THE BAHÁ'Í WORLD

87 AND 88 OF THE BAHÁ'Í ERA

1930 - 1932 A.D.

The Bahai teaching brings peace and understanding.

It is like a wide embrace gathering together all those who have long searched for words of hope.

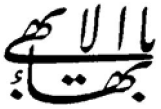
It accepts all great prophets gone before, it destroys no other creeds and leaves all doors open.

Saddened by the continual strife amongst believers of many confessions and wearied of their intolerance towards eachother, I discovered in the Bahai 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.

Marie.

FACSIMILE OF APPRECIATION WRITTEN BY DOWAGER QUEEN MARIE OF RUMANIA



THE BAHA'I 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 IV

87 AND 88 OF THE BAHÁ'Í ERA

APRIL 1930 - 1932 A.D.

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Printed in the United States of America

To

SHOGHI EFFENDI

Guardian of the Bahá'í Cause

this work is dedicated

in the hope that it will assist

his efforts to promote

that spiritual unity

underlying and anticipating the

"Most Great Peace"

of

BAHÁ'U'LLÁH

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INTRODUCTION

THE ascension of 'Abdu'l-Bahá in 1921 deprived the Bahá'í Faith of the central spiritual being who, wellnigh alone, had promulgated the Cause of Bahá'u'lláh to the ends of the earth. During His Mission, a potent bond of union held together the Bahá'í communities of East and West, the strength and significance of which could not be appreciated until suddenly taken away. With the Master ever accessible to the growing number of His devoted followers—with the facility, except during the War years, of pilgrimage to His Household at Haifa—with the increasing literature in many languages compiled from His Tablets of spiritual counsel and encouragement—the Bahá'ís themselves were conscious of a world-wide solidarity so real and complete that it required no other instrument nor symbol than His outpouring love and the mighty influence of His consecration to the Cause.

The years since 1921 have witnessed a rapid and far-reaching effort on the part of Bahá'ís to realize, through loyalty to the Master's Testament, concrete and visible means of unity and spiritual cooperation, the evidences of a true community of faith embracing the most diverse elements in present-day society.

By 1924 the time seemed opportune for the preparation of a work, in the nature of a year book, which could serve to acquaint the international Bahá'í community with the scope of its increasing activities and the important new trends apparent in its development. By suggestion of Shoghi Effendi, Guardian of the Faith of Bahá'u'lláh, the National Spiritual Assembly of the Bahá'ís of the United States and Canada took the initiative in summoning together an international committee to plan the work, gather the material and make possible the publication of an annual record.

The Baha'i Year Book, Volume One, April 1925-April 1926, was the first result of this task. The experience of the editorial committee proved that a period of two years would be advisable for the preparation of a work drawing upon sources so widely separated in distance and so widely diversified in language. The first, necessarily experimental volume, however, revealed so firm a community among the believers that it was decided to change the title to the present one, The Bahá'í World. Bearing this new title, and greatly increased in size, volumes have been published for the period 1926-1928, and for the period 1928-1930. The present work is accordingly the fourth in this series. All have been supervised and given final editing by Shoghi Effendi.

Even for non-Bahá'ís these volumes recording the vital growth of a new and distinctive religious commonwealth possess a great measure of interest. The collapse of conventional creeds, the sudden and unexpected economic depression, the smouldering fear of another and even more disastrous armed

conflict, the existence of emboldened and desperate revolutionary movements in many countries, combine to emphasize, even to the unthinking person, the value of any influence which can renew the sources of faith and offer a means of moral union and solidarity to the crashing elements of society at this time. More and more, the considered attention of this age turns to the Faith inspired by Bahá'u'lláh as the sole path promising to lead a divided and overburdened humanity toward world order and peace.

A record of actual growth in the spirit of unity, such as this volume presents, even though in comparison to conventional standards the record be of a people socially uninfluential and numerically unimpressive, nevertheless by the vitality of that spirit stands apart from other contemporary records, as the first faint signs of dawn stand apart from the gloom of night.

From a letter written by Shoghi Effendi dated Haifa, Palestine, December 6, 1928, the editors of the present work quote the following passage which referred to the publication of a previous volume: "This unique record of world-wide Bahá'í activity attempts to present to the general public, as well as to the student and scholar, those historical facts and fundamental principles that constitute the distinguishing features of the Message of Bahá'u'lláh to this age." No better statement could be found to describe the purpose of this later record.

Each successive volume has contained, in addition to the factual material essential to this type of book, certain features possessing extraordinary spiritual importance. Thus, in the first volume was included "The Passing of 'Abdu'l-Bahá," by Lady Blomfield and Shoghi Effendi, and "Extracts from Bahá'í Sacred Writing"; while the two succeeding volumes were distinguished by additional Excerpts, including passages from the Testament: of 'Abdul'l-Bahá and "The City of Certitude" from words of Bahá'u'lláh; "The Dawn of the Bahá'í Revelation," from Nabíl's Narrative; Excerpts from letters of Shoghi Effendi and "The Case of Bahá'u'lláh's House in Baghdád Before the League of Nations."

The present volume is noteworthy more particularly in that it contains such material as "Bahá'u'lláh: The Voice of Religious Reconciliation"; "Martyrdom of the Báb," from Nabíl's Narrative; and "The Goal of a New World Order," by Shoghi Effendi. The many reproductions of photographs, especially those of Persian scenes associated with the history of the Faith, add immeasurably to the interest of the book.

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PART ONE

THE BAHA'I WORLD

BAHÁ'U'LLÁH: THE VOICE OF RELIGIOUS RECONCILIATION

The Unity and Continuity of Divine Revelation

THEY Who are the Luminaries of truth and the Mirrors reflecting the light of the unity of God, in whatever age and cycle they are sent down from their invisible habitations of ancient glory unto this world, to educate the souls of men and endue with grace all created things, are invariably endowed with an all-compelling power, and invested with invincible sovereignty. For these hidden Gems, these concealed and invisible Treasures, in themselves manifest and vindicate the reality of these holy words: 'Verily God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth.'

"To every discerning and illumined heart it is evident that God, the unknowable Essence, the Divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is and hath ever been veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. 'No vision taketh Him in, but He taketh in all vision; He is the Subtile, the All-Perceiving.' . . .

". . . The door of the knowledge of the Ancient of Days being thus closed in the face of all. beings, the Source of infinite grace, according to His saying: 'His grace hath transcended all things; My grace hath encompassed them all' harh caused those *luminous* Gems of holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Daysprings of ancient glory are one and all the Exponents on earth of Him Who is the central Orb of the universe, its Essence and Ultimate Purpose. From Him proceed their knowledge and power; from Him *is* derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by *them* is revealed the light that can never fade. . . .

". . . These attributes of God are not and have never been vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favored, His holy and chosen Messengers, are, without exception, the bearers of His names and the embodiments of His attributes. They only differ in the intensity of their rewelation, and the relative potency of their light. Even as He hath revealed: 'Some of the Apostles We have caused to excel the others.' It hath become therefore manifest and evident that within the tabernacles of these Prophets and chosen Ones of God the light of His infinite names and exalted attributes hath been reflected, even though the light of some of these attributes may or may not be outwardly revealed from these luminous Temples to the eyes of men. That a certain attribute of God hath not been outwardly manifested by these Essences of detachment doth in no wise imply that they Who are the Daysprings of God's attributes and the Treasuries of His holy

names did not actually possess it. Therefore, these illuminated Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion and the like, even though, to outward seeming, they be shorn of all earthly majesty. . . .

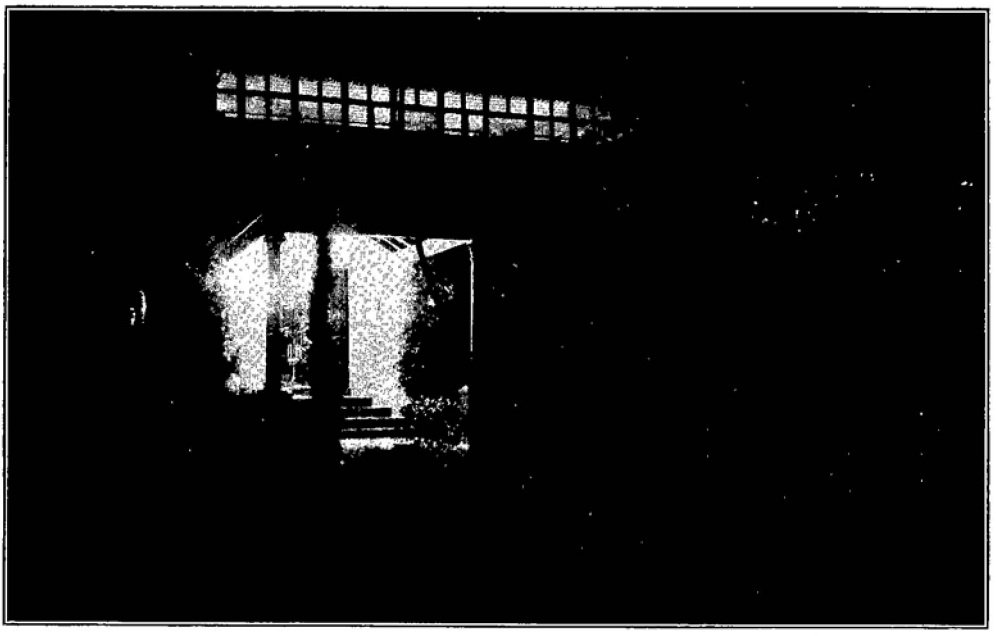
". . . Furthermore, it is evident to thee that the Bearers of the trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Bearers of a new Message. Inasmuch as these Birds of the Celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they therefore are regarded as one soul and the same person. For they all drink from the one cup of the love of God, and all partake of the fruit of the same tree of oneness. These Manifestations of God have each a twofold station. One is the station of essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same attribute, thou hast not erred from the truth. Even as He hath revealed: 'No difference do We make between any of His Messengers.' For all of them summon the people of the earth to acknowledge the Unity of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of Prophethood, and honored with the mantle of glory. Thus hath Muhammad, the Point of the *Qur'án*, revealed: 'I am all the Prophets.' Likewise, He saith: 'I am Adam, Noah, Moses, and Jesus.' A similar statement: hath been made by Alí. Sayings such as this, which indicate the essential unity of those Exponents of Oneness, have also emanated from the Channels of God's immortal utterance, and the Treasuries of the gems of Divine knowledge, and been recorded in the scriptures. These Countenances are the recipients of the Divine Command, and the Daysprings of His Revelation. This Revelation is exalted above the veils of plurality and the exigencies of number. Thus He saith: 'Our Cause is but one.' Inasmuch as the Cause is one and the same, the Exponents thereof also must needs be one and the same. Likewise, the Imáms of the Muhammadan Faith, those lamps of certitude, have said: 'Muhammad is our first, Muhammad our last, Muhammad our all.'

"It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire. If thou wilt observe with discriminating eyes, thou wilt behold them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith. Such is the unity of these Essences of being, those Luminaries of infinite and immeasurable splendor. Wherefore, should one of these Manifestations of holiness proclaim, saying: 'I am the return of all the Prophets,' He verily speaketh the truth. In like manner, in every subsequent Revelation, the return of the former Revelation is a fact, the truth of which is firmly established. . . .

". . . We have already in the foregoing pages assigned two stations unto each of the Luminaries arising from the Daysprings of eternal holiness. One of these stations, the station of essential unity, We have already explained. 'No difference do We make between any of them.' The other is the station of distinction, and pertaineth to the world of creation and to the change and chances thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined Revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfils a definite Mission, and is entrusted with a particular Revelation. Even as He said: 'Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, the Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit.'

"It is because of this difference in their station and mission that the words and utterances flowing from these Well-springs of Divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of divine wisdom, all rheir utterances are in reality but the expressions of one truth. As most of the people have failed to appreciate those stations to which We have referred, they there-

Exterior of **the** Holy Tomb of Bahá'u'lláh at Bahjí.



Entrance **to the** Holy Tomb.

fore feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same.

"It hath ever been evident that all these divergences of utterance are attributable to differences in station. Thus, viewed from the standpoint of their oneness and sublime detachment, the attributes of Godhead, Divinity, Supreme Singleness, and Inmost Essence, have been and are applicable to those Essences of being, inasmuch as they all abide on the throne of Divine Revelation, and are established upon the seat of Divine Concealment. Through their appearance the Revelation of God is made manifest, and by their countenance the Beauty of God is revealed. Thus it is that the accents of God Himself have been heard uttered by these Manifestations of the Divine Being.

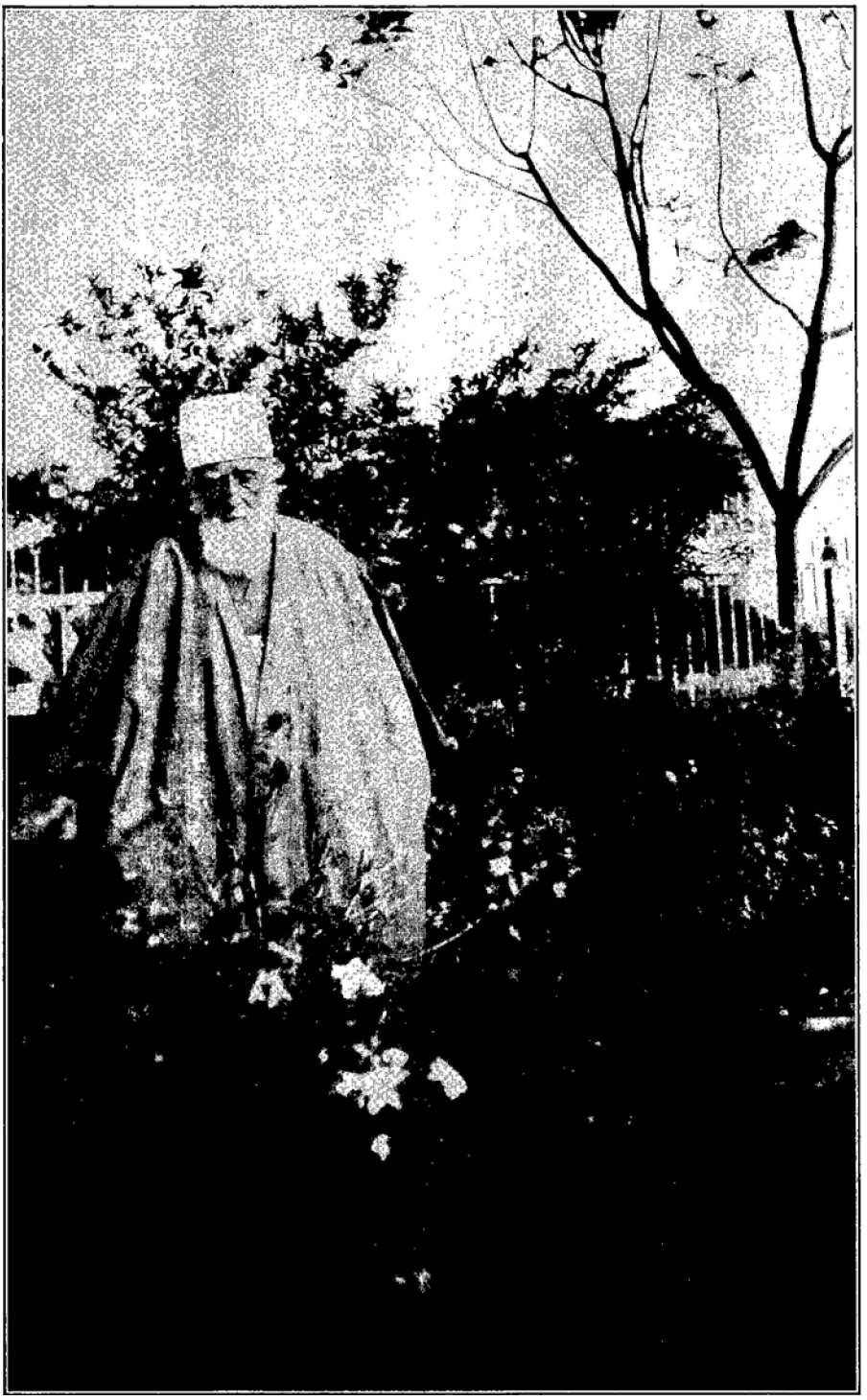
"Viewed in the light of their second station—the station of distinction, differentiation, temporal limitations, characteristics and standards—they manifest absolute servitude, utter destitution and complete self-effacement. Even as He saith: 'I *am* the servant of God. I am but a man like you.'

"From these incontrovertible and fully demonstrated statements strive thou to apprehend the meaning of the questions thou hast asked, that thou mayest become steadfast in the Faith of God, and not be dismayed by the divergences in the utterances of His Prophets and Chosen Ones.

"Were any of the all-embracing Manifestations of God to declare: 'I am God!' He verily speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their Attributes and Names, the Revelation of God, His Names and His Attributes, are made manifest in the world. Thus, He hath revealed: 'Those shafts were God's, not Thine!' And also He saith: 'In truth, they who plighted fealty to Thee, really plighted that fealty to God.' And were any of them to voice the utterance: 'I am the Messenger of God,' He also speaketh the truth, the indubitable truth. Even as He saith: 'Muḥammad is not the father of any man among you, but He *is* the Messenger of God.' Viewed in this light, they are all but Messengers of that Ideal King, that unchangeable Essence. And were they all to proclaim: 'I am the Seal of the Prophets,' they verily utter but the truth, beyond the faintest shadow of doubt. For they are all but one person, one soul, one spirit, one being, one revelation. They are all the manifestation of the 'Beginning' and the 'End,' the 'First' and the 'Last,' the 'Seen' and 'Hidden'—all of which pertain to Him Who is the innermost Spirit of Spirits and eternal Essence of Essences. And were they to *say:* 'We are the servants of God,' this also *is* a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of being were deep immersed beneath the Oceans of ancient and everlasting holiness, or soared to the loftiest summits of Divine mysteries, they claimed for their utterance to be the Voice of Divinity, *the* Call of God Himself. Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and non-existent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks, they have regarded themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy. For the slightest whisperings of self, within such a Court, is an evidence of self-assertion and independent existence. In the eyes of them that have attained unto that Court, such a suggestion is itself a grievous transgression. How much more grievous would it be, were aught else to be mentioned in that Presence, were man's heart, his tongue, his mind or soul, to be busied with anyone but the Well-Beloved, were his eyes to behold any countenance other than His beauty, were his ear to be inclined to any melody but His voice, and were his feet to tread any way but His way.

"In this day the breeze of God is wafted, and His Spirit hath pervaded all things. Such is the outpouring of His grace that the pen is stilled and the tongue is speechless.

"By virtue of this station, they have claimed for themselves to be the Voice of Divinity and the like; and by virtue of their station of Messengership, they have declared themselves the Messengers of Gad, In every



'Abdu'l-Bahá in the garden surrounding the Tomb at Bahjí. May 1, 1921.

instance they have voiced an utterance that would conform to the requirements of the occasion, and have ascribed all these declarations to themselves, declarations ranging from the realm of Divine Revelation to the realm of creation, and from the domain of Divinity even unto the domain of earthly existence. Thus it is that whatsoever be their utterance, whether it pertain to the realm of Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship or Servitude, all is true, beyond a shadow of doubt. Therefore, these sayings which We have quoted in support of our argument must be attentively considered, that the divergent utterances of the Manifestations of the Unseen and Daysprings of holiness may cease to agitate the soul and perplex the mind. . . .

". . . Consider the past. How many, whether high or law, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of divine mercy may blow, and the promised Beauty may step forth from behind the veil of concealment, and be made manifest unto all the world. And whensoever the portals of grace would open, and the clouds of divine bounty would rain upon mankind, and the light of the Unseen would shine above the horizon of celestial might, they all denied Him and turned away from His face—the face of God Himself. . . .

". . . Reflect, what could have been the motive for such deeds? What could have prompted such behavior towards the Revealers of the beauty of the All-Glorious? And whatever hath in days gone by been the cause of the denial and opposition of those people hath now led to the perversity of the people of this age. To maintain that the testimony of Providence was incomplete, that it hath therefore been the cause of the denial of the people, is bur open blasphemy, How far from the grace of the All-Bountiful, and from His loving providence and tender mercies, to single out a soul from amongst all men for the guidance of His creatures, and, on one hand, to withhold from Him the full measure of His divine testimony, and, on the other, inflict severe retribution on His people for having turned away from His chosen One! Nay, the manifold bounties of the Lord of all beings have at all times, through the Manifestations of His Divine Essence, encompassed the earth and all that dwell therein. Not for a moment hath His grace been withheld, nor have the showers of His loving-kindness ceased to rain upon mankind. Consequently, such behavior can be attributed to naught save the petty-mindedness of such souls as tread the valley of arrogance and pride, are lost in the worlds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition, their sole desire to ignore the truth. Unto every discerning observer it is evident and manifest that had thew people in the days of tach of the Manifestations of the Sun of Truth sanctified their eyes, their ears and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the Testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their deficient understanding, they arose to perpetrate such unseemly acts. . . .

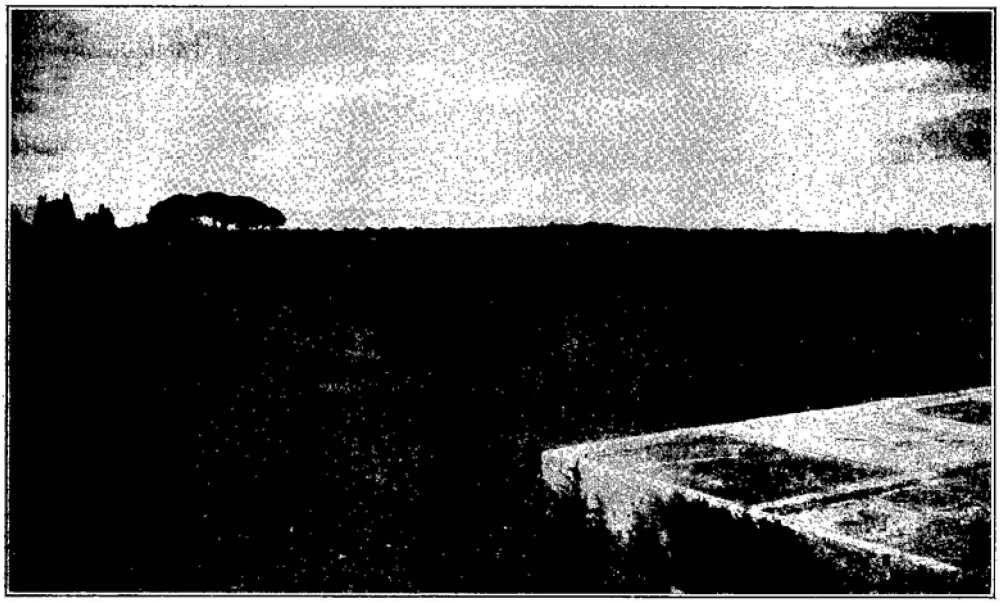
". . . Consider Moses! Armed with the rod of celestial dominion, adorned with the white hand of divine knowledge, and proceeding from the Párán of the love of God, and wielding the serpent of power and everlasting majesty, He shone forth from the Sinai of light upon the world. We summoned all the peoples and kindreds of the earth to the kingdom of eternity, and invited them to partake of the fruit of the tree of faithfulness. You are surely aware of the fierce opposition of Pharaoh and his people, and of the stones of idle fancy which the hand of the infidel has cast upon that blessed tree. So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the fire of that sacred tree, oblivious of the truth that no earthly water can quench the flame of divine wisdom, nor mortal blasts extinguish

the lamp of everlasting dominion. Nay, rather, such water cannot but intensify the burning of the flame, and such blasts cannot but ensure the preservation of the lamp, were ye to observe with the eye of discernment and to walk in the way of God's holy will and pleasure. . . .

