguishing it from other modern movements content with a mental acceptance involving no sacrifice or loss.

Baha'u'llah himself, together with his eldest son Abdu'l Baha, then a child of eight, the other members of his family and some three score followers, was exiled from Teheran to Bagdad, from Bagdad to Constantinople, from Constantinople to Adrianople, and from thence finally to Acca, in Palestine, where they remained under the surveillance of the Turkish Government until freed by the victory of the Young Turks party in 1907. Those years were occupied with training his followers, directing the affairs of the movement, and the writing of his books, until his death in 1892.

From 1892 to 1921, Abdu'l Baha guided the movement and caused its spread to India and other part of the East, to Europe and to North America. The Baha'i Cause today, under the guardianship of Shoghi Effendi, the grandson of Abdu'l Baha, is a spiritual fellowship embracing men and women of all races and religions, organized in a true world-wide unity that might well be taken as a model, both as to spirit and form, by other organizations in the inter-national field.

HORACE HOLLEY, Secretary,

National Baha'i Assembly of North America.

SPIRITUAL ASSEMBLY

Chairman, Mountford Mills
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Agnes S. Parsons

Siegfried Schopflocher

Roy C. Wilhelm

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

—Words of 'Abdú'l-Bahá.

BASIC BAHÁ'Í PRINCIPLES

1. The oneness of mankind.
2. Independent investigation of truth.
3. The foundation of all religions is one.

4. Religion must be the cause of unity.
5. Religion must be in accord with science and reason.
6. Equality between men and women.
7. Prejudice of all kinds must be forgotten.
8. Universal peace.
9. Universal Education.
10. Solution of the economic problem.
11. A universal language.
12. An international tribunal.

Compiled from the words of 'Abdú'l Bahá. These principles were laid down by Bahá'u'lláh in 1863 and are to be found in his published writings of that time.

For information of Local Bahai's Assemblies, address, The National Spiritual Assembly, at Green Acre, South Eliot, Maine.