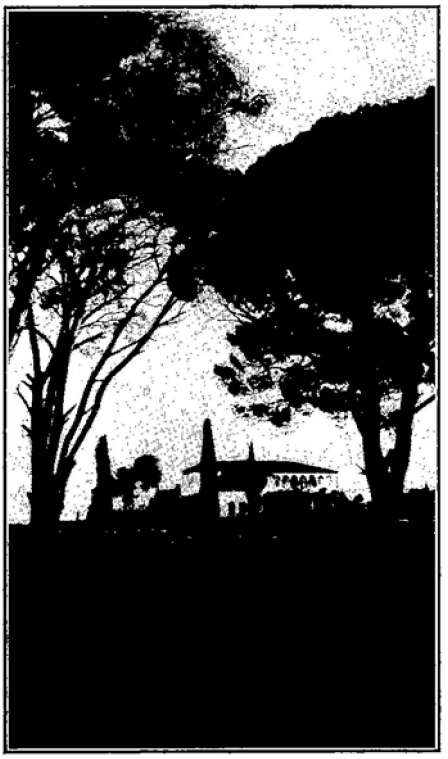
". . . And when the days of Moses were ended, and the light of Jesus, striving forth from the Dayspring of the Spirit, encompassed the world, all the people of Israel rose in protest against Him. They clamored that He whose advent the Bible had foretold must needs promulgate and fulfil the laws of Moses, whereas this youthful Nazarene, who lay claim *to* the station of the Divine Messiah, had annulled the law of divorce and of the Sabbath day . . . the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation yet to come? These people of Israel are even unto the present day expecting that Manifestation which the Bible hath foretold! How many Manifestations of holiness, how many Revealers of the light everlasting have *ap*peared since the time of Moses, and yet Israel, wrapt in the densest veils of satanic fancy and false imaginings, is still expectant that the idol of her own handiwork should appear with such signs as she herself hath conceived! Thus hath God laid hold of them in their vices, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the corning Revelation. As she never grasped their true significance, and, to outward seeming, such events never came to pass, she therefore remained deprived of recognizing the beauty of Jesus and of beholding the Face of God. 'And they still await His coming.' From time immemorial even unto this day all the kindreds and peoples of the earth have clung to such fanciful and unseemly thoughts, and thus deprived themselves of the clear waters streaming from the springs of parity and holiness. . . .

". . . To them that are endowed with understanding it is clear and manifest that when the fire of: the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially enforced, He, the Revealer of the Unseen Beauty, addressing one day His spiritual companions, referred unto His passing, and kindling in their hearts the fire of bereavement, said unto them: 'I go away and came again unto you.' And in another place He said: 'I *go* and another will come Who will tell you all that I have not told you, and will fulfil all that I have said.' Both these sayings have but one meaning, were you to ponder upon the Manifestations of holiness with divine insight. Every discerning observer will recognize that in the Qur'ánic Dispensation both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muḥammad Himself declared: 'I am Jesus.' He recognized the truth of the signs, prophecies, and words of Christ, and testified that they were all of God. In this sense, neither the person of Christ nor His writings have differed from that of Muḥammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus Himself declared: 'I go and shall again return.' Consider the sun. Were it to say now: I am the sun of yesterday, it would speak the truth. And should it, bearing ehe sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true; and if it be said, with respect to their particular names and designations, that they differ, that again is true. For although one and the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation and unity characteristic of the various Manifestations of holiness, that you may comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to your question as to why that everlasting Beauty should have, at sundry times, called Himself by a different name and title. . . .

". . . When the Unseen, the Eternal, the Divine Essence, caused the Daystar of *Mu*hammad to rise above the horizon of knowl-



Looking towards 'Akká and Haifa from the mansion at Bahjí.



The tomb of Bahá'u'lláh and the mansion from the pines at Bahjí.

edge, among the objections which the Jewish divines raised against Him was that after Moses no Prophet should be sent of God. Yea, mention hath been made in the scriptures of a Soul Who must needs be made manifest and Who will advance the Faith, and promote the interests of the people of Moses, so that the Law of the Mosaic Dispensation may encompass the whole earth. Thus hath the King of eternal glary referred in His Book to the words uttered by *those* wanderers sf *the* vale of remoteness and error: 'The hand of God,' say the Jews, 'is chained up.' Chained up by their own hands? And for that which they have said, they were accursed. 'Nay, outstretched are both His hands.' 'The hand of God is above their hands.'

"Although the commentators of the *Qur'án* have related in divers manners the circumstances attending the revelation of this verse, yet thou shouldst endeavor to apprehend the purpose thereof. He saith: 'How false that which the Jews have imagined! How can the Hand of Him Who is the King in truth, Who caused the countenance of Moses to be made manifest, and conferred upon Him the robe of Prophethood—how can the hand of such a One be chained and fettered? How can He *be* conceived as being powerless to raise up yet another Messenger after Moses? Behold the absurdity of their saying; how far it hath strayed from the path of knowledge and understanding!' Observe how in this day also, all this people have occupied themselves with such foolish absurdities. For over a thousand years they have been reciting this verse, and unwittingly pronouncing their censure against the Jews, utterly unaware that they themselves, openly and privily, are voicing the sentiments and belief of the Jewish people! Thou art surely aware of their idle contention, that all Revelation is ended, that the portals of Divine mercy arc closed, that from the Daysprings 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. Such is *the* measure of the understanding of these small-minded, contemptible people! The flow of God's all-encompassing grace and plenteous mercies. the cessation of which no mind can contemplate, these have imagined it to have been arrested. From every side they have risen and girded up the loins of tyranny, and exerted the utmost endeavor to quench with the bitter waters of their idle fancy the flame of God's burning Bush, oblivious that the globe of power shall within its own mighty stronghold protect the Lamp of God. . . .

". . . Behold how the sovereignty of Muhammad, the Messenger of God, is today apparent and manifest amongst the people. You are well aware of what befell His Faith in the early days of His dispensation. What woeful sufferings did the hand of the faithless and the lost, the divines of that age and their associates, inflict upon that spiritual Essence, that most pure and holy Being! How abundant the thorns and briars which they have strewn over His path! It is evident that that wretched generation, in their wicked and satanic fancy, regarded every injury to that immortal Being a means to the attainment of abiding felicity; inasmuch as the recognized divines of that age, such as 'Abdu'lláh-i-Ubay, Abú-'Ámir, the hermit, Ka'b-Íbn-i-Ashraf, and Nard-Íbn-i-Hárith, have all treated Him as an impostor, and pronounced Him a lunatic and a calumniator. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, Ow pen to move, or the page *to* bear them. These malicious imputations provoked the people to arise and torment Him. And how fierce would be that torment if the divines of the age be its chief instigators, if they denounce Him to their followers, cast Him out from their midst. and declare Him a miscreant! Hath not the same befallen this servant, and been witnessed by all?

"For this reason did Muhammad cry out: 'No Prophet of God hath suffered such harm as I have suffered.' And in the *Qur'án* are recorded all the calumnies and cavillings uttered against Him, as well as all the afflictions which He suffered. Refer ye thereunto, and haply ye will be informed of that which hath *befallen* His Revelation. So grievous was His plight, that for a time all

ceased to hold intercourse with Him and His companions. Whoever associated with Him fell a victim to His enemies' relentless cruelty. . . .

". . . Consider, how great is the change today! Behold, how many are the Sovereigns who bow the knee before His name! How numerous the nations and kingdoms who have sought the shelter of His shadow, who bear allegiance to His Faith, and pride themselves therein! From the stall and choir there ascends today the hymn which in utter lowliness glorifies His blessed name, and from the heights of minarets there resounds the call that summoneth the concourse of His people to adore Him. Even those Kings of the earth who have refused to embrace His Faith and to put off the garment of unbelief, none the less confess and acknowledge the greatness and overpowering majesty of that Daystar of loving-kindness. Such is His earthly sovereignty, the evidences of which thou dost on every side behold. This sovereignty must needs be revealed and established either in the lifetime of every Manifestation of God or after His ascension unto His true habitation in the realms above. . . .

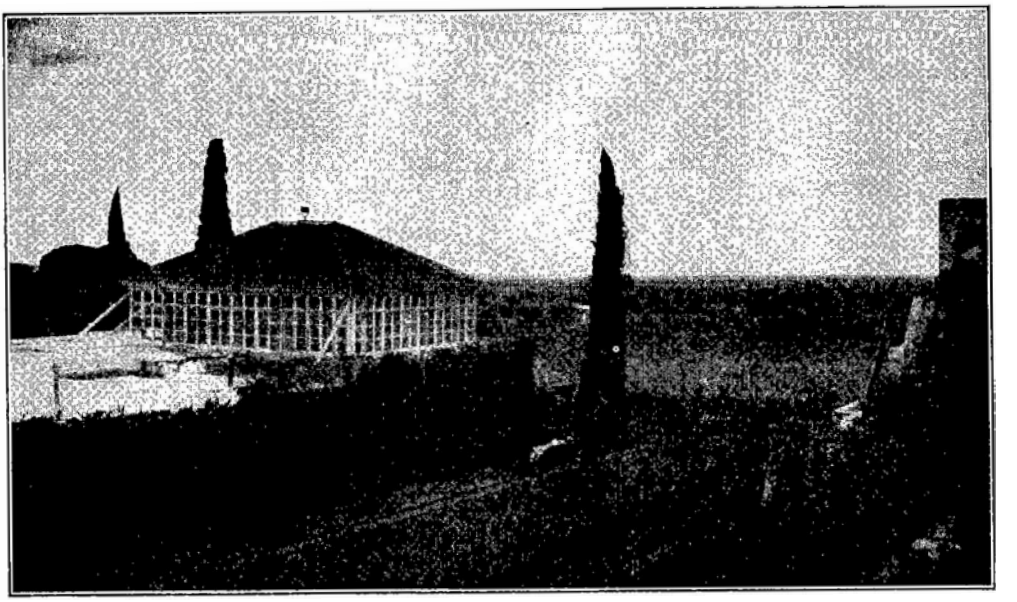
". . . It is evident that the changes effected in every Dispensation constitute the dark clouds that intervene between the eye of man's understanding and the Divine Luminary which shineth forth from the dayspring of the Divine Essence. Consider how men have for generations been blindly imitating their forefathers, and been trained according to such ways and manners as *have* been laid down by the dictates of their Faith. Were these men, therefore, suddenly to discover, that a Man Who hath been living in their midst, Who with respect to every human limitation hath been their equal, had risen to abolish every established principle imposed by their Faith—principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate, and wicked—they would of a certainty be veiled and hindered from acknowledging His truth. Such things are as *clouds* that *veil* the eyes of those *whose* inner being hath not tasted the Salsabil of Detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with these circumstances, become so veiled that without the least question they pronounce the Manifestation of God an infidel, and sentence Him to death. Such things you must have witnessed and beard since the earliest days, and are observing them at this time.

"It behooves us, therefore, to exert the utmost endeavor, that by God's invisible assistance these dark veils, these clouds of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance, and that we may recognize Him only by His own Self, . . ."

Bahá'u'lláh: The Kitáb-í-Íqán

Thus the Bahá'í Revelation is not at all an abrogation of Judaism, Christianity or Islam. On the contrary, it is the fulfilment of each through the removal of the accumulations of human error and misinterpretation that have obscured and rendered impotent the divine light and power implicit in the life and teachings of the Founders of these great religions. "It is not a new Religion, it is Religion renewed," 'Abdu'l-Bahá said of it. And in its light the Prophets of the past are seen *to* have been but one Spirit, manifesting in different bodies and employing different languages and forms, according to the widely varied needs of the peoples to whom their messages were addressed. But all teaching fundamentally, the same great message, and each forming an integral and essential part of the one mighty stream of spiritual evolution, which is to flow together again outwardly in this day through the new understanding given us by Bahá'u'lláh.

In explaining the word of Bahá'u'lláh, 'Abdu'l-Bahá taught that there are two aspects of religion, primary and secondary. One basic, fixed and never changing; the fundamental spiritual realities, such, for instance, as love and brotherhood and the unity of God. The other relative, fluid and constantly changing with each successive Prophet, such as forms of worship, ritual, etc., and the social and economic laws which the progress and development of the period and people he addressed demanded. *Tt is* through misunderstanding the secondary im-



Views of the tomb of Bahá'u'lláh at Bahjí.

to awaken people to the unreality of man-made dogmas and creeds, the source of all antagonistic institutions and destructive customs, and quicken in them a hunger for a reality raised above human will in the realms of the divine. Thus the teachings of Bahá'u'lláh have spread not merely because they renew hope and inspire enthusiasm, but because also they uphold a world order as the end and aim of human evolution in this new age. The sciences and arts they bring back into the heart of human experience by showing them to be the true modes of religious worship; the functions of government are ennobled as the union of morality and social usefulness; and democracy is vitalized by the realization that all men are children of the one God.

'Abdu'l-Bahá in Mr. Milburn's Church, Chicago. May 5, 1912.

The Bahá'í Principles

The public education which fills the mind with *facts,* however true and useful, but leaves old, destructive prejudices in the heart, must be augmented *by* the addition of spiritual principles if the peril of world failure through international war and class revolution is ever to *be* removed.

In the principles of individual and social regeneration laid down by Bahá'u'lláh over eighty years ago, this spiritual element exists in a form so pure, so complete and so positively forceful that devoted groups of students assemble in cities and villages in Europe, the Orient and America at the present time for the sole purpose of reinforcing their intellectual education with the moral power and nobility emanating from the teachings of Bahá'u'lláh. American Bahá'ís who have traveled extensively and visited these groups in various pares of the world state that the result of this new spiritual knowledge has been to eliminate, among Iarge numbers of believers, the evils of the caste system in India, religious prejudice in Persia and the Near East, racial and national antagonisms in Europe, while in the United States and Canada the Bahá'í teachings have been fruitful in removing prejudice between the white and colored peoples.

To summarize and outline the spiritual verities revealed by Bahá'u'lláh, one may

begin by quoting the following words uttered by 'Abdu'l-Bahá, the great Exemplar of the Bahá'í Faith: "*This is a new cycle of human power. . . . The gift of God to this enlightened age is knowledge of the oneness of mankind and of the fundamental unity of religions.*"

The conviction that humanity has entered upon a new era, when the latent possibilities of men and women are to be fully expressed by the gradual development of a world community reflecting the ideals of all the prophets, and the sciences and arts shall flower gloriously under the inspiration of mutual fellowship and tsust, is a distinguishing characteristic of the Bahá'í message. Since every child is born without innate prejudice, the organized hates and fears of mankind are acquired from the attitudes of those who control youth. By replacing the present mental environment with a psychology upholding che power of love, a new generation will come into being free of the baneful influence of hostility and antagonism. The decisive point in spiritual. education, according to followers of Bahá'u'lláh, consists in realizing that the founders of all the revealed religions were actuated by the same purpose and reflected the same divine power. When agreement exists on this principle, the very mots of prejudice are destroyed, for aside from the influence of the prophets there is no social force able to overcome the animal status of man by connecting him with the providence of God.

Bahá'ís, therefore, practise the lesson of regarding all others, irrespective of race, class, nation or creed, as expressions of the one creative, universal love. The teachings of Bahá'u'lláh reinforce this truth by proving from recorded history that faith in a prophet has ever produced the social community out af which nations and races are afterward derived, and that it is the inhumanity caused by religious hostility which later gives destructive force to national, racial and class divisions. A new and worldwide spiritual movement is needed at this time, every social student is aware, fa order to give men the sense of community in obedience to the divine Will and raise them above the destructive darkness lingering in traditional views.

Upon the basis of this new and broader outlook, the teachings of Bahá'u'lláh raise a mighty edifice of social regeneration, the pillars of which are the following organic principles: the harmony of true science and religion; the spiritual equality of man and woman; the education of all people in terms of the complete personality — including adequate training in a trade or profession and moral culture, as well as mental discipline and knowledge; the continuance of education throughout life by unceasing open-minded starch for truth; social responsibility for every individual's economic well-being; the addition of a universal secondary language to school curriculums; the spiritual obligation of every government to make world peace its first and most important concern; and the organization of an international tribunal capable of maintaining world order based upon equal justice to the various nations and peoples.

The Bahá'í teachings differ from the liberal philosophies of the day by making personal. development absolutely contingent upon social usefulness and cooperation. They meet the egoistic longing for an independent, individual "perfection" or "blessedness" by enunciating the sound psychological principle that, because all human beings are interdependent, fulfilment comes only to him who seeks satisfaction in mutual rather than selfish good. Bahá'u'lláh has revivified the teaching of love revealed by all the prophets, and supplemented this doctrine by new teachings which reveal the nature of the world order which humanity needs supremely at this time.

Outline of Bahá'í History

The beginnings of the "modern" age — marked by industrialism in the West and the stirrings of political reform in the East --can be completely explained only by reference to the spiritual enlightenment which dawned upon the world over eighty years ago through the universal message of Bahá'u'lláh. In this message, which Bahá'ís feel is only now being fully understood and appreciated, a program for true human progress was laid down by which the aspirations and hopes of Christians, Jews and other re-

ligionists for world peace and righteousness will be vindicated and fulfilled.

The history of the Bahá'í Cause Is the outward and visible evidence that humanity in this age has been stirred by a new spirit, the effect of which is to break the bands and limitations of the past and remold the world in a universal civilization based upon knowledge of divine reality.

On May 23, 1844, a radiant youth of Persia known as the Bib ("The Gate") proclaimed His mission of heralding a mighty Educator who would quicken the souls, illumine the minds, harmonize the consciences and exalt the habits and customs of mankind, After six years of heroic steadfastness and ardent teaching, in the face of the combined opposition of Church and State in His native land, the Báb fell a victim of fanatical persecution and was publicly martyred by a military firing squad at Tabríz, Persia, July 9, 1810, leaving behind Him among the Persian people such loyalty and faith that thousands of His followers underwent martyrdom rather than recant *and* forsake their devotion to the Bib's assurance that the day of the Promised One had at last dawned.

Upon this preparation the foundation of the Cause was laid by Bahá'u'lláh ("Glory of God"), whose enlightened principles of personal and social regeneration were revealed under conditions of cruel oppression, extending through a period of more than forty years, unequalled in the annals of religion.

Bahá'u'lláh, a majestic personage whose greatness was felt and admitted even by His bitterest foes, gave the glad-tidings to East and West that the Holy Spirit *was* once again manifest in the image of man to revivify humanity in its hour of supreme need, that a new and greater cycle of human power had begun—the age of brotherhood, of peace, of spiritual love, All peoples He summoned to partake of the knowledge of reality uttered through Him. The dire sufferings to fall upon mankind through international war and rebellious unrest until the lessons of unity had been learned, were clearly foretold. The message of Bahá'u'lláh was revealed in the form of books dictated to secretaries during days of exile and imprisonment, and in letters addressed to kings and rulers, and to the heads of religions, in Europe, the Orient and the United States.

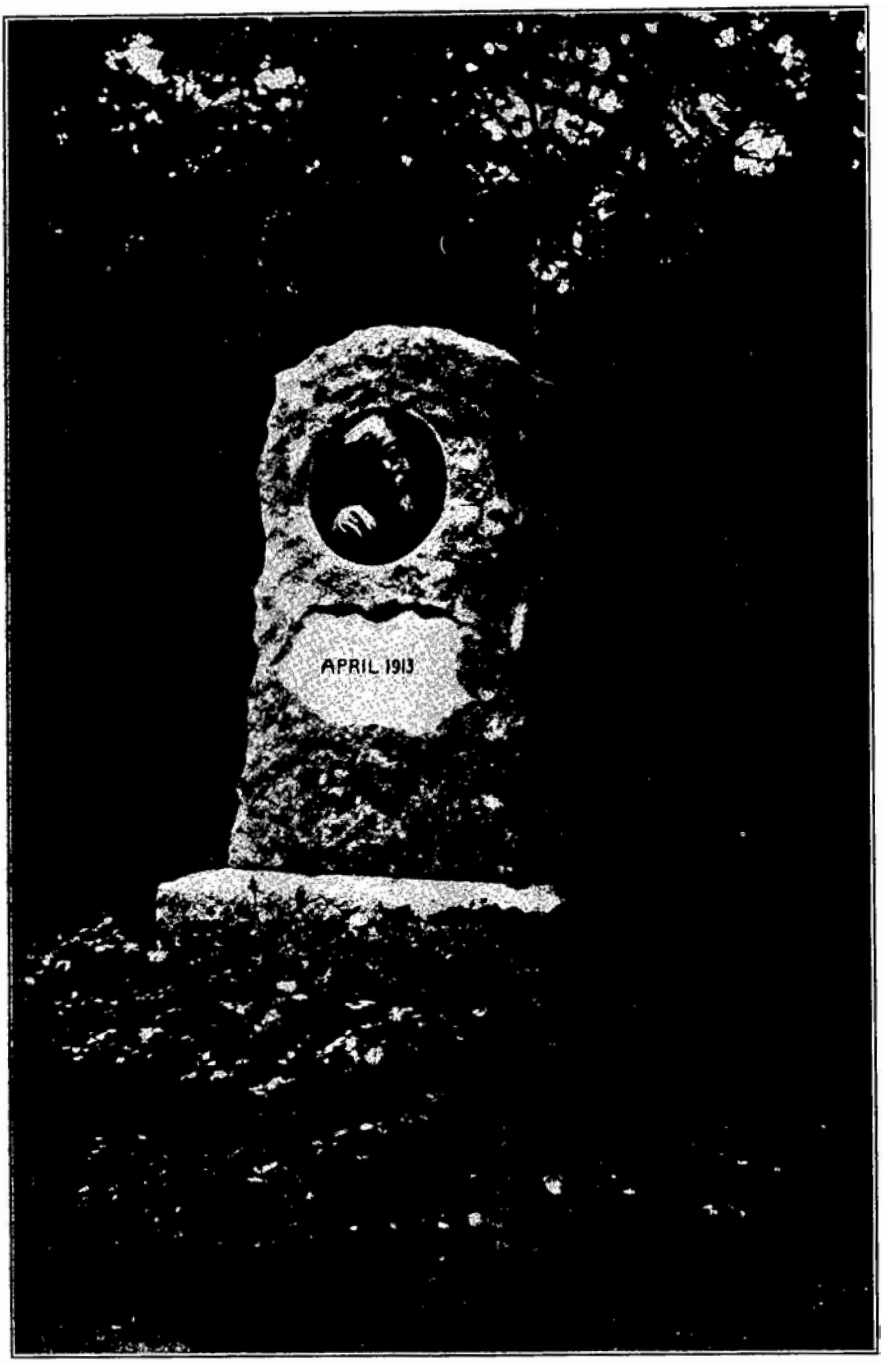
As the desperate forces of reaction gathered against Him, the ecclesiastical and civil authorities of Persia realizing that their influence would be destroyed by the spread of the enlightened teachings of Bahá'u'lláh, He and His little band of faithful followers were imprisoned in Ṭihrán, stripped of property and rights, exiled to Baghdád, to Constantinople, to Adrianople, and at last, as the supreme affliction, in 1868, confined for life in the desolate barracks of 'Akká, a Turkish penal colony, near Mount Carmel in the Holy Land. Scarcely fifty years later, as the Bahá'ís point out, those responsible for the exile and imprisonment of Bahá'u'lláh—the Sháh of Persia, and the Sulṭán and Caliph in Constantinople—were themselves abjectly hurled from power.

Voluntarily sharing these ordeals from very childhood was the eldest son of Bahá'u'lláh, 'Abdu'l-Bahá ("Servant of Bahá"), whose confinement at 'Akka, lasting forty years, was terminated in 1908 by the Turkish Revolution initiated by the Young Turk Party.

Bahá'u'lláh Ieft this life in 1892. From then until His own ascension in 1921, 'Abdu'l-Bahá served the Cause as its appointed Exemplar and Interpreter, and through His unique devotion, purity of life, tireless effort, and unfailing wisdom, the Bahá'í message slowly but surely penetrated to all parts of the world. Today, Bahá'í centers exist in most countries, and the membership of the movement embraces practically every nationality, class and creed. At the present time the unity of the Bahá'ís and the integrity of the teachings of Bahá'u'lláh is maintained by Shoghi Effendi, grandson of 'Abdu'l-Bahá, and in His *Will and Testament* appointed Guardian of the Bahá'í Faith.

The Bahá'í Teachings and Universal Peace

The secret of universal peace has not only been found but made to work in actual practice, followers of Bahá'u'lláh assert,



Monument to 'Abdu'l-Bahá erected in Spa Mergentheim, southern Germany, in memory of His visit, April 1913.

throughout a large and rapidly growing spiritual community with established centers in every part of the world. The universal peace obtaining among the Bahá'ís of the Orient, Europe and America, establishes the perfect model by which the various nations and peoples can raise the true world peace on enduring foundations. In the application of the principles enunciated by Bahá'u'lláh, world peace is reinforced by spiritual truths and given religious sanction without disregarding the part that must be played by political and economic considerations.

The Bahá'í Cause, in fact, made the question of peace the supreme issue more than sixty years ago, before the subject had been seriously considered by existing rulers and churches. In a series of letters addressed to kings and heads of government in Europe, Asia and the United States, written in 1868, 1869 and 1870, Bahá'u'lláh proclaimed that the era of international order had dawned, and called upon the reigning rulers to assemble and take steps to eliminate the possibilities of future war. He expressed the profound truth that service to the ideal of peace was not merely an attitude of political wisdom, but obedience to God, and continued irresponsibility and unfaithfulness to the right of the peoples to live in peace would produce international strife and anarchy so widespread that every reactionary régime would be destroyed.

Following in the footsteps of Bahá'u'lláh, his son 'Abdu'l-Bahá, Exemplar of the new Faith, consecrated his life to the ideal of unity, and from 1911 to 1913, on the eve of the great war, trawled throughout Europe and America in order to bring the principles of peace. directly to the people. Speaking at Stanford University, California, in 1912, 'Abdu'l-Bahá definitely predicted the outbreak of international conflict in the imminent future, calling upon tho American people to arise as pioneers of universal peace.

In the Bahá'í teachings, universal peace is far more than absence of military con-Aict. It embodies also peace betwem the religions, peace between the races and peace between the classes of mankind. Universal peace, according to these teachings, can only come into being as the roots of all antagonism, prejudice, strife and competition are removed from the hearts of men, and this transformation of attitude and action in turn depends upon devotion to the divine Will. The development of believers in so many parts of the world, who accept the equality and fundamental unity of all religions and races, stands as the most vital proof that the spirit of religion has been renewed in this age.

But the Bahá'í Cause represents far more than merely a new attitude of friendliness and amity among groups of people; Bahá'u'lláh also created an organic and structural unity capable of relating the religious and humanitarian activities of Bahá'ís throughout the world. The Bahá'í Cause is today functioning as a body in accordance with this organic unity, which coordinates Iocal, national and international units in one harmonious whole. Stressing above all the spiritual character of this Cause, and its rigid and uncompromising insistence upon loyalty of all believers to their own civil government, the Bahá'í Cause at the same time provides order and purpose for that sphere of effort and action wherein all individuals arc left legitimately free to cooperate with others for spiritual and ideal ends. A movement which can thus unify Christians, Muhammadans, Jews, Zoroastrians and other religionists——which in its own membership can subdue racial and class prejudice, and applies the principles of democracy to the election of Iocal, national and international assemblies—is, its members believe, a true application of the ideal of universal peace meriting the study of all who realize that peace cannot be attained merely by treaty and pact between armed governments all subject to conflicting influences from their own citizens. The "moral equivalent" of a true League of Nations and a World Court has been created by the power of love manifest in Bahá'u'lláh and made evident: in teachings accepted as prophetic by His followers in all lands.

The warning uttered by 'Abdu'l-Bahá at Haifa in 1921, His last year on earth, was that class dissension would continue to develop in all countries, and become a sinister menace to civilization, until the nations sincerely sought to establish universal

peace. The Bahá'í peace program was defined by 'Abdu'l-Bahá in a letter written to the members of the Central Organization for a Durable Peace, The Hague, in 1919. Many years earlier he wrote the following significant words: "*True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of distinguished Sovereigns of lofty aims—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise with a firm resolve and clear vision to establish the cause of Universal Peace. . . . The fundamental principle underlying this solemn Agreement should be so fixed that if one of the governments of the world should later violate my of its provisions, all the governments on earth would arise to reduce it to utter submission.*"

MARTYRDOM OF THE BÁB

From Nabíl's Narrative

THE tale of the tragedy that marked the closing stages of the Nayríz upheaval spread over the length and breadth of Persia and kindled a startling enthusiasm in the hearts of those who heard it. It plunged the authorities of the capital into consternation and nerved them to a resolve of despair. The Amír-Niẓám, the Grand Vazír of Náṣiri'd-Dín Sháh, was particularly overawed by these recurrent manifestations of an indomitable will, of a fierce and inflexible tenacity of faith. Though the forces of the Imperial army had everywhere triumphed, though the companions of Mullá Ḥusayn and Vaḥíd had successively been mowed down in a ruthless carnage at the hands of its officers, yet to the shrewd minds of the rulers of Ṭihrán it was clear and evident that the spirit responsible for so rare a heroism was by no means vanquished, that its might was far from broken. The loyalty which the remnants of that scattered band bore to their captive Leader still remained unimpaired. Nothing had as yet been successful, despite the appalling losses they had sustained, in sapping that loyalty or in undermining that faith. Far from being extinguished that spirit had blazed more intense and devastating than ever. Galled by the memory of the indignities they had suffered, that persecuted band clung ever more passionately to its Faith and looked with increasing fervour and hope to its Leader.[1] Above all He Who had kindled that flame and nourished that spirit was still alive, and, despite His isolation, was able to exercise the full measure of His influence. Even a sleepless vigilance had been powerless to stem the tide that had swept over the entire face of the land, and which had as its motive force the continued existence of the Báb. Extinguish that light, choke the stream at its very source, and the torrent that had brought so much devastation in its way, would run dry. Such was the thought that swayed the Grand Vazír of Naṣiri'd-Dín Sháh. To do Him to death seemed to that foolish minister the most efficacious means for the recovery of his country from the shame into which he thought it had sunk.[2]

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[1] "Des Bábis, il y en avait partout, on ne le savait que trop. La Perse en était pleine, et si les esprits inquiets de choses transcendantes, si les philosophes à la recherche de combinaisons nouvelles, si les âmes froissées à qui les injustices et les faiblesses du temps présent répugnaient, s'étaient jusqu'alors livrés avec emportement à l'idée et aux promesses d'un nouvel état de choses plus satisfaisant, on était en droit de penser que les imaginations turbulentes, amies de l'action, même au prix du désastre, que les esprits braves et passionés pour les batailles, et, enfin, les ambitieux hardis n'auraient que trop de tendance à se précipiter dans les rangs qui se montraient riches de tant de soldats propres à former d'intrépides phalanges. Mírzá Taqí Khán, maudissant la mollesse avec laquelle son prédécesseur, Ḥájí Mírzá Áqásí, avait laissé naître et grandir un pareil péril, comprit qu'il ne fallait pas prolonger cette faute et voulut couper le mal dans sa racine. Il se persuada que la source en était le Báb lui-même, premier auteur de toutes les doctrines qui troublaient le pays, et il voulut faire disparaître cette source."

(Comte de Gobineau's "Les Religions et les Philosophies dans l'Asie Centrale," pp. 210-11.)

[2] "Cependant, Ḥájí Mírzá Taqí résolut de frapper le monstre du Bábisme à la tête, et il se persuada que, ce coup porté, l'instigateur du désordre une fois éloigné de la scène et n'exerçant plus d'action tout reprendrait son cour naturel. Toutefois—chose assez remarquable dans un gouvernement asiatique, et surtout chez un homme d'État comme Mírzá Taqí Khán, qui ne regardait pas de très près à une exagération de sévérité—ce ministre ne s'arrêta pas d'abord à ordonner la mort du novateur. Il pensa que le meilleur moyen de le détruire était de le perdre moralement. Le tirer de sa retraite de Chihríq, où une auréole de souffrance, de sainteté, de science, d'éloquence, l'entourait et le faisait briller comme un soleil; le montrer aux populations tel qu'il était, ce qui veut dire, tel qu'il se le figurait, c'était le meilleur moyen de l'empêcher de nuire en détruisant son prestige. Il se le représentait, en effet, comme un charlatan vulgaire, un rêveur timide qui n'avait pas eu le courage de concevoir, encore moins de diriger les audacieuses entreprises de ses trois apôtres, ou même d'y prendre part. Un homme de cette espèce, amené à Ṭihrán et jeté en face des plus habiles dialecticiens de l'Islám, ne pourrait que plier honteusement, et son crédit s'évanouirait bien mieux par ce moyen que si, en supprimant le corps, on laissait encore flotter dans les esprits le fantôme d'une supériorité que la mort aurait rendue irréfutable. On

Bestirred to action, he summoned his counsellors. shared with them his fears and his hopes, and acquainted them with the nature of his plans. "Behold," he exclaimed, "the storm which the Faith of the Siyyid-i-Bib has provoked in the hearts of my fellow-countrymen? Nothing short of his public execution can, in my mind, enable this distracted country to recover its tranquillity and peace. Who dare compute the forces that have perished in the course of the engagements at Shaykh Ṭabarsí? Who can estimate the efforts exerted to secure that victory? No sooner had the mischief that convulsed Mázindarán been suppressed, than the flames of another sedition blazed forth in the province of Fárs, bringing in its wake so much suffering to my people. We had no sooner succeeded in quelling the revolt that had ravaged the south, than another insurrection breaks out in the north, sweeping in its vortex Zanján and its surroundings. If you are able to advise a remedy, acquaint me, for my sole purpose is to insure the peace and honour of my countrymen."

Not a single voice dared venture a reply, except Mírzá Áqá Khán-i-Núrí, the Minister of War, who pleaded that to put to death a banished Siyyid for the deeds committed by a band of irresponsible agitators would be an act of manifest cruelty. He recalled the example of the late Muḥammad Sháh whose invariable practice was to disregard the base calumnies the enemies of that Siyyid brought continually to his attention. The Amír-Niẓám was sorely displeased. "Such considerations," he protested, "are wholly irrelevant to the issue with which we are faced. The interests of the State are in jeopardy, and we can in no wise tolerate these periodic upheavals. Was not the Imám Ḥusayn, in view of the paramount necessity for safeguarding the unity of the State, executed by those same persons who had seen him more than once receive marks of exceptional affection from Muhammad, his Grandfather? Did they not in such circumstances refuse to consider the rights which his lineage had conferred upon him? Nothing short of the remedy I advocate can uproot *this* evil and bring us the peace for which we long."

Disregarding the advice of his counsellor, the Amír-Niẓám despatched his orders to Navváb Ḥamzih Mírzá, the governor of Ádhirbáyján, who was distinguished among the princes of royal blood for his kind-heartedness and rectitude of conduct, to summon the Báb to Tabríz.[1] He was careful not to divulge to the Prince his real purpose.

The Navváb, assuming that the intention of the minister was to enable his Captive to return to His home, immediately directed one of his trusted officers, together with a mounted escort, to proceed to Chihríq, where the Báb still lay confined, and to bring Him back to Tabríz. He recommended Him to their care, urging them

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forma donc le projet de le faire arrêter, de le faire venir à Tihrán, et, sur la route, de l'exposer en public, enchaîné, humilié; de le faire discuter partout avec des mullás, lui imposant silence lorsqu'il deviendrait téméraire: en un mot, de lui susciter une série de combats inégaux où il serait nécessairement vaincu, étant d'avance démoralisé par tant de moyens propres à briser son courage. C'était un lion qu'on voulait énerver, tenir à la chaîne et disarmer d'ongles ec de dents, puis livrer aux chiens pour montrer combien ceux-ci en pouvaient triompher aisément. Une fois vaincu, peu importait ce qu'on se déciderait à en faire. Ce plan ne manquait pas de portée; mais il se fondait sur des suppositions dont les principales n'étaient rien moins que prouvées. Ce n'était pas assez que d'imaginer le Báb sans courage et sans fermeté; il fallait qu'il le fût réellement. Or, l'attitude de ce personnage dans le fort de Chihríq ne It donnait pas a penser. Il priait et travaillait sans cesse. Sa douceur était inaltérable. Ceux qui l'approchaient subissaient malgré eux l'influence séductrice de son visage, de ses manières, de son langage. Les soldats qui le gardaient n'dtaienr pas tous restés exempts de cette faiblesse. Sa mort lui paraissait prochaine. Il en parlait fréquemment comme d'une idée qui lui était non seulement familière, mais aimable. Si donc, promené ainsi dans toute la Perse, il allait ne pas s'abattre? S'il ne se montrait ni arrogant, ni peureux, mais bitn au-dessus de sa fortune présente? S'il allait confondre les prodiges de savoir, d'adresse et d'éloquence ameutés cnntre lui? S'il restait plus que jamais le Báb pour ses sectateurs anciens et le devenait pour les indifférents ou même pour ses ennemis? C'était beaucoup risquer afin de gagner beaucoup sans doute, mais aussi pour beaucoup perdre, er, tout réfléchi, on n'osa pas courir cette chance."

(Comte de Gobineau's "Les Religions et les Philosophies dans l'Asie Centrale," pp. 211-13.)

[1] "Le premier ministre, ayant mandé Sulaymán Khán, l'Afshár, il le chargea de potter à Tabríz, au prince Ḥamzih Mírzá devenu gouverneur dt l'Ádhirbáyján, l'ordre de tirer le Báb du fort de Chihríq et de l'amener dans la citadelle de Tabríz, où il apprendrait plus tard et qu'il aurait à en faire."

(Comte de Gobineau's "Les Religions et les Philosphics dans l'Asie Centrale," p. 213.)

Mírzá Siyyid Ḥasan.

Ḥájí Mírzá Abu'l-Qásim.

Brothers.

to exercise towards Him the utmost consideration.

Forty days before the arrival of that officer at Chihríq, the Báb collected all the documents and Tablets in His possession and, placing them with His pen-case, His seals, and agate rings, into a coffer, m-trusted them to the care of Mullá Báqir, ane of the hatters of the Living. To him He also delivered a letter addressed to Mirzi Aḥmad, His amanuensis, in which He enclosed the key to that coffer. He urged him to take the utmost care of that trust, emphasized the sacredness of its character, and bade him conceal its contents from anyone except Mirzi Aḥmad.

Mullá Báqir departed forthwith for Qazvín. Within eighteen days he had reached that town and was informed that Mírzá Aḥmad had departed for Qum. He left immediately for that destination and arrived toward the middle of the month of Sha'bán.[1] I was then in Qum, together with a certain Ṣádiq-i-Tabrízí, whom Mírzá Aḥmad had sent to fetch me from Zarand. I was living in the same house with Mírzá Aḥmad, a house which he had hired in the Bágh-Panbih quarter. In those days Shaykh 'Aẓím, Siyyid Ismá'íl and a number of other companions likewise were dwelling with us. Mullá Báqir delivered the trust into the hands of Mírzá Aḥmad who, at the insistence of Shaykh 'Aẓím, opened it before us. We marvelled when we beheld among the things which that coffer contained a scroll of blue paper, of the most delicate texture on which the Báb, in His own exquisite handwriting, which was a fine shikastih script, had penned, in the form of a pentacle, what numbered about five hundred verses, all consisting of derivatives from the word Bahá.[2] That scroll was in a state of perfect preservation, was spotlessly clean, and gave the impression at first sight of being a printed rather than a written page. So fine and intricate was the penmanship that viewed fxom a distance the writing appeared as a single wash of ink on the paper. We were overcome with admiration as we gazed upon a masterpiece which no calligraphist, we believed, could rival. That scroll was replaced in the coffer and handed back to Mirzi Aḥmad, who, on the very day he received it, proceeded to Ṭihrán. Ere he departed he informed us that all he could divulge of that letter was the instruction that the trust was to be delivered into the hands of Jináb-i-Bahá[3] in Ṭihrán.[4] As to me I was instructed by Mírzá Aḥmad to proceed to Zarand and join my father who was anxiously awaiting my return.

Faithful to the instructions he had received from Navváb Ḥamzih Mirzi, that officer conducted the Báb to Tabriz and showed Him the utmost respect and consideration. The Prince had instructed one of his friends to accommodate Him in his home and to treat Him with extreme deference. Three days after the Báb's arrival, a fresh order was received from the Grand Vazír commanding the Prince to carry out the execution of his Prisoner on the very day the farmán[5] would reach him. Whoever would profess himself as His follower was likewise to be condemned to death. The Armenian regiment of Urúmíyyih, whose colonel was Sám Khán, was ordered to shoot Him, in the courtyard of the barracks of Tabriz, which was situated in the center of the city.

The Prince expressed his consternation to the bearer of the farmán, Mírzá Ḥasan Khán, the Vazír-Niẓám and brother of the Grand Vaxir. "The Amír," he told him, "would do better to entrust me with services of greater merit than the one with which he has now commissioned me. The task I am called upon to perform is a task that

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[1] June 12-July 11, 1850 A.D.

[2] According to "A Traveller's Narrative" (p. 42), the Bib had produced no less than three hundred and sixty derivatives from tbc word "Bahá."

[3] Title by which Bahá'u'lláh was designated in those days.

[4] "The end of the Bib's earthly Manifestation is now close upon us. He knew it himdf before the event, and was not displeased at the presentiment. He had already 'set his house in order,' as regards the spiritual affairs of the Bábí community, which he had, if I mistake not, confided to the intuitive wisdom of Bahá'u'lláh . . . It is impossible not to feel that this is far more probable than the dew which makes Ṣubh-i-Azal the custodian of the sacred writings and the arranger of a resting-place for the sacred remains. I much fear that the Azalís have manipulated tradition in the interest of their parry." (Dr. T. K. Cheyne's "The Reconciliation of Races and Religions," pp. 65-6.)

[5] See glossary.

only ignoble people would accept. I am neither Ibn-i-Ziyád nor Ibn-i-Sa'd[1] that he should call upon me to slay an innocent descendent of the Prophet of God." Mírzá Ḥasan Khán reported these sayings of the Prince to his brother who, thereupon ordered him to follow himself, without delay and in their entirety, the instructions he had already given. "Relieve us," the Vazír urged his brother, "from this anxiety rhat weighs upon our hearts, and let this affair be brought to an end ere the month of Ramaḍán breaks upon us, that we may enter the period of fasting with undisturbed tranquillity." Mírzá Ḥasan Khán attempted to acquaint the Prince with these fresh instructions, but failed in his efforts, as the Prince, pretending to be ill, refused to meet him. Undeterred by this refusal, he issued his instructions lor the immediate transfer of the Báb and those in His company from the house in which He was staying to one of the rooms of the barracks. He moreover directed Sám Khán to despatch ten of his men to guard the entrance of the room In which He was to be confined.

Deprived of His turban and sash, the twin emblems of His noble lineage, the Báb, together with Siyyid Ḥusayn His amanuensis, was driven to yet another confinement which He well knew was but a step further on the way leading Him to the goal he had set Himself to attain, That day witnessed a tremendous commotion in the city of Tabríz. The great convulsion associated in the ideas of its inhabitants with the Day of Judgment seemed at last to have come upon them. Never had that city experienced a turmoil so fierce and so mysterious as the one which seized its inhabitants on the day the Báb was led to that place which was to be the scene of His martyrdom. As He approached the courtyard of the barracks a youth suddenly leaped forward who, in his eagerness to overtake Him, had forced his way through the crowd, utterly ignoring the risks and perils which such an attempt might involve. His face was haggard, his feet were bate, and his hair dishevelled. Breathless with excitement and exhausted with fatigue, he flung himself at the feet of the Báb and, seizing the hem of His garment, passionately implored Him: "Send me not from Thee, O Master. Wherever Thau goest, suffer me to follow Thee." "Muḥammad-'Ali," answered the Báb, "arise, and rest assured that you will be with me.[2] Tomorrow you shall witness what God has decreed." Two other companions, unable to contain themselves, rushed forward and assured Him of their unalterable loyalty. These together with Mírzá Muḥammad-'Alíy-i-Zunúzí, were seized and placed in the same cell in which the Báb and Siyyid Ḥusayn were confined.

I have heard Siyyid Ḥusayn bear witness to the following: "That night the face of the Báb was aglow with joy, a joy such as had never shone from His countenance. Indifferent to the storm that raged about Him, He conversed with us with gaiety and cheerfulness. The sorrows that had weighed so heavily upon Him seemed to have completely vanished. Their weight appeared to have dissolved in the consciousness of approaching victory. 'Tomorrow,' He said to us, 'will be the day of my martyrdom. Would that one of you would now arise and, with his own hands, end my life. I prefer to be slain by the hand of a friend rather than that of the enemy.' Tears rained from our eyes as we heard Him express that wish. We shrank, however, at the thought of taking away with our own hands so precious a life. We refused and remained silent. Mírzá Muḥammad-'Alí suddenly sprang to his feet and announced himself ready to obey whatever the Báb would desire. 'This same youth who has risen to comply with my wish,' the Báb declared, as soon as we had intervened and forced him to abandon that thought, 'will, together with me, suffer martyrdom. Him will I choose to share with me its crown.' "

Early in the morning Mírzá Ḥasan Khán ordered his farrásh-báshi[3] to conduct the Báb to the presence of the leading mujtahidr of the city and to obtain from them

[1] Persecutors of the descendants of Muhammad.

[2] "It is no doubt a singular coincidence that both 'Alí-Muhammad and Jesus Christ arc reported to have addressed these words to a disciple: 'To-day thou shalt be with me in Paradise.' "
(Dr. T. K. Cheyne's "The Reconciliation of Races and Religions," p. 185.)

[3] See glossary.

Relics of the Báb preserved in Yazd and Shíráz, Persia.

the authorization required for His execution.[1] As the Báb was leaving the barracks, Siyyid Ḥusayn asked Him as to what he should do. "Confess not your faith," He advised him, "thereby you will be enabled, when the hour comes, to convey to those who are destined to hear you, the things of which you alone are aware." He was engaged in a confidential conversation with him when the farrásh-báshí suddenly interrupted and, holding Siyyid Ḥusayn by the hand, drew him aside and severely rebuked him. "Not until I have said to him all those things that I wish to say," the Báb warned the farrásh-báshí, "can any earthly power silence me. Though all the world be armed against me, yet shall they be powerless to deter me from fulfilling, to the last word, my intention." The farrásh-báshí was amazed at such a bold assertion. He made, however, no reply and bade Siyyid Ḥusayn to arise and follow him.

When Mírzá Muḥammad-'Alí was ushered into the presence of the mujtahids he was repeatedly urged, in view of the position which his stepfather, Siyyid 'Alíy-i-Zunúzí, occupied, to recant his faith. "Never," he exclaimed, "will I renounce my Master. He is the essence of my faith, and the object of my truest adoration. In Him I have found my paradise, and in the observance of His law I recognize the ark of my salvation." "Hold your peace," thundered Mullá Muḥammad-i-Mámáqání, before whom that youth was brought, "Such words betray your madness; I can well excuse the words for which you are not responsible." "I am not mad," he retorted, "Such a charge should rather be brought against you who have sentenced to death a man no less holy than the promised Qá'im. He is not a fool who has embraced His Faith and is longing to shed his blood in His path."

The Báb was, in His turn, brought before Mullá Muḥammad-i-Mámáqání. No sooner had he recognized Him than he seized the death-warrant he himself had previously written and, handing it to his attendant, bade him deliver it to the farrásh-báshí. "No need," he cried, "to bring the Siyyid-i-Báb into my presence. This death-warrant I have penned the very day I met him at the gathering presided over by the Valí-'Ahd.[2] He surely is the same man whom I saw on that occasion and has not, in the meantime, surrendered any of his claims."

From thence the Báb was conducted to the house of Mírzá Báqir, the son of Mírzá Aḥmad to whom he had recently succeeded. When they arrived they found his attendant standing at the gate and holding in his hand the Báb's death-warrant. "No need to enter," he told them, "My master is already satisfied that his father was right in pronouncing the sentence of death. He can do no better than follow his example."

Mullá Murtaḍá-Qulí, following in the footsteps of the two other mujtahids, had previously issued his own written testimony and refused to meet face to face his dreaded opponent. No sooner had the farrásh-báshí secured the necessary documents than he delivered his Captive into the hands of Sám Khán, assuring him that he could proceed with his task now that he had obtained the sanction of the civil and ecclesiastical authorities of the realm.

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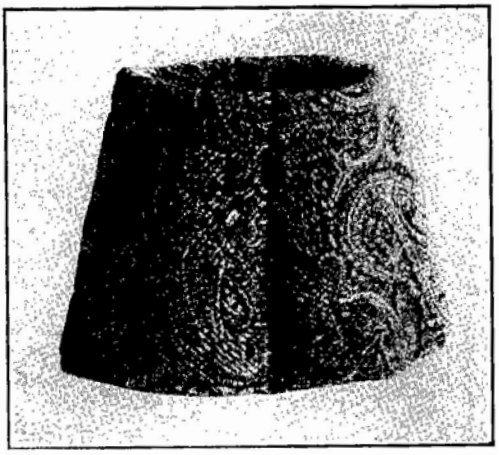
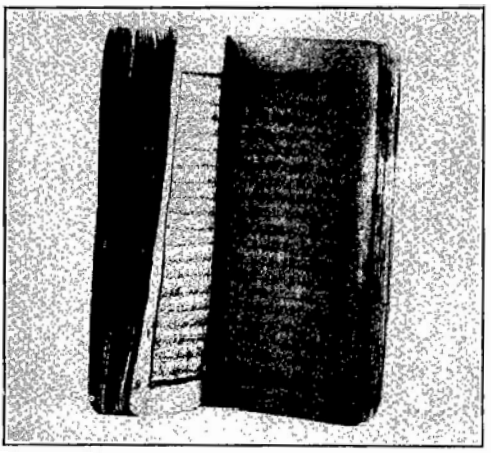
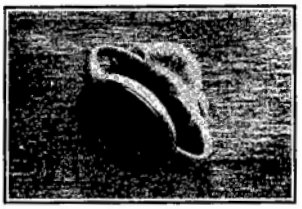
[1] "Le lendemain, de grand matin, les gens de Ḥamzih Mírzá ayant ouvert les portes de la prison, en firent sortir le Báb et ses deux disciples. On s'assura que les fers qu'ils avaient au cou et aux mains étaient solides; on attacha de plus au carcan de chacun d'eux une longue corde dont un farrásh tenait le bout, puis, afin que chacun pût bien les voir et les reconnaître, on les promena ainsi par la ville, dans toutes les rues et dans tous les bazars, en les accablant d'injures et de coups. La foule remplissait les chemins et les gens montaient sur les épaules les uns des autres pour considérer de leur mieux l'homme dont on avait tant parlé. Les Bábís, les demi-Bábís, répandus de tous côtés tâchaient d'exciter, chez quelques-uns des spectateurs, un peu de commisération ou quelque autre sentiment dont ils auraient profité pour sauver leur maître. Les indifférents, les philosophes, les Shaykhís, les súfís, se détournaient du cortège avec dégoût et rentraient chez eux, ou, l'attendant au contraire au coin des rues, le contemplaient avec une muette curiosité et rien davantage. La masse déguenillée, turbulente, impressionable, criait force grossièretés aux trois martyrs; mais elle était toute prête à changer d'avis pour peu qu'une circonstance quelconque vînt pousser ses esprits dans un sens différent. Enfin, les musulmans, maîtres de la journée, poursuivaient d'outrages les prisonniers, cherchaient à rompre l'escorte pour les frapper au visage ou sur la tête, et quand on ne les avait pas repoussés à temps ou qu'un tesson lancé par quelque enfant avait atteint le Báb ou l'un de ses compagnons à la figure, l'escorte et la foule éclataient de rire."

(Comte de Gobineau's "Les Religions et les Philosophies dans l'Asie Centrale," p. 220.)

[2] See glossary.







Relics of the Báb preserved in Yazd and Shíráz, Persia.

Siyyid Ḥusayn had remained confined in the same room in which he had spent the previous night with the Báb. They were proceeding to place Mírzá Muḥammad-'Alí in that same room, when he burst forth into tears and entreated them to allow him to remain with his Master. He was delivered into the hands of Sám Khán who was ordered to execute him also, if he persisted in his refusal to deny his faith.

Sám Khán was in the meantime finding himself increasingly affected by the behaviour of his Captive and the treatment that had been meted out to Him. He was seized with great fear Pest his action should bring upon him the wrath of God. "I profess the Christian Faith," he explained to the Bib, "and entertain no ill-will against you. If your Cause be the Cause of Truth, enable me to free myself from the obligation of shedding your blood." "Follow your instructions," the Báb replied, "and if your intention be sincere, the Almighty is surely able to relieve you from your perplexity."

Sám Khán ordered his men to drive a nail into the pillar that lay between the door of the mom that Siyyid Ḥusayn occupied and the entrance to the adjoining one, and to make fast two ropes to that nail, from which the Báb and His companion were to be separately suspended.[1] Mírzá Muḥammad-'Alí begged Sám Khán to be placed in such a manner that his own body would shield that of the Báb.[2] He was eventually suspended in such a position that his head reposed on the breast of his Master, As soon as they were fastened, a regiment of soldiers ranged itself in three files, each of two hundred and fifty men, each of which was ordered to open fire in its turn until the whok detachment had discharged the volleys of its bullets.[3] The smoke of the firing of the seven hundred and fifty rifles was such as to turn the light of the noonday sun into darkness. About ten thousand people had crowded onto the roof of the barracks as well as on the top of the adjoining houses, all of whom were witnesses to that sad and moving scene.

As soon as the cloud of smoke had cleared away, an astounded multitude were looking upon a scene which their eyes could scarcely believe. There, standing before them alive and unhurt, was the companion of the Báb, whilst He Himself had vanished uninjured from their sight. Though the cords with which they were suspended had been rent in pieces by the bullets, yet their bodies had miraculously escaped the volleys.[4] Even the

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[1] "Bib gardait le silence; son pâle et beau visage qu'encadraient une barbe noire et de petites moustaches, sa tournure et e s manières distinguées, ses. mains blanches et délicates, ses vêtements simples, mais d'unc exquise propreté, tout enfin dans sa personne éveillait la symparhie et la compassion."

(Journal Asiatique, 166, came 7, p. 378.)

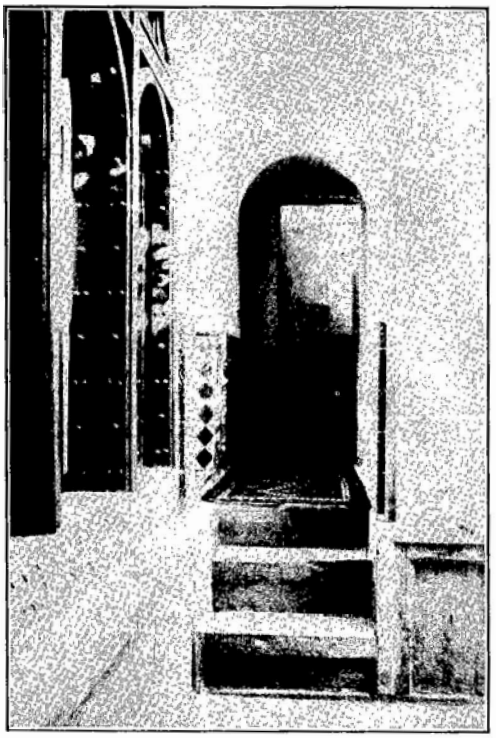
[2] "Proof of the devotion and steadfastness of this noble man is afforded by a letter in his own blessed writing which was in the possession of his brother Mullá 'Abdu'lláh, who still lives in Tabríz. This letter he wrote from the prison three days or two days before his martyrdom, in reply to his brothcr, who had written to him counselling him to turn aside from his devotion and thraldom; and therein he makes his apology. And since the martyr was the younger of the two brethren, therefore he adopts a respectful tone in Xis letter. The text of this letter of reply is as follows: 'He is the Compassionate. O my Qiblih! Thanks be to God, I have no fault to find with my circumstances, and "to every travail rest succeeds." As to what you wrote, that this matter bath no end, what matter, then, hath an end? Wc, at least, have no discontent therein; being, indeed, unable sufficiently to express our gratitude for this blessing. At most we can but be slain for God's sake, and O, what happiness were this! The Lord's will must be accomplished on His servants, neither can prudence avert predestined fate. What God wills comes to pass: there is no strength save in God. O my Qiblih! The end of the life of the world is death: "every soul shall taste of death." If the appointed destiny which the Lord (mighty and glorious is He) hath decreed should overtake me, then God is the guardian of my family, and thou art mv trustee: act in such wise as accords with God's good pleasure. Forgive any failure in the respect or dury owed to an elder brother of which I may have been guilty, seek pardon for me from all those of my household, and commend me to God, God is my portion, and bow good is He as a guardian!' "

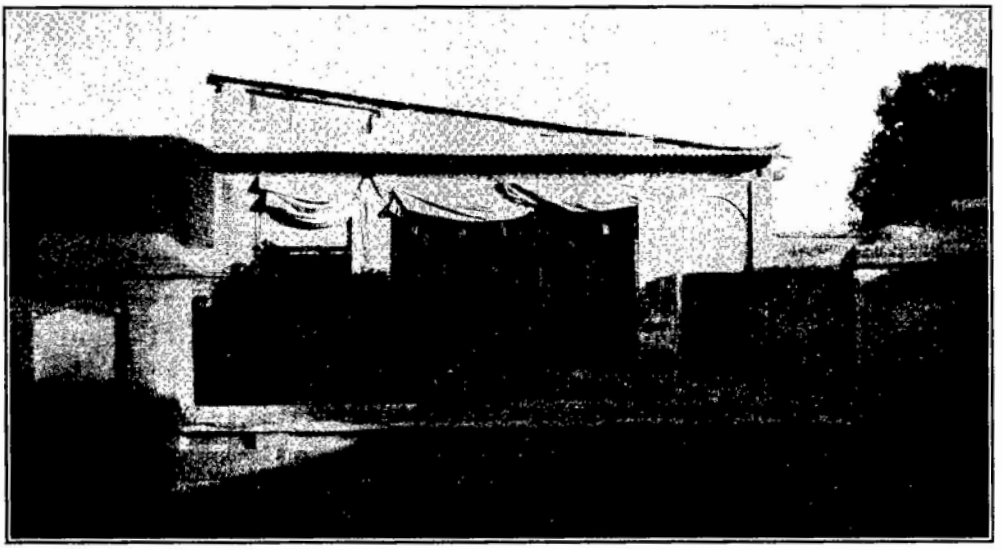
("The Tárikh-i-Jadid," pp. 301-303.)

[3] "Lorsqu'on fusille, en Perse, les condamnés sont attachés à un poteau, lc dos tourné aux spectateurs ct de sorte qu'ils ne puissent voir les signes du commandement."

(Journal Asiatique, 1866, tome 7, p. 377.)

[4] "Une clameur intense s'éleva de la foule à ce moment. C'est que les spectateurs venaient d'apercevoir Bib, délivré de ses entraves, s'avancer libre vers eux. Un hasard merveilleux avait fait qu'aucune balle n'avait atteint le condamné; au contraire, ses liens avaient été rompus, il Ctait delivré. C'était un vrai miracle, ec Dieu sait ce qui serait arrivé sans la fidélité et It sang-froid dont le régiment chrétien fit montrer en cette circonstance. Les soldats, pour calmer l'effervescence de la foule qui s'agitait, prête à croire à la vérité d'une religion qui faisait ainsi ses preuves, lui montrèrent les cordes brisées par les balles, démonstration visible de l'inanité du miracle. En même temps on saisissait Báb et on le lisit dc nouveau au poteau fatal. . . . Cette fois le





The 'Bayt' (House) in Shíráz in which the Báb declared His mission, May 1844.

tunic which Mírzá Muḥammad-'Alí was wearing had, despite the thickness of the smoke, remained unsullied. "The Siyyid-i-Bib has gone from our sight!" rang out the voice of the bewildered multitude. They set out in a frenzied search for Him and found Him, eventually, seated in the same room which He had occupied the night before, engaged in completing His interrupted conversation with Siyyid Ḥusayn. An expression of unruffled calm was upon I-His face. His body had emerged unscathed from the shower of bullets which the regiment had directed against Him. "I have finished my conversation with Siyyid Ḥusayn," the Báb told the farrásh-báshí, "Mow you may proceed to fulfill your intention." The man was too shaken to resume what he had already attempted. Refusing to accomplish his duty he, that same moment, left that scene and resigned his post. He related all that he had seen to his neighbour, Mírzá Siyyid Muḥsin, one of the notables of Tabríz, who, as soon as he heard the story, was converted to the Faith.

I was privileged to meet, subsequently, this same Mírzá Siyyid Muḥsin who *conducted me* to the scene of the Báb's martyrdom and showed me the wall where He had been suspended. I was taken to the room in which He had been found conversing with Siyyid Ḥusayn, and was shown the *very* spot where He had been seated. I *saw* the very nail which His enemies had hammered into the wall and to which the rope which had supported His body had been attached.

Sám Khán was likewise stunned by the force of this tremendous revelation. He ordered his men to leave the barracks immediately and refused to ever again associate himself and his regiment with any act that involved the least injury to the Báb. He swore as he left that courtyard never again to resume that task even though his refusal should entail the loss of his *own* life.

No sooner had Sám Khán departed than Áqá Ján Khán-i-Khamsih, colonel of the body-guard, known also by the names of Khamsih and Násirí, volunteered to carry out the order for execution. On the same wall and in the same manner the Báb and His companion were again suspended, while the regiment formed into line to open fire upon them. Contrariwise to the previous occasion, when only the card with which they were suspended had been shot into pieces, this time their bodies were shattered and were blended into one mass of mingled flesh and bone.[1] "Mad you believed in me. O wayward generation," were the last words of the Báb to the gazing multitude as the regiment was preparing to fire the final volley, "everyone of you would have followed the example of this youth, who stood in rank above most of you, and willingly would have sacrificed yourselves in my path. The day will come when you will have recognized me; that day I shall have ceased to be with you."[2]

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súpplice *fuc* bon; la justice musulmane et la loi canonique avaient repris leur droits. Mais la foule, vivement impressionée par It spectacle qu'elle avait eu sous les yeux, s'écoula lentement, mal convaincu que le Báb Ctait un criminel. Sa faute, après tout, n'en Ctait une que pour les gens de loi, et le monde est indulgent aux crimes qu'il ne comprend point."

(M. C. Huart's "La Religion de Bib," pp. 3-4.)

"C'est alors quc se passa un fait étrange, unique dans les annales de l'humanité. . . . Les balles étaient venues couper les cordes qui retenaient le Báb, celui-ci etomba sur ses pieds sans une Cgratignurc."

(A. L. M. Nicolas' "Siyyid 'Ali-Muhammad dit le Báb," p. 375.)

"Par un hasard extraordinaire, les balles ne touchèrent ques les cordes qui tenaient Báb attaché; elles se rompirent et il se sentit libre. Du bruit, des éclats de voix recentirent de tous les côtés sans qu'on comprît d'abord de quoi il s'agissait."

(*Ibid.*, p. 379.)

[1] According tn "A Traveller's Narrative" (p. 45), "the breasts (of the victims) were riddled, and their limbs were completely dissected, except their faces, which were but little marred."

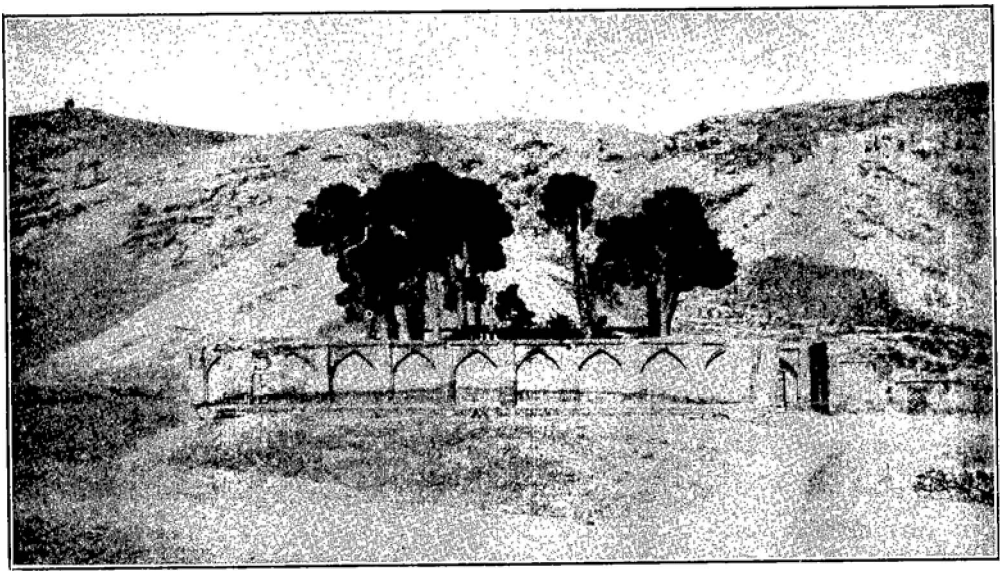
[2] "The Bib, the Lord most high, may the life of all be a sacrifice to Him, hath specifically revealed an Epistle unto the 'ulamás of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. Wherefore. take yt gwd heed, ye who are men of insight!"

(Bahá'u'lláh: "The Kitáb-i-íqán," p 193.)

"Praise be to God Who manifested the Point (the Báb) and caused ro proceed therefrom the knowledge of all that was and shall be . . . He is that Point which God hath made to be an Ocean of Light unto the faithful among His servants, and a Ball of Fire unto the deniers among His creatures and the impious among His people."

(Bahá'u'lláh: "The Ishráqát," p. 3.)

"In His interpretation of the letter 'Há,' He craved martyrdom, *saying:* 'Methinks I heard a Voice calling in My inmost being: "Do thou sacrifice the thing which thou lovest matt in the path of God, even as Ḥusayn, peace be upon him, hath offered up his life for my sle." And were I not regardful of this inevitable mystery, by Him in Whose hand is My soul, *wen* if all the kings of the earth were to



Outskirts of Shíráz where the Bib often walked.

Pulpit in the "Masjid-i-Vakíl," Shíráz, from which the Báb addressed the congregation.

The Sháh-Chirágh, Shíráz, the burial-place of the Bib's wife.

The very moment the shots were fired a gale of exceptional severity arose and swept over the whole city. A whirlwind of dust of incredible density obscured the light of

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be leagued together, they would be powerless to take from Me a single letter, how much less can such servants as these 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.' "

(Bahá'u'lláh: "The Kitáb-i-Íqán," p. 195.)

"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 . . . He imparted Divine education to an unenlightened multitude and produced marvellous results on the thoughts, morals, customs, and conditions of the Persians."

('Abdu'l-Bahá: "Some Answered Questions," pp. 30-31.)

"Les chrétiens sont en effet convaincus que si Jésus-Christ avait voulu descendre vivant de la croix, il l'eût fait sans difficulté: il est mort volontairement, parcequ'il devait mourir et pour accomplir les prophéties. Il en est de même pour le Báb, disent les Bábís, qui voulut donner aussi une sanction évidente à ses paroles. Lui aussi mourut volontairement, parce que sa mort devait sauver l'humanité. Qui dira jamais les paroles que le Báb put prononcer au milieu du tumulte sans nom qui accueillit son départ: qui saura quels souvenirs agitaient sa belle âme, qui nous dira jamais le secret de cette mort . . . Le spectacle des turpitudes, des hontes, des vices, du mensonge de ce clergé révoltait son âme pure et sincère: il sentait le besoin d'une réforme profonde à introduire dans les mœurs publiques et dut, plus d'une fois, hésiter devant la perspective de la révolution qu'il lui fallait déchaîner pour délivrer les corps et les intelligences du joug d'abrutissement et de violence qui pesait sur toute la Perse pour le plus grand profit d'un élite de . . . jouisseurs et pour la plus grande honte de la vraie religion du Prophète. Sa perplexité dut être grande, ses angoisses terribles, et il lui fallut le triple airain dont parle Horace pour se précipiter tête baissée dans l'océan des superstitions et des haines qui devait fatalement l'engloutir. C'est un des plus magnifiques exemples de courage qu'il ait été donné à l'humanité de contempler, et c'est aussi une admirable preuve de l'amour que notre héros portait à ses concitoyens. 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. Il a scellé de son sang le pacte de la fraternité universelle, et comme Jésus il a payé de sa vie l'annonce du règne de la concorde, de l'équité et de l'amour du prochain. Plus que tout autre il savait quels dangers formidables il accumulait sur sa tête, il avait pu juger par lui-même de l'exaspération à laquelle le fanatisme savamment excité peut atteindre: mais toutes les réflexions qu'il put faire à ce sujet ne furent point assez puissantes pour le détourner de la voie dans laquelle il avait désormais résolu d'entrer: la peur n'eut aucune prise sur son âme et tranquille, sans daigner jeter un regard en arrière, calme, en pleine possession de lui-même, il entra dans la fournaise."

(A. L. M. Nicolas' "Siyyid 'Alí-Muḥammad dit le Báb," pp. 203-204 and 376.)

"Le chef de la religions nouvelle était mort, et suivant les calculs de Mírzá Taqí Khán, premier ministre, la paix la plus profonde allait se rétablir dans les esprits et ne plus être troublée au moins de ce côté-là. Mais la sagesse politique se trouva cette fois en défaut, et au lieu d'éteindre l'incendie on en avait au contraire attisé la violence." "On le verra tout à l'heure, quand j'examinerai les dogmes religieux prêchés par le Báb: la perpétuité de la secte ne tenait nullement à sa présence; tout pouvait marcher et se développer sans lui. Si le premier ministre avait eu connaissance de ce point fondamental de la religion ennemie, il est probable qu'il n'eût pas été aussi empressé à faire disparaître un homme dont l'existence, en définitive, ne lui eût pas dès lors importé plus que la mort."

(Comte de Gobineau's "Les Religions et les Philosophies dans l'Asie Centrale," pp. 224 and 225.)

"Such a prophet," writes the Rev. Dr. T. K. Cheyne, "was the Báb; we call him 'prophet' for want of a better name; 'yea, I say unto you, a prophet and more than a prophet.' His combination of mildness and power is so rare that we have to place him in a line with super-normal men. We learn that, at great points in his career, after he had been in an ecstasy, such radiance of might and majesty streamed from his countenance that none could bear to look upon the effulgence of his glory and beauty. Nor was it an uncommon occurrence for unbelievers involuntarily to bow down in lowly obeisance on beholding His Holiness; while the inmates of the castle, though for the most part Christians and Sunnís, reverently prostrated themselves whenever they saw the visage of His Holiness. Such transfiguration is well known to the saints. It was regarded as the affixing of the heavenly seal to the reality and completeness of [the] Báb's detachment."

("The Reconciliation of Races and Religions," pp. 8-9.)

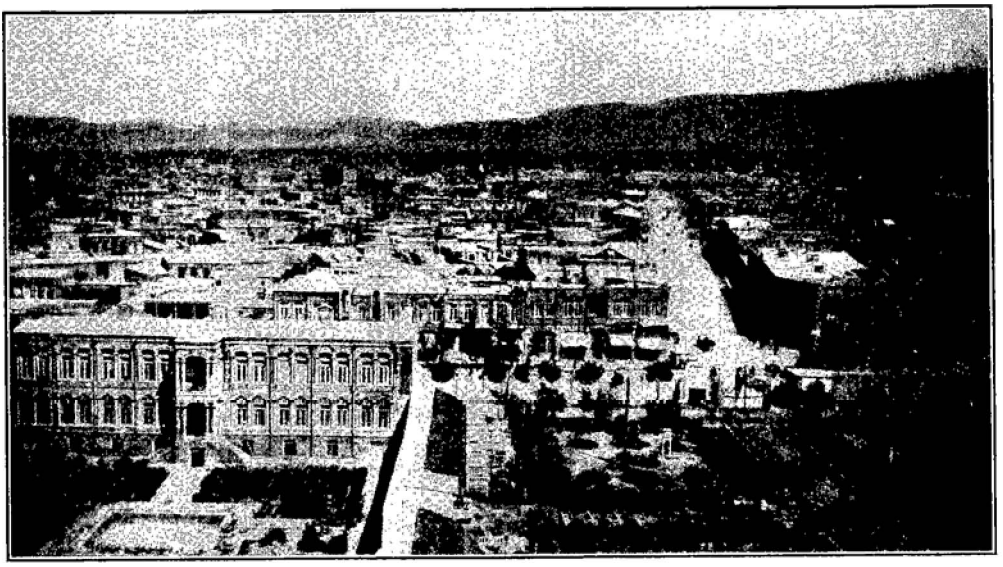
"Few believe that by these sanguinary measures the doctrines of [the] Báb will cease from propagation. There is a spirit of change abroad among the Persians, which will preserve his system from extinction; besides which, his doctrines are of an attractive nature to Persians. Though now subdued, and obliged to lurk concealed in towns, it is conjectured that the creed of [the] Báb, far from diminishing, is daily spreading."

(Lady Sheil's "Glimpses of Life and Manners in Persia," p. 181.)

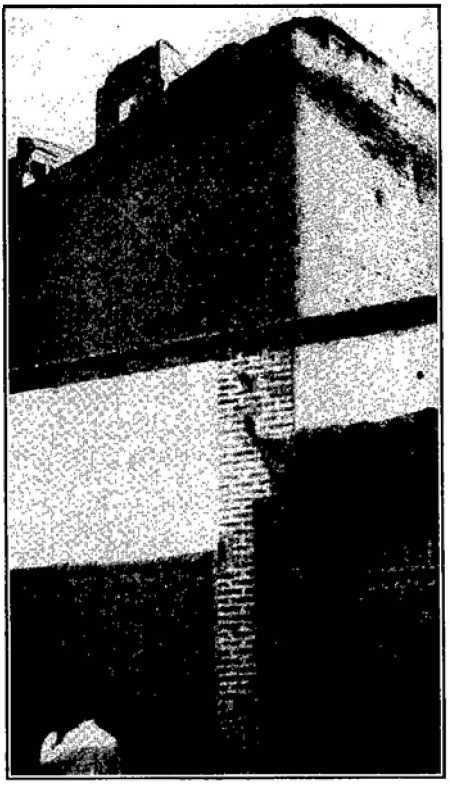
"Who can fail to be attracted by the gentle spirit of Mírzá 'Alí-Muḥammad? His sorrowful and persecuted life; his purity of conduct, and youth; his courage and uncomplaining patience under misfortune; his complete self-negation; the dim ideal of a better state of things which can be discerned through the obscure and mystic utterances of the Bayán; but most of all his tragic death, all serve to enlist our sympathies on behalf of the young Prophet of Shíráz. The irresistible charm which won him such devotion during his life still lives on, and still continues to influence the minds of the Persian people."

(E. G. Browne's "The Bábís of Persia," *Journal of the R. A. S.*, 1889, p. 933.)

"The story of the Báb, as Mírzá 'Alí-Muḥammad 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



Tabriz, **Persia.**



The 'Ark' (Citadel) of Tabríz, **where the Bib was confined.**

The **courtyard** of *the* **house of** the Shaykhu'l-Islám **in** Tabríz **where the Báb was bastinadoed.**

the sun and blinded the *eyes* of the people. The entire city remained enveloped in that darkness from now till night. Even so strange *a* phenomenon, following immediately in the wake of that still more astounding failure *of* Sám Khán's regiment to in*jure* the Bib, was unable to move the hearts of the people of Tabríz, and to induce them to pause and reflect upon the significance of such momentous events. They witnessed *the* effect which so marvellous *an* occurrence had produced upon Sám Khán; they beheld the consternation of the farrásh-báshí and saw him take his irrevocable decision; they could even examine that tunic which, despite the discharge of *w,* many bullets, had remained whole and stainless; they could read in the *face* of the Báb, who had emerged unhurt from that storm, the expression of undisturbed serenity as He resumed I-His conversation with Siyyid Ḥusayn; and yet none of them troubled himself to enquire as to the significance of these unwonted signs and wonders.

The martyrdom of the Bib took place at noon on Sunday, the twenty eighth of Sha'bán of the year 1266 A.H.,[1] thirty one Innar years, seven months and twenty seven days from the day of His birth in Shiráz.

On the evening of that same day the mangled bodies of the Bib and His companion were removed from *the* courtyard of the barracks to the edge of the moat outside the gate of the city. Four companies, each consisting of ten sentinels, were ordered to keep watch in turn over them. On the morning following the day of martyrdom, the Russian Consul in Tabriz, accompanied by an artist, went to that spot and ordered that a sketch be *made* of the remains as they lay beside the moat.[2]

I have heard Ḥájí 'Alí-'Askar relate the following: "An official of the Russian Consulate, to whom I was related, showed me that same sketch on the very day it *was* drawn. It was such a faithful portrait of the Báb that I looked upon! No bullet had struck His forehead, His cheeks, or His lips. I *gazed* upon a smile which seemed to be still lingering upon His countenance. His body, however, had been severely mutilated.

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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. . . . 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 w men and satisfied their souls was witnessed to by the fact that thousands gave their lives in his cause and millions now follow him. If a young man could, in only six years of ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch though hunted down and without trial sentenced to death, sawn asunder, strangled, shot, blown from guns; and if men of high position and culture in Persia, Turkey and Egypt in numbers to this day adhere w his doctrines: his life must be one of those events in the last hundred years which is really worth study."

(Sir Francis Younghusband's "The Gleam," pp. 183-84.)

"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 cvcn thousands of men who gave their lives in his cause is convincing testimony."

(Sir Francis Younghusband's "The Gleam," p. 210.)

"The Báb was dead, but not Báb'ism. He was not the first, and still less tht 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."

(Valentine Chirol's "The Middle Eastern Question," p. 120.)

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[1] July 9, 1850 A. D.

[2] "The Emperor of Russia,' he (Ḥájí Mírzá Jání) says, 'sent to the Russian Consul at Tabriz, bidding him fully investigate and report the circumstances of His Holiness the Báb. As soon as this news arrived, they, i.e., rhe Persian authorities put the Báb to death. Tbt Russian Consul summoned Áqá Siyyid Muḥammad-Ḥusayn, the Bib's amanuensis, who was imprisoned at Tabriz, into his presence, and enquired concerning the signs and circumstances of His holiness. Áqá Siyyid Ḥusayn, because there were Musulmáns present, darrd not speak plainly about his Master, but managed by means of hints to communicate sundry matters, and also gave him (the Russian Consul) certain of the Bib's writings.' That this statcmmt ic, in part at least, true is proved by the testimony of Dorn, who, in describing a MS. of one of the Bib's 'Commentaries on the Names of God' (which he calls 'Qur'án der Bábí') says, at p. 248 of vol. 8 of the 'Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg,' that it was 'received directly from the Báb's own secretary, who, during his imprisonment at Tabriz, placed it in European hands.' "

("The Táríkh-i-Jadíd," pp. 395-96.)

I could recognize the arms and head of His companion who seemed to be holding Him in his embrace. As I gazed horror-struck upon that haunting picture, and saw how those noble traits had been disfigured, my heart sank within me. I turned away my face in anguish and, regaining my house, locked myself within my room. For three days and three nights I could neither sleep nor eat, so overwhelmed was I with emotion. That short and tumultuous life, with all its sorrows, its turmoils, its banishments and eventually the awe-inspiring martyrdom with which it had been crowned, seemed again to be reenacted before my eyes. I tossed upon my bed writhing with agony and pain."

On the afternoon of the second day after the Báb's martyrdom, Ḥájí Sulaymán Khán, son of Yaḥyá Khán, arrived at Bágh-Mishih, a suburb of Tabríz, and was received at the house of the Kalantar,[1] one of his friends and confidants, who was a dervish and belonged to the ṣúfí community. As soon as he had been informed of the imminent danger that threatened the life of the Báb, Ḥájí Sulaymán Khán left Ṭihrán with the object of achieving His deliverance. To his dismay he arrived too late to carry out his intention. No sooner had his host informed him of the circumstances that had led to the arrest and condemnation of the Báb, and related to him the events of His martyrdom, than he instantly resolved to carry away the bodies of the victims, even at the risk of endangering his own life. The Kalantar advised him to wait and follow his suggestion rather than expose himself to what seemed to him would be inevitable death. He urged him to transfer his residence to another house and to wait for the arrival, that evening, of a certain Ḥájí Alláh-Yár, whom, he said, would be willing to carry out whatever he might wish him to do. At the appointed hour Ḥájí Sulaymán Khán met Ḥájí Alláh-Yár, who succeeded, in the middle of that same night, in bearing the bodies from the edge of the moat to the silk factory owned by one of the believers of Mílán; laid them, the next day, in a specially constructed wooden case, and transferred them according to Ḥájí Sulaymán Khán's directions, to a place of safety. Meanwhile the sentinels sought to justify themselves by pretending that, while they slept, the wild beasts had carried away the bodies.[2] Their superiors, on their part, unwilling to compromise their own honour, concealed the truth and did not divulge it to the authorities.[3]

Hájí Sulaymán Khán immediately reported the matter to Bahá'u'lláh, Who was then in Ṭihrán and Who instructed Áqáy-i-Kalím to despatch a special messenger to Tabriz for the purpose of transferring the bodies to the capital. This decision was prompted by the wish the Báb Himself had expressed in the Zíyárat-i-Sháh-'Abdu'l-'Aẓím, a Tablet He had revealed while in the neighbourhood of that shrine and which He delivered to a certain Mírzá Sulaymán-i-Khaṭíb, who was instructed by Him to proceed together with a number of believers to that spot and to chant it within its precincts.[4] "Well is it with you," the Báb ad-

[1] See Glossary.

[2] "Suivant un usage immémorial en Orient, usage en vigueur au siège de Béthulie comme autour du tombeau de Notre-Seigneur, une sentinelle est un guerrier qui dort de son mieux auprès du poste qu'il est chargé de garder."

(Comte de Gobineau's "Religions et Philosophies dans l'Asie Centrale," p. 166.)

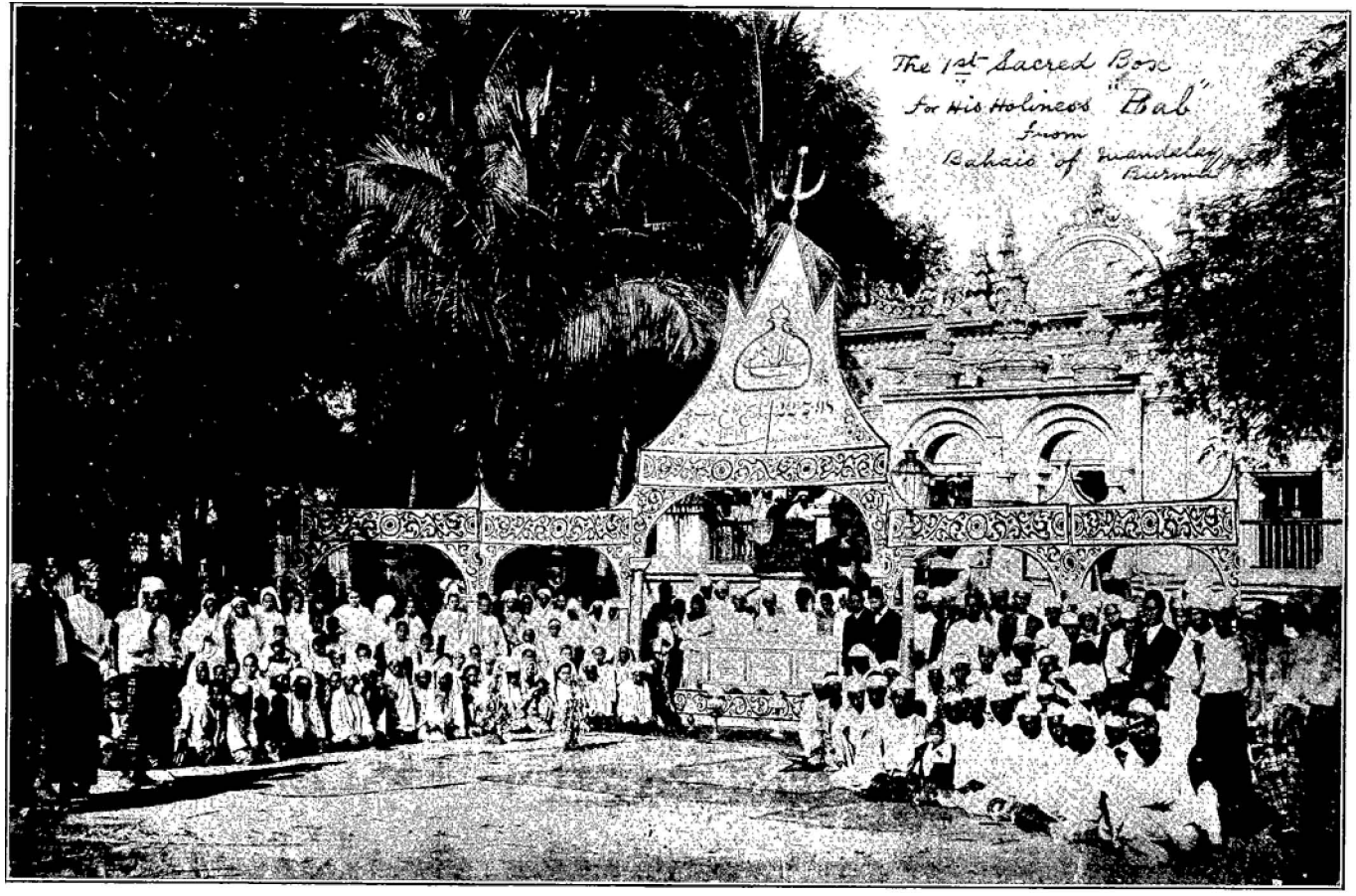
"On a pu voir au cours de cette histoire ce que sont les sentinelles persanes: leurs fonctions consistent essentiellement à dormir auprès du dépôt qu'ils sont sensés garder."

(A. L. M. Nicolas' "Siyyid 'Alí-Muḥammad dit le Báb," p. 378.)

[3] "M. de Gobineau, d'accord en cela avec les auteurs du Násikhu't-Taváríkh, du Rawḍatu'ṣ-Ṣafá, du Mir'átu'l-Buldán, en un mot avec tous les historiens officiels, rapporte qu'après l'éxecution, le cadavre du Báb fut jeté dans les fossés de la ville et devoré par les chiens. En realité il n'en a pas été ainsi, et nous allons voir pourquoi ce bruit a été répandu tant par les autorités de Taüris peu soucieuses de s'attirer les réprimandes du gouvernement pour une complaisance chèrement vendue, que par les Bábis désireux de prévenir ainsi les recherches de la police. Les témoignages les plus sûrs des spectateurs même du drame ou de ses acteurs ne me laissent aucun doute que le corps de Siyyid 'Alí-Muḥammad n'ait été recueilli par des mains pieuses et n'ait enfin, après les péripéties que je vais raconter, reçu une sépulture digne de lui."

(A. L. M. Nicolas' "Siyyid 'Alí-Muḥammad dit le Báb," p. 377.)

[4] "Ṭihrán is thus endowed in respect of the mausoleum and sanctuary of Sháh 'Abdu'l-'Aẓim. Reposing beneath a golden-plated dome, whose scintillations I had seen from afar while riding towards the city, the remains of this holy individual are said to attract an annual visitation of 300 thousand persons. I find



The Bahá'ís of Mandalay, Burma, with the marble casket offered by them for the remains of the Báb.

dressed the buried saint, in words such as *these,* in the concluding passages of that Tablet, "'to have found your resting-place in Rayy, under the shadow of my Beloved. Would that I might be entombed within the precincts of that holy ground?"

I was myself in Ṭihrán, in the company of Mírzá Aḥmad, when the bodies of the Báb and His companion arrived. Bahá'u'lláh had in the meantime departed for Karbilá in persuance of the instructions of the Amír-Niẓám. Áqáy-i-Kalím, together with Mírzá Aḥmad, transferred those remains from the Imám-Zádih-Ḥasan,[1] where they were first taken, to a place the site of which remained unknown to anyone excepting themselves. That place remained secret until the departure of Bahá'u'lláh for Adrianople, at which time Áqáy-i-Kalím was charged to inform Munír, one of his fellow-disciples, of the actual site where the bodies had been laid. In spite *of* his search he was unable *to* find it. It was subsequently discovered by Jamál, an old adherent of the Faith, to whom that secret was confided while Bahá'-u'lláh was still in Adrianople. That spot is, until now, unknown to the believers, nor can anyone conjecture as to where the remains will be eventually transferred.

The first to hear in Tihrán of the circumstances attending that cruel martyrdom, after the Grand Vazir, was Mírzá Áqá Khán-i-Núrí, who had been banished to Káshán by Muḥammad Sháh when the Báb was passing through that city. He had assured Ḥájí Mírzá Jání, who had acquainted him with the precepts of the Faith, that if the love he bore for the new Revelation would cause him to regain his lost position, he would exert his utmost endeavour to secure the well-being and safety of the persecuted community. Ḥájí Mírzá Jání reported the matter to his Master, Who charged him to assure the disgraced minister that ere long he would be summoned to Ṭihrán and would be invested, by his sovereign, with a position that would be second to none except that of the Sháh himself. He was warned not to forget his promise and strive to carry out his intention. He was delighted witb that message and renewed the assurance he had given.

When the news of the Báb's martyrdom reached him he had already been promoted, had received the title of I'timádu'd-Dawlíh, and was hoping to be raised to the position of a Grand Vazir. He hastened to inform Bahá'u'lláh, with Whom he was intimately acquainted, of the news he had received, expressing the hope that the fire he feared would one day bring untold calamity upon Him, was at last extinguished. "Not so," Bahá'u'lláh replied, "If this be true, you can be certain that the flame that has been kindled will, by this very act, blaze forth fiercer than ever, and will set up a conflagration such as the combined forces of the statesmen of this realm will be powerless to quench." The significance of these words Mírzā Áqá Khán was destined to appreciate at a later time. Scarcely did he imagine when that prediction was uttered that the Faith which had received so staggering a blow could survive its Author. We himself had, on one occasion, been cured by Bahá'-u'lláh of an illness from which he had given up all hope of recovery.

His son, the Niẓámu'l-Mulk, one day asked him whether he did not think rhat Bahá'u'lláh, Who, among all the sons of the late Vazir, had shown Himself the most capable, bad failed to live up to the tradition of His father and had disappointed the hapes that had been reposed in Him.

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that most writers discreetly veil their ignorance of the identity of the saint by describing him as 'a holy Mussulman, whose *shrine is* much frequented by the pious Ṭihránis.' It appears, however, that long before the advent of Islám this had been a sacred spot, as rhe sepulchre of a lady of great sanctity, in which connection it may be noted that the shrine is still largely patronised by women. Here, after rhe Mussulman conquest, was interred Imám-Zádih Ḥamzih, the son of the seventh Imám, Musá-Kázim; and here, flying from the Khalíf Mutavakkil, came a holy personage named Abu'l-Qásim 'Abdu'l-'Azím, whn lived in concealment at Rayy till his death in abour 861 A.D. (This is the account given by the Persian Kitábi-Majlisí, quoting Shaykh Najáshí, quoting Barki). Subsequently his fame obscured that of his more illustrious predecessor. Successive sovereigns, particularfy those of the reigning dynasty, have extended and beautified the cluster of buildings raised above his grave, the ever-swelling popularity of which has caused a considerable village to spring up around the hallowed site. The mosque is situated *in* the plain, abour six miles to the south-south-east of the capital, just beyond the ruins of Rayy, and at the extremity of the mountain-spur that encloses the Ṭihrán plain on the south-cast."

(Lord Curzon's "Persia and the Persian Question," pp. 345-47.)

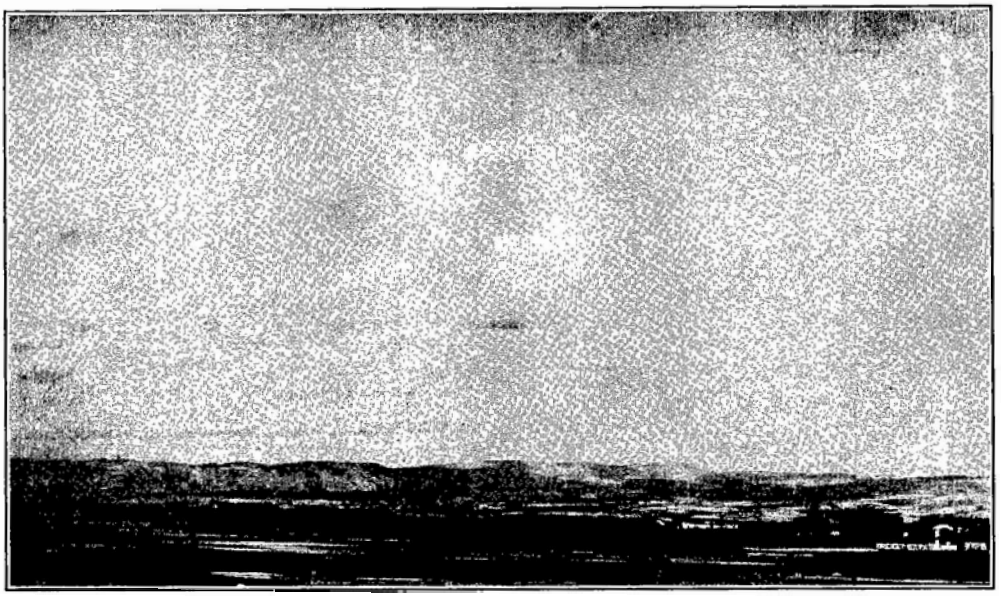
[1] A local shrine in Tihrhn.

"My son," he replied, "do yon really believe him to be an unworthy son of his father? All that either of us can hope to achieve is but a fleeting and precarious allegiance which will vanish as soon as our days are ended, Our mortal life can never be free from the vicissitudes that beset the path of earthly ambition. Should we even succeed in ensuring, in our life time, the honour of our name, who can tell whether, after our death, calumny may not stain our memory and undo the work we have achieved? Even those who, while we still live, honour us with their lips would, in their hearts, condemn and vilify us were we, for but one moment, to fail to promote their interests. Not so, however, with Bahá'u'lláh. Unlike the great ones of the earth, whatever be their race or rank, he is the abject of a love and devotion such as time cannot dim nor enemy destroy. His sovereignty the shadows of death can never obscure nor the tongues of the slanderer undermine. Such is the sway of his influence that no one among his lovers dare, in the stillness of night, evoke the memory of the faintest desire that could, even remotely, be constructed as contrary to his wish. Such lovers will greatly increase in number. The love they bear him will never grow less, and will be transmitted from generation to generation until the world will have been suffused with its glory."

The malicious persistence with which a savage enemy sought to ill treat and eventually to destroy the life of the Báb brought in its wake untold calamities upon Persia and its inhabitants. The men who perpetrated these atrocities fell victim to gnawing remorse, and in an incredibly short period were made to suffer ignominious deaths. As to the great mass of its people, who watched with sullen indifference the tragedy that was being enacted before their eyes, and who failed to raise a finger in protest against the hideousness of those cruelties, (they) fell in their turn victims to a misery which all the resources of the land and the energy of its statesmen were powerless to alleviate. The wind of adversity blew fiercely upon them, and shook to its foundations their material prosperity. From the very day the hand of the assailant was stretched forth against the Bib, and sought to deal its fatal blow to His Faith, visitation upon visitation crushed the spirit out of that ungrateful people, and brought them to the very brink ad national bankruptcy. Plagues, the very names of which were almost unknown to them, except for a cursory reference in the dust-covered books which few cared to read, fell upon them with a fury that none could escape. That scourge scattered devastation wherever it spread. Prince and peasant alike felt its sting and bowed to its yoke. It held the populace in its grip, and refused to relax its hold upon them. As malignant as the fever whish decimated the province of Gílán, these sudden afflictions continued to lay waste the land. Grievous as were these calamities, the avenging wrath of God did not stop at the misfortunes that befell a perverse and faithless people. It made itself felt in every living being that breathed on the surface of that stricken land. It affected the life of plants and animals alike, and made the people feel the magnitude of their distress. Famine added its horrors to the stupendous weight of afflictions under which the people were groaning. The gaunt spectre of starvation stalked abroad amidst them, and the prospect of a slow and painful death haunted their vision. People and government alike sighed for the relief which they could nowhere obtain. They drank the cup of woe to its dregs, utterly unregardful of the Wand which had brought it to their lips, and of the Person for Whose sake they were made to suffer.

The first who arose to ill-treat the Bib was none other than Ḥusayn Khán, the governor of Shíráz. His disgraceful treatment of his Captive cost him the Eves of thousands who connived at his acts and to whose protection they had been committed. His province was ravaged by a plague which brought it to the verge of destruction. Impoverished and exhausted, Fárs languished helpless beneath its weight, calling for the charity of its neighbours and the assistance of its friends. Ḥusayn Khán himself witnessed with bitterness the undoing of all his labours, was condemned to lead in obscurity the remaining days of his life, and tattered ta his grave, abandoned and for-

The Tomb of the **Bib** on Mount Carmel flood-lighted.



A view of Bahji from the **Fortress of** 'Akká, Palestine.

gotten alike by his friends and his enemies.

The next who sought to challenge the Faith of the Báb and to stem its progress was Ḥájí Mírzá Áqásí. It was he who, for selfish purposes and in order to court the favour of the abject 'ulamás of his time, interposed between the Bib and Muhammad Sháh and endeavoured to prevent their meeting. It was he who pronounced the banishment of his dreaded Captive to a sequestered comer of Ádhirbáyján and, with dogged vigilance, kept watch over His isolation. It was he who was made the recipient of that denunciatory Tablet in which his Prisoner foreshadowed his doom and exposed his infamy. Barely a year and six months had passed after the Báb had reached the neighbourhood of Ṭihrán, than Divine vengeance hurled him from power and drove him to seek shelter within the inglorious precincts of the shrine of Sháh-'Abdu'l-'Aẓím, a refugee from the wrath of his own people. From thence the hand of the Avenger drove him into exile beyond the confines of his native land, and plunged him into an ocean of afflictions until he met his death in circumstances of abject poverty and unspeakable distress.

As to the regiment which, despite the unaccountable failure of Sám Khán and his men to destroy the life of the Bib, had volunteered to renew that attempt. and who eventually riddled His body with their bullets, two hundred and fifty of them met their death, in that same year, together with their officers, in a terrible earthquake. Whilst resting on a hot summer day under the shadow of a wall on their way between Ardibíl and Tabríz, absorbed in their games and pleasures, the whole structure suddenly collapsed and fell upon them leaving not one survivor. The remaining five hundred suffered the same fate as that which their own hands had inflicted upon the Bib. Three years after His martyrdom that regiment mutinied and was thereupon mercilessly shot by command of Mírzá Sadiq Khán-i-Núrí. Not content with a first volley he ordered that a second one be fired in order to insure that none of the mutineers had survived. Their bodies were afterwards pierced with spears and lances and were left exposed to the gaze of the people of Tabríz. That day many of the inhabitants of the city, recalling the circumstances of the Bib's martyrdom, wondered at that same fate which had overtaken those who had slain I-Iim. "Could it ever be the vengeance of God," a few were heard to whisper to one another, "that has brought the whole regiment to so dishonourable and tragic an end? If that youth had been a lying impostor, why should his persecutors have been so severely punished?" These expressed misgivings reached the ears of the leading mujtahids of the city, who were seized with great fear and ordered that all those who entertained such doubts should be severely punished. Some were beaten, others were fined, all were warned to cease such whisperings that could only revive the memory of a terrible adversary and rekindle enthusiasm in His Cause.

The prime mover of the forces that precipitated the Báb's martyrdom, the Amír-Niẓám, as well as his brother the Vazír-Niẓám, his chief accomplice, were within two years of that savage act, subjected to a dreadful punishment, which ended miserably in their death. The blood of the Amír-Niẓám stains to this very day the wall of the bath of Fín,[1] a witness to the atrocities his own hand had wrought.[2]

[1] "It is true," writes Lord Curzon, "that his (Náṣiri'd-Dín Sháh's) reign has been disfigured by one or two acts of regrettable violence; worst among which *was the* murder of his first Prime Minister, Mírzá Taqí Khán, the Amír-Niẓám . . . The brother-in-law of the Sháh, and the first subject in the kingdom, he owed to the vindictiveness of court intrigue and to the maliciously excited jealousy of his youthful sovereign, a disgrace which his enemies were not satisfied until they had fulfilled by the death of their fallen, but still formidable victim."

(Persia and the Persian Question, vol. 1, p. 402.)

[2] "Tout le monde savait que les Bábís avnicnr prédit la fin prochaine du premier ministre et annoncé son genre de *mort*. Cela *cut* lieu exactement, dir-on, comme l'avaient annoncé les martyrs de Zanján, Mírzá Ridá, Ḥájí Muhammad-'Mi, et Ḥájí Muhsin. Le *ministre*, tombé *en* disgrâce et poursuivi par la haine royale, eut les veincs ouvertes au village de Fin, près dc Káshán, comme les avaient eu ses suppliciés. Son successeur fut Mírzá Áqá Khán-i-Núrí, d'une tribu noble du Mázindarán, et jusqu-alors ministre de la guerre. Ce nouveau dépositaire du pouvoir prit le titre de Ṣadr-i-A'ẓam, que portent les grands vizirs de l'empire ottoman. On était alors en 1852."

(Comte *de Gobinem's* "Les Religions *et* les Philosophies dans l'Asie Centrale," p. 230.)

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

By Horace Holley

On a Tablet written by 'Abdu'l-Bahá many years ago, He made the significant statement that the nations of the world consider themselves safe and secure upon the heavenly path, heedless of their mortal danger, even as those communities in ancient times of which no trace nor record now remains.

The present generation has been given two manifest warnings that our social structure has no true foundation—the war in Europe mistermed the "World War," and the economic collapse which entered so crucial a phase in 1929. Since the present survey of Bahá'í activities is written in the light of the latter condition, it may well be introduced by a brief comment emphasizing how vitally the status of the Faith of Bahá'u'lláh has been transformed, in its relations to the whole progress of world events, since the previous survey was undertaken for The Bahá'í World during the summer of 1930.

To describe this transformation in the briefest possible way, it is only necessary to remark that the course of human history during the past two years has vindicated, or rather, exemplified, beyond denial by any informed student, the farce as well as the truth of the Bahá'í teachings. The major events not only correspond to the content of these: teachings with respect to their statements of spiritual truth—the events actually follow the definite predictions broadcast throughout Europe and America by 'Abdu'l-Bahá before the outbreak of war in 1914. Whereas, therefore, an intelligent non-Bahá'í observer of affairs might have felt himself justified even recently in regarding the Faith of Bahá'u'lláh as nothing more than an expression of a remote idealism, or as a somewhat new and fresh emphasis laid upon general principles already made familiar by older religious and ethical systems and hence committed more or less exclusively to their care, the swift descent of the modern wodd from power and progress to insecurity and chaotic confusion now makes this attitude of negative tolerance untenable. It is not the Faith of Bahá'u'lláh which has changed, but the condition of the entire world and the outlook of its races and peoples. The impenetrable veil of self-confidence, of materialistic desire, of superficially rationalistic aim, thrown by man himself between daily life and divine Will—the veil represented by an intricate, ever-changing and wholly illusory and irreligious civilization—has been cast down by a Providential hand.

Looking backward with the greater insight supplied by our collective experience of war and depression, it now appears evident that from the very dawn of this new age in the person of the Rib, civilization has not progressed along the true path of human evolution, but on the contrary has plunged with inconceivable rapidity toward an inevitable climax of frustration and ruin. The path of human evolution, revealed in the teachings of the Bahá'í Faith, was diverted from the processes of civilization, and prevented from contributing aim and purpose to the direction of human affairs, by the deliberate oppression exercised by two governments and the priesthood of Islám. In bitter degradation. and loss, mankind once more learns the vital truth that faith in God is no mere belief in a formula but participation in the outpouring grace of the divine power which controls the universe and man

Many, indeed, outside the Cause of Bahá'u'lláh and unaware that its teachings are the conscious expression of the power be-

hind this modern world movement, begin now to admit that society possesses within itself no sources of recovery. The arrogance of arbitrary authority and materialistic influence wanes with the passing of every anxious month. Behind this entirely new outlook stands the unquestionable fact that as the European War shattered the pillars of civilization by rendering governments well-nigh impotent, so the subsequent economic collapse has broken its foundations by disclosing the hollowness of the doctrines long substituted for revealed religion, Of the two manifest warnings, we may say that the first was directed to the nature of the social structure, while the second bas uncovered the lack of spiritual life in man himself. Even the dire consequences of the war did not bring humanity farther than effort to establish peace by organizations which would leave human character unchanged. Had this effort succeeded, faith in God could pragmatically be denied, but the more intimate, perplexing and overwhelming catastrophe of general depression compels even the rationalist eventually to heed the element of spiritual truth.

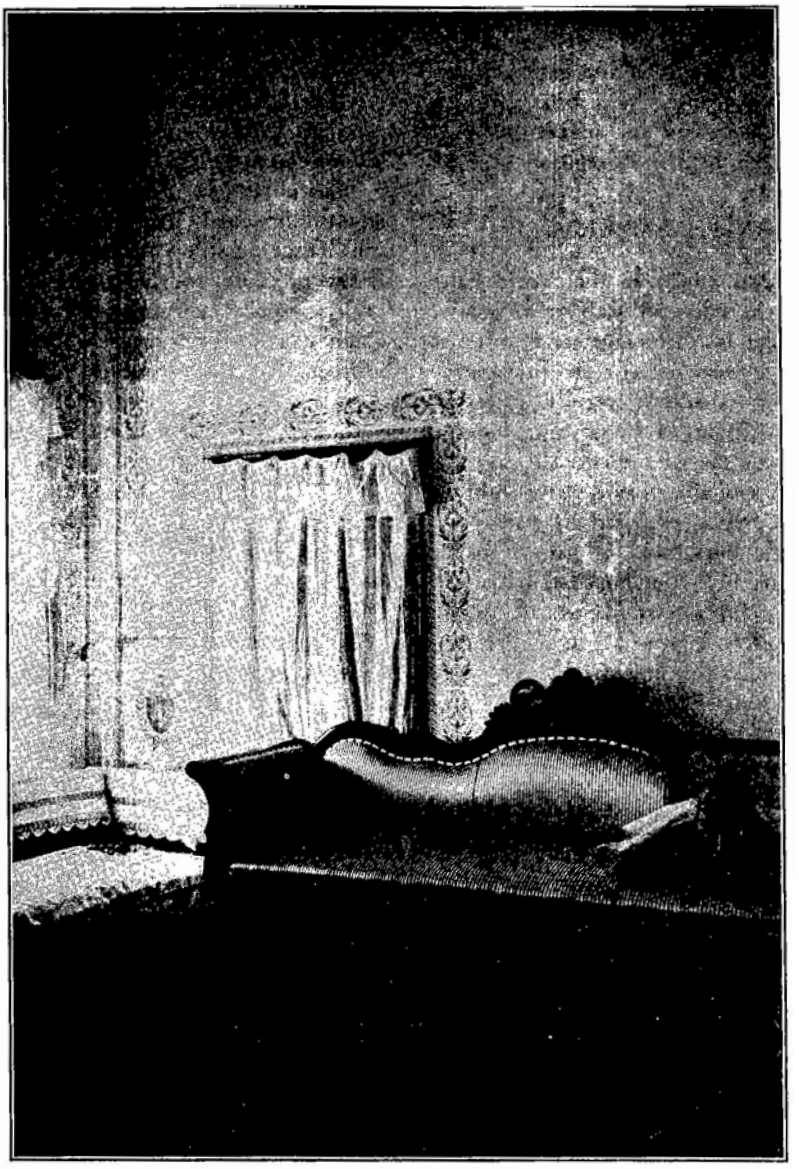
The unbiassed student may consequently approach the activities of the followers of Bahá'u'lláh with far greater sympathy and understanding at this time than even so late as the first months of 1929. The true nature of the Faith has been obscured by the fact that response to the "spirit of the new age" has by no means been confined to those claiming to be Bahá'ís. On the contrary, many of the principles declared by Bahá'u'lláh have found more vigorous and effective champions among developed non-Bahá'í personalities than among the believers themselves. No believer would assert that the human body of Bahá'ís has been responsible for the international peace movement or any other organized modern social ideal. There is perhaps no single Bahá'í teaching, even the most mystical—with the sole exception of the significance of Bahá'u'lláh Himself—which has not been projected into the stream of modern consciousness and been made to evoke widespread visible response.

On the other hand, not one of these universal humanitarian movements possesses a sufficiently firm basis to maintain itself and obtain its ultimate goal through its existing connections with a dissolving society. They are as branches cut from the tree; after a time their leaves fall, never to return. In the failure of the League of Nations, the separate nations come to failure; in the failure of the nations, what movement organized our of national substance can endure? Sooner or later, every ideal born from the spirit of the age centered in Bahá'u'lláh will return to its source of life. Human unity, not personality or separately organized group influence, is the condition which destiny has fixed for the realization of every legitimate hope in this cycle,

There is, accordingly, a profound connection between the Bahá'í Faith as a body of believers and the future sequence of world events. While its teachings and principles have been promoted everywhere by ardent and capable souls ignorant of their origin, its way of unity—its method of solving the basic problem of human relationships--has been developed among the believers alone. In living out the pattern of spiritual unity created by Bahá'u'lláh—that unity which must reconcile, harmonize and eventually blend organically the races, nations, religions and classes of East and West—the Bahá'ís have contributed the enduring foundation on which the new civilization must rest. Lacking as it yet does the distinctive values of culture, deprived of the necessary resources of intelligence and other highly developed social qualities still given to the civilization rooted in the past, this contribution nevertheless is unique and its importance will be revealed more and more during the coming years.

In part four of this volume the definite prediction * is made that the final outbreak, the World War. still lies ahead and that universal peace—the Most Great Peace of Bahá'u'lláh—will be established by 1963. How much more, then, will the immediate future serve to repudiate that which now still seems powerful and impressive, and enhance that which still seems lowly and weak. It is because Bahá'í activities reveal the working of the true principle of unity that

* "The Goal of a New World Order," by Shoghi Effendi.



The room in the mansion *at* Bahjí in which Bahá'u'lláh passed away, showing *the* corner he occupied on the occasion of the visit of Prof. E. Granville Browne of Cambridge University.

they are significant far beyond their present influence in comparison to the activities of other movements, This unity will eventually gather to itself the genius and higher faculties of the race, the dynamic power of Emmense numbers, for it is the gate through which humanity must pass before it can become established on the higher plane of reality disclosed by the Revelation of God.

NORTH AMERICA

Further development in this world Faith will enable the editorial staff to overcome the difficulties of language and distance which still serve to prevent the preparation of a summary of activities fully expressive of each constituent national and regional Bahá'í community. At present, the only detailed article available is one on the United States and Canada, prepared by Mr. Allen B. McDaniel, Chairman of the National Spiritual Assembly. It is hoped that for the next volume, similar statements can be prepared by representatives of the other National Assemblies forming the Bahá'í world.

Since Mr. McDaniel's statement was written, the editors have come into possession of some additional data, and after this is briefly summarized, his article is presented in its entirety.

Completion of the Temple Superstructure

In addition to Mr. McDaniel's references to this important topic, and the series of descriptive and analytical articles published in another section of the present volume, the significance of the completion of the superstructure of the Bahá'í House of Worship may again be stressed.

That a Faith which originated in Persia has been able to achieve such substantial expression in the continent of the West; that amid the restless fears and retrenchments of the present period a small, materially poor community of believers have succeeded in creating so impressive an embodiment of an ideal; that, in opposition to every powerful influence making for sectional and parochial loyalty, a new Cause has been privileged to establish a mighty bulwark for the aspiration of human brotherhood and peace—this event, not sufficiently understood by the general public, stands as a tremendous fact the importance and far-reaching consequences of which will become manifest at no distant date.

Suffice it to remark that this accomplishment has released a greater degree of spiritual power among the adherents of the Faith of Bahá'u'lláh, has deepened their sense of responsibility and trusteeship for rhe precious Teachings they are endeavoring to live by and promote, and has given to the world a rallying-point, a collective center, around which can and will gather continuous reinforcement from a public rapidly discovering the vital weaknesses of its traditional social leadership and institutions.

Bahá'u'lláh, it should be recalled, directed His message first to the kings and rulers of earth; and in His travel throughout Europe and America, 'Abdu'l-Bahá expounded the Teachings to audiences possessing collectively the preponderant intellectual and moral influence of the pre-war generation. Those who accepted the call, those who acted upon the message, were for the most part without influence or power; but it has been their devotion and unity which, under inspiration from a higher spiritual realm, has transmuted their weakness into strength and made of their humility a Temple reflecting the dawning light of the Glory of God.

Growth and Consolidation of Bahá'í Administration

That which is universal, 'Abdu'l-Bahá declared, is from God, and that which is from men is not universal.

Just as a divine Teaching brings to a soul a ray of the universal Light, and faithfulness to any one universal truth causes evolution from lower to higher worlds, so a divinely ordained institution brings to a community a leaven which eventually purifies the collective relationships of the individual members and gives them entrance into a society aimed to be an environment for spiritual consciousness and not merely a jungle for the fulfilment of the tiger and the ape in every unregenerate man.

The period of two years since 1930 has

greatly increased the knowledge of the Bahá'ís with respect to the significance of their administrative institutions as an organic element in a world Faith. The inevitable tendency of westerners to emphasize the factor of individualism, and unconsciously subdue to the needs of the traditional ideal of freedom their capacity to unite for the sake of truly mutual ends, bas steadily been overcome. This growth cannot be expressed in words, even though it is a fact of the greatest importance in the development of the Cause.

The effect, upon the one hand, of the general confusion prevalent since 1929, and upon the other hand of the four communications issued by Shoghi Effendi under the respective titles of "The World Order of Bahá'u'lláh," "The World Order of Bahá'u'lláh: Further Considerations," "The Goal of a New World Order," and "The Golden Age of the Cause of Bahá'u'lláh"—the scope of which transcends the Guardian's previous communications concerned necessarily with the explanation of details of local and national Bahá'í administration—has been to enhance every believer's appreciation of the spiritual power latent in Bahá'í institutions, and to direct personal loyalties into a common channel of conscious faith.

Increasingly have believers become aware of the fact that religious love—the ultimate aim and highest ideal of every Faith in the past—is no mere static Ionging more or less suppressed in the secret heart, or mere public ideal to be occasionally respected, but a dynamic social principle possessing an actual body visible and pulsating upon earth here and now. For Bahá'ís, the response to the inspiration of love freely offered in the Word of Bahá'u'lláh is saved from subjective sterility and clashing personal disagreement by recognition of the Teaching that conscience, in this age, has become vested in a .spiritually united community and is no longer vested in the evolving personality of individuals. Having a community made organic by the institution of the Spiritual Assembly, the individual believer enters into a collective mind and heart which does not divert or suppress but fulfils his own being. He knows himself as a part of the whole Bahb'i society, responsible for contributing to its decisions and thereby legitimately controlled by them.

The breaking down of the artificial distinction between layman and cleric; the aim of his institutions to serve the Cause as a whole; the reinforcement of the impetus of love by the principle of justice; the rebirth of a larger being as the individual becomes imbued with the spirit of his whole community; the feeling of a common devotion for the preservation of institutions he has helped evolve—these characteristics of the Bahá'í commonwealth, still in their early years of emergence from a society cursed by division, throw a revealing light upon the constant progress made among the local Bahi'i communities of the United States and Canada. This progress is yet larger in terms of the deepening attitude of Bahá'ís themselves than in numbers of new adherents or in the formation of visible Bahá'í institutions such as the future is to behold.

Development of the Local Bahá'í Community

A great impetus has been given to the sound development of local Bahá'í communities in the United States and Canada by the formulation of By-Laws defining the functions of a Spiritual Assembly, a step taken four years after the functions of a National Spiritual Assembly had similarly been defined. These By-Laws have not only made for increased clarity in the delicate relations of a Spiritual Assembly and its community of believers, but also have provided the necessary foundation for the legal incorporation of Bahá'í communities under the Religious Statutes of the various States and Provinces.

The draft prepared by the Spiritual Assembly of the Bahi'is of the City of New York [reproduced elsewhere in the present volume) after approval by the National Spiritual Assembly and by the Guardian, led to the incorporation of the New York Community and of the Chicago Community during the spring of 1952. A letter from the Spiritual Assembly of Baghdád conveys the interesting information that these By-Laws have been adopted as a model for local Bahá'í communities in 'Iráq and

in fact have been circulated by the Guardian as the basis of legal incorporation by communities throughout the Bahá'í world.

In a letter written by Shoghi Effendi to the Bahá'ís of New York City, it was pointed out that this matter of a legal status will in future become more important when each Bahá'í community will create a number of humanitarian institutions, such as hospitals, schools and homes for the orphans and the aged.

Bahá'í Summer Schools

A significant movement in the direction of permanent Bahá'í communities in the full sense of that word has begun through the rapid development of three Summer Schools under direct Bahá'í control: Green Acre, at Eliot, Maine; Louhelen Ranch, at Flint, Michigan; and the Bosch estate, at Geyserville, California. These three centers, located as they are in the East, Middle West and West, are become regional centers for the three major divisions of North America, and provide facilities not merely for educational work but for the application of Bahá'í principles to many problems of modern life.

The following report on a season at Green Acre was prepared by Mr. Albert Vail:

When Miss Sarah Farmer, then forty-six years of age, attended the Parliament of Religions, held in Chicago in 1893, she began to dream of the results which might come if such a parliament were held every year, at some definite place, not in a great city, but in the country. She realized how needful it was that the religions of the world should look ac one another with an understanding heart; she was ready to aid such a work for she had inherited the spirit of the pioneer from her father, Moses Farmer, who, as an electrical engineer, was far ahead of his time, he and his brother being among the first in the world to light a room by electricity.

Miss Farmer owned a beautiful tract of land at Eliot, Maine, and here she called her first conference. It was very successful and was followed by others, for there were many notable and public spirited people who were ready to respond to her call and to work for peace among races and religions. They met in the broad meadow and on the hill of Miss Farmer's estate overlooking the Piscataqua River, the Indian name for "River of Light," Members of all the great world religions presented their faith one to another and tried to outline a sympathetic meeting ground. During these conferences, which lasted sometimes all summer, many of the people pitched their tents on Miss Farmer's land and lived there while the meetings lasted. Miss Farmer named her land "Green Acre," and over it raised a white flag of peace.

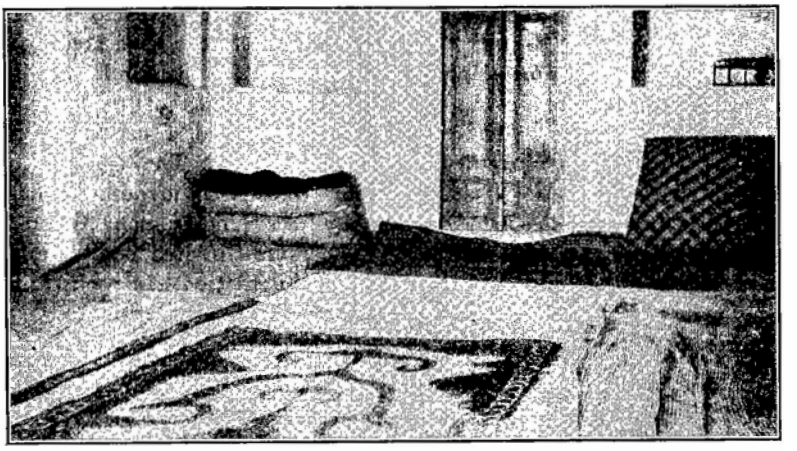
Then there dawned for Miss Farmer a great experience. Some Bahá'ís, filled with joy at their sublime discovery, came to Green Acre. Their faces shone with a strangely universal love, and they told Miss Farmer the glad tidings that a great Prophet had appeared on earth. He made the old religions new again, and united them. He came as the morning light of a new and universal day on earth when "these fruitless strifes, these ruinous wars shall pass away, and the 'most great peace' shall come." They gave Miss Farmer same books to read, and in the writings of Bahá'u'lláh and 'Abdu'l-Bahá she discovered a glorious program. Through their writings and back sf them she felt a mighty, divine power.

In 1900 Miss Farmer went to 'Akká, Palestine, that she might meet 'Abdu'l-Bahá, the Center of the New Faith who, for thirty-two years had been a prisoner in the path of religious unity. She had some remarkable interviews with 'Abdu'l-Bahá. He answered all her questions, solved all her perplexities and set her heart aglow with a still more universal love. From this visit she returned to Green Acre truly born anew.

It is an illuminating study to read the journal or writings of an earnest seeker after truth, of whatever religion he may be a member, before he has partaken of the spiritual food in the Bahá'í writings and been baptized with their spirit. He may be spiritually minded, an ardent lover of mankind, and may hold aloft a light of, say, ten candle power. But we will perceive a straining after righteousness, a longing, unsatisfied, for the truth that sees men free. Then that person becomes immersed in the full-

Village of Tákur, Mázindarán, Persia, ancestral home of Bahá'u'lláh.

Room (left) occupied by Bahá'u'lláh in Tákur, Mázindarán, Persia.



Interior of room occupied by Bahá'u'lláh in Tákur, Mázindarán, Persia.

orbed glory of the Sun of Reality as it is reflected in Baha'u'lláh and 'Abdu'l-Bahá, and lo, his words begin to glow with assurance and love, hope rings in every sentence, light shines from his written pages. Instead of a ten candle power Iight he has become a fifty, perhaps a hundred candle power light.

Such is the experience one has when one reads Miss Farmer's letters and her Green Acre announcements. Before she met 'Abdu'l-Bahá she was spiritually sensitive, self-sacrificing: afterwards, she was fairly ablaze with the love he had ignited in her heart. Her new joy and assurance and the love which she transmitted to others sing in her letters.

As the years went by the great Bahá'í scholar and former college president, Abu'l Faḍl came to America. At Miss Farmer's invitation he *went* to Green Acre and gave a series of lectures. These meetings were held under a group of pine trees on Miss Farmer's estate. These trees have ever since been called "the Persian Pines" in honor of Abu'l Faḍl. He *was* a scholar of the first magnitude, and with his great knowledge of history and science he proved conclusively that only the great Prophet can unite the religions and set up the universal, divine standard of truth.

Abu'l Faḍl came in 1902. In *1912* those who gathered at Green Acre had the never-to-be-forgotten experience of 'Abdu'l-Bahá's visit. It is a joy to read the addresses which 'Abdu'l-Bahá gave at Green Acre, they are so logical, serene, simple, aglow with divine love. One of them is on the subject, how to separate the true from the false and how to prove that love is the greatest thing in the world.

After 'Abdu'l-Bahá's visit the Bahá'ís at Green Acre became more and more devoted to the high ideals which he had held before them, and his love shone in their hearts. A cultivated Bostonian came to Green Acre in the summer of 1916. He came to stay a few days–he remained a week, and then three weeks. He said "The Bahá'ís have the best of everything at Green Acre—the best music, the best lectures, the best friendships, the best religion."

Miss Farmer left most of her property to the Green Acre Fellowship. Miss Helen Cole some years before Miss Farmer's death donated to her Green Acre friends the beautiful Fellowship House and the rich furnishings of her own home. This Fellowship has now passed into the hands of the Bahá'ís of America who are working to fulfil the ideal of a summer center and school for the independent investigation of reality,, the service of universal peace and the meeting of religions and races on a platform of friendship and unity. A kind friend of Brooklyn built: at Green Acre a potter's kiln, and for years classes have been held there in arts and crafts. There have been courses in general science, psychology, education, spiritual teaching, in the history and philosophy of religions; there have been lectures on spiritual healing, economics, the divine art of meditation, sociology and spiritual administration, English literature, and the solution of present-day world problems; *there* have been Esperanto congresses and World Unity conferences and World Unity lecture courses presented by brilliant scholars. Each season for a number of years there has been held an amity conference, to bring together in loving conference, on the basis of heavenly teachings, the colored and white races of America. These gatherings are often the crowning inspiration of the Green Acre season for there is a singular outpouring of the Holy Spirit when people strive to practise the oneness of mankind and to love all races. The speakers and singers at these amity conferences have been gifted and radiant lovers of mankind.

In the summer of 1931 the Green Acre Youth arranged a conference on international relations. They presided, themselves, and spoke with joyousness and charm, as they have done at many Green Acre gatherings. They invited highly trained specialists in international relations to be the chief speakers at these meetings.

Most of the classes and conventions, the social evenings and dances are held in the Green Acre Inn, and the Fellowship House overlooking the "River of Light." And Miss Farmer's plan is not forgotten for a great campus of scientific and technical schools on the summit of an elevation to the north of Green Acre. This property, called Mount

Salvat, she willed also to the Green Acre Fellowship. With the Green Acre properties it is now administered by the National Spiritual Assembly of the Bahá'ís of America. A more magnificent site for a great spiritual university could scarcely be imagined. From its northern summit one looks for some thirty miles down over wide spreading valleys. In the blue distance rise the foothills of the White Mountains. On this super tableland 'Abdu'l-Bahá stood in August of 1912 and told how Miss Farmer's hopes would one day be realized. Here, he said, would rise a university where science and religion would be united. Its center would be a temple of universal religion, with portals open to all sects and races and peoples.

Each summer the program committee is bringing to Green Acre scholars, musicians, Bahá'í teachers, Bahá'í youth, men and women of science who can present the courses, the spiritual guidance and refreshment which are a precursor of the great university of the Kingdom.

And through the coming centuries, we may believe, the students at the new university on the hill will now and then "light a candle" in memory of Miss Sarah Farmer, the spiritual pioneer.

Miss Clara Weir similarly describes a season of activity at Geyserville:

Truly, the Summer School at Geyserville demonstrates the import of the statement of 'Abdu'l-Bahá, "The city is the home of the body, while the country is the home of the soul."

There were about one hundred and seventy-five members and guests in attendance at the opening of the fifth annual session. The registration of students during the session numbered ninety-nine, with an average attendance of forty-five. There were representatives from as far north as Vancouver, British Columbia, and from as far south as Phoenix, Arizona.

The daily program opened with morning devotion, after which the class repaired to Odd Fellows Hall for the lectures. Mr. Stanley Kemp, Director of Summer School Activities, acted as chairman throughout the session.

Professor William John Meredith, Dean of the Montezuma School for Boys, in his series of lectures, traced the evolution of society from its beginning, in the organization of family life to its present development. He stressed the correlation of the Bahá'í teachings with modern thought, and human experience. "All humanity," he said, "is growing into an organization. We live a life of relations, and nothing is isolated. The essence of all prophetic message is the social relation, and the goal of human endeavor is 'the better way of living.'" [1] One of the lectures of Professor Meredith was devoted to the discussion of the fifth and ninth principles of Bahá'u'lláh, or, "Accord of Science and Religion," and "Universal Education."

Mr. Leroy Ioas in a very comprehensive lecture, "The Development of a Universal Consciousness," began with these words of 'Abdu'l-Bahá, "The disease affecting humanity, today, is the absence of love and the lack of altruism." He traced the influence of scientific thought and modern invention upon our economic life and upon international relations. A second lecture was on, "The Solution of the Economic Problem." Mr. Ioas interpreted the Bahá'í teachings in terms of current experience in a way which was not only unique, but refreshing, and with the full spirit of hope for the solution of the serious economic problems confronting society today.

In her talk, "The New Political Outlook," Mrs. Ella Goodall Cooper emphasized the fact that the economic situation could be improved only through international cooperation, quoting the opinions of leaders from various current publications which concurred with the Bahá'í solution. Among these were the aids enunciated by Rabbi Wise as, first, "Education, worthy of the name," and, secondly, "Religion."

Mrs. Grace Holley, in a lecture entitled "Universal Education," enumerated the factors which have contributed to international understanding in the Bahá'í era, some of which are: the Suffrage Movement (1850), the Postal Conference (Paris, 1863), the

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[1] "the better way of living"—Prof. Meredith's own words . . . referred to repeatedly during his lectures, and adopted by the whole Summer School.—C. W.

establishment of the American Red Cross (1863), the Salvation Army (1865), the influence of the International Education Association upon the rewriting of history books, the establishment of cosmopolitan clubs in universities, the exchange of faculties between countries; the establishment of the Institute of Pacific Relations by Dr. Ray Lyman Wilbur (which so effectively demonstrates the value of consultation), the International Chamber of Commerce, World Friendship societies, Trade Journals; the study of Esperanto, and comparative religions; the Religious Congress; the study of the race question; the Olympic games; the organization of the Department of Intellectual Cooperation of the League of Nations; the recognition of the essential unity and interdependence of the world by President Hoover; and, a fact of most interest, the spread of the Bahá'í vocabulary, and the adoption of Bahá'í terminology by the press and by magazines.

In his lectures on "The Machine Age," and "The Relation between Invention and Universality," Professor Ward, University of California, showed the relation between invention and universality. He outlined our progress in the field of invention since the advent of the steam engine, and the effect of the various means of transportation and communication, upon our national life and upon international relations. In a second lecture, Professor Ward discussed the factors influencing the changing conditions of wealth, referring often to the Bahá'í teachings, and citing concrete examples of their fulfillment, as evidenced during the past year, both in the rural community and in the city.

Mrs. Helen Bishop shared with us the results of her splendid research work, in her lecture. The "Abolition of Racial Barriers and the Development of Latent Powers in All Peoples." It was a very scholarly presentation of an important subject. Among the outstanding statements are the following:

"The differences in the individual; of a race are greater than the differences between the averages of all the races," and, "In intelligence tests the New York negroes tested higher than the Alabama whites, because the schools in the North are superior to those in the South."

A very stimulating course of lectures on Comparative Religions was presented by Dr. George P. Hedley, Archæologist and scholar, Pacific School of Religions. Dr. Hedley gave as his definition of religion, "Religion is the life of God in the soul of man." He pointed out that the first distinction of religion was the tendency toward "universalizing,"'—that Greece, India, Persia, and China were working it out at the same time with the same result; that there was probably greater unity in the Hellenistic age than ever before, or since, and as various tribes and cultures coalesced their gods also coalesced. He presented the various divisions of Hindu philosophy, drawing comparisons between the Indian books and the Christian Bible; the religions of China and Japan; of Greece and Rome, the Semitic religions, and Muhammadanism, concluding his course with a lecture on, "The Aspects of Christianity," at the end of which he made this statement, "One cannot discuss comparative religions without discussing 'World Peace,' and 'Social Justice.' " Dr. Hedley very generously gave an additional talk on his archæological work in Palestine. He was a member of the expedition which discovered the ancient biblical city of Mizpeh.

Mr. George Latimer gave a series of lectures which were of especial interest to students of economics. He outlined present-day tendencies and presented a solution of the various problems confronting this country and the world in general, based upon, first, the plan of Bahá'u'lláh, and, secondly, upon a complete understanding of our economic, political, and ethical institutions. Mr. Latimer's lectures showed careful research, and his extensive bibliography will prove of inestimable value to students.

An added attraction was the showing of Dr. Getsinget's educational film, "The Pyramid of Cheops," which illustrates a new theory of the origin of the Great Pyramid; its age, based upon astronomical calculation, and the plan and probable purpose of its builders.

The round table discussions in the Redwood Grove were a source of delight to everyone. Two of these meetings were de-

voted to informal talks by believers who had visited Haifa; another to a lecture by Mrs. James Otis Lincoln, founder of St. Dorothy's Rest, a home for crippled children, on the "Power of Prayer and Faith"; and, still another, to a discussion of children" activities in the Summer School.

The Teaching Conference which was held on August second, was well attended. Delegates to the convention reported on such measures as were pertinent to teachers. There was consultation regarding the important question of teacher training, and of methods of teaching children.

One of the high lights sf the Summer School was the combined Unity Feast and program held on the Griffith estate, which is probably as picturesque a setting as one can find. Mr. Griffith has permitted ten acres of his ranch to remain in its natural state. There are trickling streams, and rustic bridges; miniature falls and springs; and trees, tall. and mighty. A small, but perfect, amphitheater furnished a delightful setting for the Unity Feast and later for the program in which many members of the summer school participated. There were skits and stunts which were highly entertaining to an appreciative audience. The outing was concluded with the lighting of a bonfire on the knoll, and the singing of old, familiar songs.

Every member of the Summer School, at some time during the session, enjoyed the charming hospitality of Mrs. Whitton, and those who were so fortunate as to linger at Geyserville partook of a delectable feast provided by Madame Klimansky of Santa Rosa, a lady of unusual charm, and, truly, a Bahá'í in spirit.

Those who were privileged to attend the Summer School at Geyserville, received not only spiritual refreshment and intellectual stimulation, but shared in the building of an historic Bahá'í institution. Such an experience demonstrates that, notwithstanding man is engulfed in a sea of conflicting interests, social values, and spiritual emotions, the Bahá'ís, having gained the spiritual key to human relations, are rearing a social structure, which will not only clarify our present problems, but will lay the foundation for the next step in the evolving social structure, namely that of world brotherhood, and Universal Peace.

PROGRAM

FIFTH ANNUAL BAHÁ'Í SUMMER SCHOOL AT GEYSERVILLE

JULY 26—AUGUST 8, 1931

THE EVOLUTION OF SOCIAL ECONOMY

1. THE SOCIAL RELATION, EVOLUTION OF SOCIETY—ECONOMIC, POLITICAL, ETHICAL.

   Earliest Societies; primitive agriculture and manufacturing; division of labor; organized commerce; war as a profession; invasion and feudalism; revolt and self-rule.

2. WEALTH AND ITS DISTRIBUTION.

   Plunder vs. accumulated profits; earnings and thrift vs. tribute and taxation; emergence of idea of capital; standards of living; poverty and depression as evidence of unintelligent organization; emergence of idea of justice and courts; control of profits for social safety.

3. CURRENT ECONOMIC TRENDS.

   Problems of capitalism; how can the State best help economics; recent suggested improvements in present system—socialism, syndicalism, fascism, communism, etc.; how dynamic force or religious faith will help correct political and economic difficulties and further the "Better Way of Living."

4. EMERGENCE OF SOCIAL ECONOMY.

(a) Internationalism — the Basis of World Welfare.

Development of universal consciousness; new political outbok; limitation of armaments; institutes of peace; universal education; abolition of racial barriers; development of latent powers in all peoples; agricultural and urban life; machine age; dawn of era of industrial energy.

(*b*) The World Order of Bahá'u'lláh.

Houses of finance; minimum livelihood assured; balance of production, and consumption; distribution; participation in profits; taxation on profits; control of methods and prices; right of bequest; social control and administration; I-louses of Justice—local, national, and universal.

Prof. William John Meredith, Dean of Faculty, Montezuma Mountain School far Boys, will present subjects covered by Divisions 1, 2, and 3, daily at 9:30 a. m., July 27th to August Ise, inclusive.

Bahá'í Teachers, including Prof. N. F. Ward, Prof. E. Kern, Mrs. E. G. Cooper, Mrs. *Grace* Holley, Mrs. Helen Bishop, Mr. George O. Latimer, and Mr. Leroy Ioas, will present subjects covered by Division 4, daily at 11:30 a. m., July 27th to August 8th, inclusive.

COMPARATIVE RELIGIONS

1. THE EVOLUTION OF RELIGION.

What is religion? What were its origins? What are its psychological bases? What have been the steps in its development through the centuries?

2. THE RELIGIONS OF INDIA.

Indian origins. The religion of the Vedas. Philosophical and popular Hinduism. Buddhism, Hinayana and Mahayana. Jainism. The Sikhs. Recent developments and modern leaders.

3. RELIGIONS OF CHINA AND JAPAN.

Confucius and Confucianism. Taoism, original and historical. The significance of Shinto. Chinese and Japanese adaptations of Buddhism.

4. RELIGIONS OF GREECE AND ROME.

The Homeric pantheon. Religious aspects of Greek philosophy. The mystery religions of the Hellenistic age.

5. SEMITIC RELIGIONS.

The origins of Judaism. Development in new environments. Modern Judaism, orthodox and reform. Primitive religion in Arabia. The life and work of Muḥammad. Islám in the Middle Ages. Islám today,

6. ASPECTS OF CHRISTIANITY.

The message of Jesus. Hellenization and "heresy." Christianity and the Roman State. Medieval and modem Catholicism. "Orthodox" Protestantism. Liberal Christianity.

Prof. George P. Nedley, Pacific School of Religion, daily at 9:30 a. m., August 3rd *ro* 8th, inclusive.

Children's Activities—

Teaching and recreation under direction of Mrs. Mabel Wever and Miss Alice Rouleau, with the aid of trained counsellors.

Mrs. Bertha Hyde Kirkpatrick has provided the following report on Louhelen Ranch:

For many years Bahá'is and other forward looking people have assembled during rhe summer months at Green Acre, Maine, for the purpose of promoting interest in the universal principles of Bahá'u'lláh; and for the past several summers the friends in the Pacific States have gathered at a camp near Geyserville, California, for a short time in order to *study* and promulgate these principles which are the basis of universal peace and world unity.

This last summer (1931) a new and similar venture was carried out for the Central States at Louhelen Ranch, Davison, Michigan. This beautiful farm is most strategically located for such purposes, being twelve miles from Flint and only fifty from Detroit. Indeed, situated, as it is, on a state highway, we may say in these days when distance is no barrier, that it is easily accessible from all parts of the Middle West. Here in a beautiful ravine, a half mile back from the mad, a group of earnest friends gathered daily to listen to talks on subjects of vital importance to mankind.

Individuals and groups all over the country and throughout the world are asking the same questions as were asked here: Why this stagnation in business? Why starvation and inadequate clothing when enormous crops of wheat and cotton lie unused in seorchouses? Why must the willing worker sit abjectly and hopelessly idle at home or homeless wander the streets? Why continued war and fighting when all agree that prosperity cannot come without peace? These questions, asked so often as to seem almost trite in spite of their tremendous importance, were asked here. And we believe the true answer was given. The cause of the world maladjustment is deep seated and the remedy must go to the mots of human nature and come from spiritual sources. Nineteen years ago and more 'Abdu'l-Bahá traveled from coast to coast of the United States explaining the cause of the world sickness, and telling the remedy. More than this he carried with him and radiated wherever he went the boundless, tender, universal love which, he said, is the remedy and which must come into human hearts to heal the ailing world. These are the penetrating yet loving words he spoke on that trip to a group in New York City:

"Love and unity are the needs of the body politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to the power which will create this Iove and unity in the hearts of the sons of the men. Science cannot cure the illness of the body politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy, It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for this purpose. This is an exigency of the times and the divine remedy has been provided. The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts,"

The group of thirty or forty souls assembled at Louhelen Ranch last summer believed these words and were acting on them. They believed that 'Abdu'l-Bahá had understood and stated the true cause of the world misery and disintegration. Yet at the rime these words were spoken the World War had not occurred and few realized how sick the world was. They believed too that these "spiritual teachings of the religion of God" which "can alone create this love, unity and accord in human hearts" are found in the written teachings of Bahá'u'lláh and 'Abdu'l-Bahá, that these creative teachers have brought again to the earth the Christ love that the sick world so much needs today. Those who know the teachings and follow them will grow in love, unity and accord. It is even as Christ said, "If ye keep my commandments ye shall abide in my love."

The aim of the school was to study these teachings and spread them abroad. Those who were well informed in Bahá'í knowledge through long study and experience and those who were eager beginners were happily brought together. People in neighboring communities heard the Bahá'í message for the first time. A spirit of cooperation and unity was established, spiritual forces were loosed, confirmations descended.

Two series of five lectures formed the nucleus of the nine day program. One series was on the "New Economics." These lectures were designed to make the listeners intelligent in regard to the established emnomic order, giving a bird's-eye view of the economic development of society as civilization has advanced, and to set forth the New World Order. The speaker traced briefly this development from the nomadic and barter stage of society down through the mergence of our present-day metropolitan industrial system, showing bow this system coupled with man's greed and selfish-

ness has plunged the world into its present plight. Then he pointed out how completely Bahá'u'lláh's teachings give ns the perfect remedy for this sick world, and finally set out vividly the need of a Bahá'í community as a working plan of the New World Order.

The other series dovetailed into the first, furnishing as it did both practical suggestions and spiritual inspiration for the boundless, selfless love and infinite wisdom which am needed to raise the call and summon others to aid in establishing the New World Order.

A daily class in public speaking unfolded latent talent, developed the immature, furnished a real basis for cooperation and friendship, for all, younger and older were learners together. Vivid and meaningful reminiscences of 'Abdu'l-Bahá, experiences of those who are devoting their lives to the spread of Bahá'u'lláh's Message, a carefully developed and practical outline for the "Education of Children for the New Day," talks on "Radiant Acquiescence," "Russia Today," "The Hidden Words,"—all these varied themes make it apparent that this group realized the need for and the interdependence of both the practical and spiritual. Nor were the social and physical needs ignored. The opportunity for swimming and horse-back riding was made good use of; the lawn and other quiet places were used for group conversations, intimate talks and rest. The evening camp-fires and out-door suppers were particularly conducive to friendship and unity.

The physical setting of this school must not be overlooked, for the natural beauty of the place did its part in adding the quiet inspiration and peace which comes with close contact with nature. The traveler speeding along M 15 would nor realize that he was passing any but an ordinary Michigan farmstead unless the modest sign "Bahá'í Summer School" caught his eye. He who stopped to investigate found a real welcome, an atmosphere of hospitality and rest which invited him to linger. He sensed a feeling not of an impersonal school but of a home. Outside again he found the road which led between the farm buildings and past the corn fields to the wide ravine, through whose grassy valley a silvery stream wound. Halfway down the valley side a log cabin had been built overlooking the valley. "Ridván Garden" was the name given to this lovely, peaceful valley. It was here, out in the open or on the cabin porch, that most of the meetings were held. A miniature dam held back the waters of the stream, thus forming a pool where the children delighted to play. Across the stream the wooded banks invited both children and elders to explore the hidden beauties above and beyond them. Even so the beauties of the Divine Word that were unfolded at the meetings invited the seeker to explore its hidden meaning.

But although we may enumerate the varied activities and dwell on the beauty of the natural environment, these do not hold the secret of the bountiful blessings gathered into these nine days or of the spirit of attraction which urged friends from a distance to drive there day after day, or the spirit of love and unity which caused those who came for the purpose of finding fault to go away in silence, or the spirit of power which awakened sleeping souls and sent them forth to bear to others Bahá'u'lláh's Message. This spirit of love, attraction, and power can be explained in no other way than as the "animating, unifying presence of the Holy Spirit" radiated from the hearts of those present.

Those who experienced some of the bounties of this summer school are tempted to paint its future in glowing terms but it is the part of wisdom not to make predictions. It may be allowable, however, to suggest that observers keep watch for future activities and developments at Louhelen Ranch where in the summer of 1931 such a happy and fruitful beginning was made.

Miss Martha Root's University Lectures

Those who read the summary of Bahá'í activities in the previous volume learned something about the tremendous teaching mission voluntarily undertaken and self-sacrificingly maintained by Miss Martha Root, American believer, over a period of practically uninterrupted effort during ten pears.

In 1931 Miss Root returned to the United States from the Orient and for about nine months carried out a truly remarkable pro-

gram. Part IV of the present volume contains an article by her relating her experiences at colleges and universities. Her success in bringing the Teachings of Bahá'u'lláh to the attention of faculties and student bodies constitutes one of the fundamental achievements of the Faith in America.

Miss Root brought to this task, in addition to an unfailing ardor and amazing vitality, an extraordinary equipment of personal experience gained during the course of her previous travels in South America, Europe and the East. Possessing the highest of credentials in the personal letters written her by leading men and women of other lands, Miss Root undertook to impress upon American educators and students the importance of the spiritual element given the world by Bahá'u'lláh—the element without which no true education can be obtained.

The record of her results must be consulted in Miss Root's own words. That record makes it evident that the educational world, like the worlds of politics and economics, has moved from its traditional foundations and feels the need of a new basis and a new impetus. The challenge of changing conditions has destroyed the last defences of cloistered medievalism behind which a traditional education has remained as far as possible aloof from life. The seeds sown by this ardent follower of Bahá'u'lláh were planted in rich soil and at a favorable season. The formation of Bahá'í communities in American colleges and universities will in due time follow as result of the trail blazed by this spiritual pioneer.

Bahá'í Youth Activities in Montreal

The worldwide stirring of the younger generation characteristic of this period, with its heart-felt enthusiasm for every ideal promising to make for social reorganization and peace—an enthusiasm at times invoked by movements fundamentally radical and destructive in program—has evoked a vivid response among the youth of the Cause in America. The Bahá'í youth, unlike their contemporaries outside the Cause, have found ideals at once universal and constructive, challenging yet eminently sane, to be fulfilled. With self-imposed discipliie and ardent faith they have begun to express themselves vigorously in the activities of many local Bahá'í communities.

The Youth Group of Montreal has planned its work with special clarity and attained a degree of influence gratefully acknowledged by Bahá'í young people in other cities. A committee of that group has prepared the following report:

In the winter of 1327 three young Bahá'ís of Montreal, inspired and assisted by a visiting Bahá'í teacher, Mrs. Elisabeth Greenleaf, determined to carry on regularly every Tuesday night a study group for young people only. Their object was to deepen their knowledge in the Teachings, and to spread the Faith of Bahá'u'lláh amongst the Youth of Canada.

These meetings have been conducted fox over four years, in the course of which period its average attendance increased almost tenfold.

The success of the Montreal Youth Group, whose fame reached already manv parts of the American Continent, is attributable to two facts: First, the liberality, foresight and cooperation of the Montreal Spiritual Assembly. Adopting a policy of non-interference, they displayed that loving trust and genuine understanding which is so essential for the unhindered growth of any youth movement. Second, an unswerving adherence to the following admonition of Shoghi Effendi, addressed to one of their members in his letter of March 20th, 1929: "I urge them to study profoundly the revealed utterances of Bahá'u'lláh and the discourses of 'Abdu'l-Bahá and not to rely unduly on the representation and interpretation of the teachings given by Bahá'í speakers and teachers."

The following historical sketch shows the various phases of their development.

In the first season of their activities, December 1927 to August 1928, their meetings were held for the study of the Bahá'í teachings only. They called themselves "The Bahá'í Young People's Study Class" and followed as an outline "God and His Manifestations." Two prepared talks of five to ten minutes each were followed by discus-

sion. The average attendance was about five.

Autumn 1928 was inaugurated with a typewritten program headed "Young People's Study Group." They stated their object as: "To know ourselves and to get a clear understanding of the problems facing us, spiritual, intellectual and physical in trying to 'Live the Life.'" Speakers and chairmen were alternately Bahi'is and non-Bahá'ís.

Spring 1929, their first printed program changed their name to: "Modern Study Class and Forum for Young People." This program shows more definitely their departure towards a universal platform for attracting a larger number of young people.

Autumn 2929, their name was changed to: "Youth Group for Independent Investigation of Truth," and they printed the following statement of purpose on their program:

"The meetings of rhe Youth Group far Independent Investigation of Truth arc held because of a firm purposeful belief that the youth of the world today are seeking for solutions to the problems facing them as individuals in a great whole.

"We wish to establish a platform on which can be discussed with complete freedom the questions and solutions of scientific, social, economic and religious problems; at the same time affording young people the opportunity of coming into contact with the Bahá'í teachings on these and other topics. Our object is one of cooperation, mutual benefit in discussion, and the chance to voice our opinions amongst sympathetic hearers.

We sincerely hope that no one will feel restricted in meeting us on the neutral road of research through inter-exchange of views.

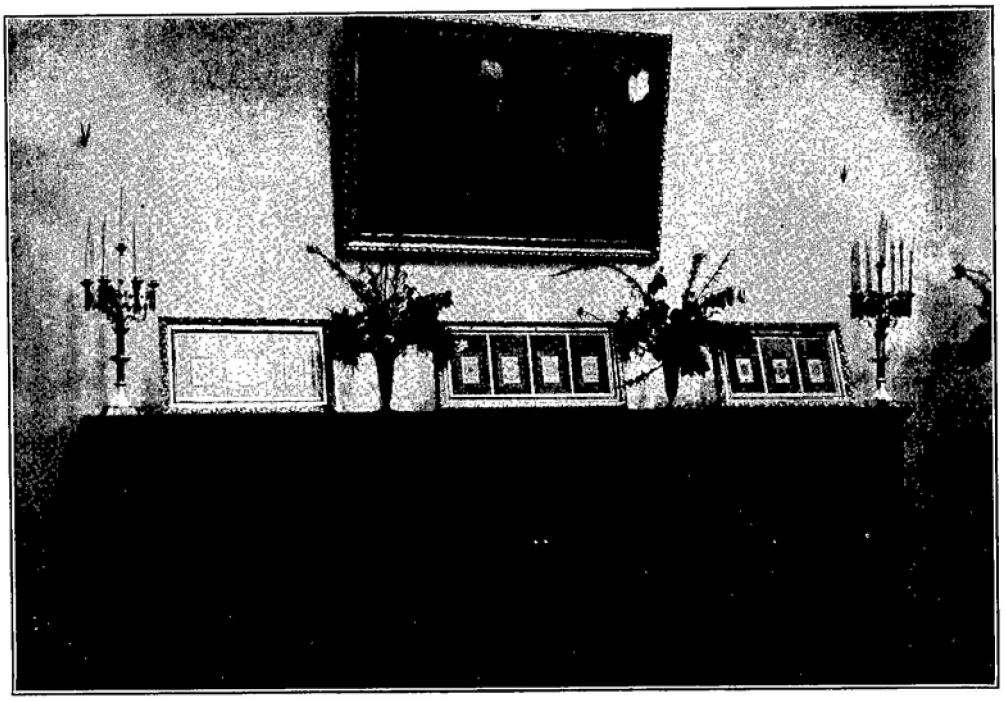
This policy was pursued for twa years, causing a remarkable increase in numbers, and what is perhaps more significant, a renown amongst hundreds of young people in this City. Occasionally they had only one speaker with a time limit of thirty minutes. When they had two, the second speaker was usually a Bahá'í, who correlated the statements of the first non-Bahá'í speaker with the Teachings. As the number of young Bahi'is increased from three to nineteen, they were enabled re have every meeting conducted by a Bahá'í chairman. Speakers and chairmen were with very rare exceptions young people. From time to time one or two older friends were invited to attend their meetings.

During the summer of 1931 the Tuesday meetings were continued, and not interrupted as was the case in previous years. The attendance not only did not decrease, but reached a maximum of thirty to sixty-five.

Autumn 1931 saw another change in the name of the group to: "Bahá'í Youth Group." The neutrality of their programs often attracted a larger number of young people than their hall could hold. The freedom of expression that prevailed throughout their meetings brought out predominant$ economic and social problems, in which young people seem to be most deeply interested. The young Bahá'ís present usually succeeded in correlating the various ideas advanced with the Bahá'í teachings. They seldom failed to create an atmosphere of goodwill and fellowship, which is so characteristic and unique a feature of Bahá'í meetings, impressing many with the desire to return again and again to these meetings.

The young Bahi'is discovered that the measure of their growth, and development is conditioned by the measure of the solidarity, love and cooperation which existed among the young Bahá'ís. The impression an outsider could gather at the Tuesday meetings, was unconditionally a reflection af the unity and spiritual condition of the Bahá'ís themselves.

And in the Autumn of 1931 they felt themselves strong enough to adopt a more direct method of teaching. They supplanted their previous statement of purpose with the following quotation by 'Abdu'l-Bahá: "The Bahá'í message is a call to religious unity and not a call to a new religion, not a new path to immortality, God forbid! It is the ancient path cleared of the débris of imagination and superstitions of men, of the débris 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."



International Bahá'í Archives adjoining the Holy Shrines on Mount Carmel.

Since the Autumn of 1931 a Friday night study class has been established for the purpose of gaining a more profound understanding of the Teachings. It seems unquestionable that young Bahá'ís are more likely to attract young people to the Cause than older Bahá'ís. But when they have been acquainted with the Bahh'i teachings, they seem to need the support, maturity and experience of the older generation, and it is to an experienced Bahá'í teacher, seasoned in the school of 'Abdu'l-Bahá's love. that these newly attracted souls gravitate, instinctively seeming to know that they can give them that spark of confirmation they seek.

They have two members on the executive committee of a city-wide organization, representing religious, educational and other groups, —in the interest of better understanding and constructive cooperation—having as their immediate objective a mass meeting for Peace and Disarmament, in which several thousand young people are expected to participate.

Although the Youth Group of Montreal has *often* been praised for their achievements, they feel that whatever they may have accomplished in the past, cannot be measured with their opportunities in the future.

Humanity is facing perhaps the greatest catastrophe in history. The Youth of today may be called upon to govern and control a chaotic and perplexed world tomorrow.

They feel that they have to equip themselves to be adequately prepared for the great tasks they are going to face.

This small group in Canada hope to participate in the awakening of the Bahá'í Youth all over the world, who are arising with an answering determination, to turn the gaze of a greatly suffering humanity to Bahá'u'lláh, whose message "calls for no less than the reconstruction and the demilitarization of the whole civilized world."

If they arise in this spirit of true sincerity, their highest purposes will be guided into action, directed into service by the firm, deeply-rooted love, loyal and wholehearted devotion they bear for Shoghi Effendi. In his recognition of them as "co-workers" with Him, he has caused the humblest efforts of every Bahá'í to become a permanent and integral part in the establishment of the World Order of Baha'u'llah.

Special Services to Inter-Racial Amity

Toward the end of His earthly mission, 'Abdu'l-Bahá impressed upon the American Bahá'ís the vital importance of the race problem upon the future of the United States. He made it clear that this matter affects the *very* existence of that nation's civilization. If the racial elements composing the American people can be truly reconciled, and justice established, He stated that America will have the supreme privilege of promoting Universal Peace; but that if racial discord and enmity persists, the nation will invite foreign attack, and the combination of internal and external conflict can lead to ruin.

During the period 1930-1932, in addition to the inter-racial amity activities carried on throughout more than fifty local Bahá'í communities, three special services on behalf of the amity ideal merit recording,

On February 27, 1932, through the efforts of Mrs. R. E. Mathtws, the National Bahá'í Committee on Racial Amity and the Spiritual Assembly of New York City jointly held a dinner in honor of the National Association for the Advancement of Colored People and the New York Urban League.

The following account was published in a Negro paper of Chicago:

"The peace and amity and love af mankind as advocated by the philosophy of the followers of the great and good 'Abdu'l-Bahá were expressed by and impressed upon the select interracial group which attended the banquet in honor of the work of both the N. A. A. C. P. and the National Urban league, held at the Hotel Shelton, Lexington Ave. and 49th St., Saturday evening.

"Through the group of 125 persons, seated together in a room made beautiful by the flowers of spring, a group assembled to listen to a common point of view and bent upon the promotion of understanding—not only the mind, but of the spirit--and between all races and creeds there was the permea-

tion of the soul of peace and the wisdom of Bahá'í.

"Presiding over the program were Mrs. Loulie A. Mathews and Louis G. Gregory. Speeches were limited to three minutes. In an introductory speech Mr. Gregory commented upon the changing order of things, noting the recreational and welfare program of such organizations as the two honored ones of the occasion. He drew the simile between the changing attitudes which they had promoted between the thinkers of the races and the new ideology of science since Einstein has made his investigations and contributions, even within the past 25 years.

"Hooper Harris expressed thanks to the Highness, the Almighty, for gathering in such a calm manner with hope for fellowship and brotherhood in the future. He praised the National Urban league and its policy of enlisting in its units both black and white, both loyal to the promotion of the former race for the greater good of mankind.

"In the remarks of Mrs. Mary Hanford Ford was stress upon fellowship which would promote friendship, the greatest thing in the world. Hearts, she said, beat together naturally, then why should not the external conduct of peoples be more in accord. Next, in the speech of Horace Holley was the thought that people should be identified by the tasks they perform and not by dialect and creed. He urged alliance of different peoples in seeking a common end.

"With the spirit of the Bahá'í thus expressed and reiterated, the program proceeded. The piano improvisation by Edward Kinney was a fitting and pleasant interlude. Next the Southernaires, composed by W. W. Edmondson, Lowell Peters, Homer Smith and Jay Toney offered their matchless songs, so well known to the world which has been made boundaryless by radio.

"In the second group of speeches Dr. W. E. B. DuBois remarked the unity of the N. A. A. C. P. and of the National Urban league sitting down together at a banquet table. William J. Schieffelin, Arthur B. Spingarn, Arthur E. Holden, Dean Sage and President John Hope of Atlanta University also spoke in this group.

"David Fontaine offered in the second musical selection two piano solos, Brahms' "Rhapsody in E Flat" and Lecuona's "Malaguena." Edward Matthews, director of Negro music at Fisk university, who came all the way from Nashville, Tenn., just to sing at the Bahá'í dinner, showed remarkable artistry in addition to the splendid, natural gift of his mellow baritone voice in three program numbers: Purcell's 'When I Am Laid in the Earth,' Handel's 'Where'er You Walk' and Durante's 'Danza, Danza, Fanciulla.' For an encore he sang Robinson's arrangement of 'Water Boy.' He was accompanied by Miss Zabelle Bayentz.

"Welcome to the Bahá'í movement as one of the great forces of human understanding was the germ of the speech of Walter F. White, secretary of the N. A. A. C. P. He felicitated the coming together of the two organizations, and said he felt great happiness to speak at a Bahá'í meeting.

"Miss Mary White Ovington, James B. Hubert and Mrs. Wanden LaFarge, the daughter of Mr. and Mrs. E. R. Mathews and the wife of Oliver LaFarge, whose book 'Laughing Boy' showed consideration and love for the American Indian, concluded the last four speeches.

"The adieu of the meeting, completing the chain of peace and amity and love of mankind, as advocated by the philosophy of the great and good 'Abdu'l-Bahá, and the better understanding of the doctrine as expressed and demonstrated at the banquet, the new friendship and fellowship experienced by 125 people, assembled in a room made beautiful by flowers—all these were summarized by Mrs. Loulie A. Mathews.

"Among those present were: Mr. and Mrs. Noah Thompson, Mr. and Mrs. Samuel Allen, Dr. and Mrs. W. E. Burghardt DuBois, Mr. and Mrs. John E. Nail, Dr. and Mrs. E. P. Roberts, Mr. and Mrs. Bishop Lewis, Mr. and Mrs. Robert Bagnall, Mr. and Mrs. Roy Wilkins, Mrs. Cora Horne and her son, Burke Horne, Mr. and Mrs. James B. Hubert, Mrs. Noisette and her daughter, Mrs. Clara Burrill Bruce, Mrs. Minta Trotman, Mrs. Viola Bibb, Mrs. Eva Parks, Mme. Lillian Evanti, Mr. and Mrs. William Saunders, Mrs. William Pickens, Miss Evan Bowles, the Rev. Shelton Bishop, Walter F. White, Mrs. Ad-

die Hunton, Mr. Dill, Mrs. Willis Cummings, Roy Lancaster, Mrs. Norman T. Cotton, Miss R. Randolph, Mrs. Bessye J. Bearden, Edward G. Perry, I-Ienry L. Moon, Mrs. Mamie Anderson Pratt, Dr. John Hope, Edward Matthews, David Fontaine, Lewis G. Gregory, George Harris, Cleveland Allen and Mr. Madison, attorney."

Not less significant an occasion was the Christmas dinner and festival arranged by the Bahá'í young people of New York City in 1930 far several hundred colored children, invited through the kind auspices of the New York Urban League. The public hall at the Bahá'í Center on 57th Street filled to overflowing with an eager and happy throng of little children, leaving upon visitors an unforgettable impression of the power of love to surmount the cruel and artificial barriers humanity has created between the members of the one divine family.

The climax of amity service rendered by American Bahá'ís up to *this* time was in all probability the teaching trip carried out in the South by Mr. Willard McKay and Mr. Louis G. Gregory for a period 'of several weeks during the winter of 1931. This union of a white and colored believer in a mission of racial amity fulfilled a wish expressed by 'Abdu'l-Bahá many years ago.

The journal of that mission—as. important an undertaking as could be planned by any spiritual person in this age-conveys an indescribable atmosphere of joyous radiance revealing the more clearly the determination that inspired these "soldiers in the army of the Lord of Hosts" to discharge successfully the noble task they had voluntarily incurred. The cities visited were Atlanta, Georgia, Tuskegee, Montgomery and Huntsville, Alabama, Nashville, Tennessee, Louisville, Kentucky, and Cincinnati, Ohio. As far as state and local ordinances made it possible, the *two* Bahá'ís shared all things together as if both were members of the same race. Colleges, churches and other organizations provided constant opportunity to deliver Bahá'u'lláh's message of the oneness of mankind to attentive audiences. Summarizing and symbolizing also the entire journey was the remark made to Mr. McKay by a colored student, that the greatest news he could take back home *to* his father was that a white man had slept in a Negro dormitory!

The general summary of Bahá'í activities in America prepared by Mr. McDaniel gives further important details,

Mr. McDaniel's Summary of Activities in America

The paw two years have witnessed two outstanding achievements in the Cause in *America*, both of which arc demonstrations of the influence and power of the Cause of Bahá'u'lláh.

The fulfilment of the "Plan for Unified *Action*" was achieved just before the Twenty-Second Annual Convention which was held in the Temple Foundation Hall at the end of April, 1930. About $409,000 was madc available for the construction of the Temple. The contract for the building of complete framework and part of the utilities was awarded in August, 1930 and the construction work completed early in June 1931.

The Bahá'í Administration has become definitely manifested in the establishment and development of over sixty local Spiritual Assemblies throughout America and the correlation of their activities with those of a national character under the direction and supervision of the National Spiritual Assembly. Thus the Revelation of Bahá'u'lláh is beginning to express itself in these elements of the New World Order.

The First Mashriqu'l-Adhkár in the West

Nine years ago the Temple foundation was completed on the beautiful site in Wilmette, Ill., at the intersection of Sheridan Road with the north channel of the canal taking water from Lake Michigan. Since that time the many thousands of people who daily pass the structure have wondered as to what use was being made of this great Bat-top cylindrical structure, or as to what was to be built on it. The people of the North Shore of Chicago now have their answer, for during the eight months (September, 2930 to April, 1931) on this foundation has arisen a unique and remarkable building. All are

impressed with its beautiful proportions, the uniqueness of its design and the dignity of its style and form.

The general contractors, the George A. Fuller Company of New York and Chicago, working in collaboration with twenty-four sub-contractors, completed the work which was included in the contract entered into by the Temple Trustees on August 27, 1930, for the construction of the main superstructure of the Temple. This superstructure comprises a structural steel and reinforced concrete and glass-enclosed building which has the general shape and form of the final design of the architect, the late Louis Bourgeois. The engineers in preparing their plans and specifications arranged for the construction at this time of a building which would embody the architect's design and provide for the future application of the exterior ornamental material. This artistic clothing will be added later as funds become available. During the past nine years the architects and engineers, collaborating with the Trustees and the architect, have been studying this unique problem. It is likely that the major portion of the visible ornamental exterior will be some special form of architectural concrete. Metal of a suitable nature, such as an aluminum alloy will doubtless be used for window grilles and the finer sections of the ornamentation.

The building as it is now, consists of four main divisions or stories. The base portion at the first floor is 36 ft. high and 150 ft. in diameter. It includes a circular hall 72 ft. in diameter and extending for a clear height of 138 ft. to the interior of the dome. Around this circular hall are nine recessed smaller rooms or alcoves, with a main entrance between each pair of rooms. A unique feature of the building is its shape, having nine sides with a pylon at the intersection of each pair of sides or faces.

Above the main story is the first gallery which is also nine-sided, but with the corner pylons at the middle of the faces of the main story that is over each of the nine doorways. This first gallery floor has a height of 47 ft. and an approximate diameter of 136 ft. Above the first gallery is the second gallery story which has a height of 20 ft. and a diameter af 93 ft. Above this story rises the dome which forms the covering or roof of the central circular area or hall. The dome consists of an unusual steel framework built in two sections; the lower section supports the hemispherical glass dome which will serve as a watershed for the structure and later on will also support the interior ornamental ceiling. The outer section will support the exterior ornamental surface material.

For the present, at least, there will be used only one of the nine entrances to the building, namely, that facing the intersection of Sheridan Road and Linden Avenue. This is made necessary as, with the available funds, it will be impossible to build the eighteen circular steps on the Foundation structure; these must form a part of the surface ornamental material to be placed in the future. The beautiful arched window spaces are enclosed with heavy glass set in frames and sash, formed of a non-corrosive material.

Through the excellent cooperation of the general contractor, the sub-contractors, and the engineers, it has been possible with the funds available to do considerable work in the basement and in the installation of part of the utilities, including the plumbing, heating, ventilation and electric light and power.

In the basement structure the entire floor has been concreted and permanent partitions have been erected for several rooms adjacent to the Linden Avenue entrance, including toilets and rest rooms, receiving room, kitchen and serving room, transformer room and space for mechanical and electrical equipment.

The entire plumbing for the building has been installed; this includes ample toilet and rest room facilities in the basement and toilet facilities on the gallery floors. The heating plant put in at this time includes all of the boilers that will be finally required, also the indirect heating for the superstructure. Enough of the ventilation is being installed to provide for the heating of the basement. Provision is made for future electrical work and connections with the Public Service Company.

The fall and winter of 1930 was an unusually mild one in Wilmette and remarkable progress was made on the construction

Favorable weather conditions made it possible to secure a high quality of concrete masonry, Experts in this field who have seen the work are impressed with this quality and permanent character. In the early morning of January 15, 1931, a fire broke out in a second story space, which was being heated to protect the concrete while it was setting under low temperature conditions. This fire driven by a high wind spread over several bays of the second gallery story and destroyed a platform which was suspended at the base of the dome putting the concrete masonry to a severe test. Careful inspection made by experts after the fire indicated that, aside from the blackening of the face of the masonry and some slight spalling of the concrete, there was no real structural damage done. The loss was covered by insurance carried by the general, and subcontractors; all damage sustained has been repaired and replaced.

As the building is now entirely enclosed and sufficiently equipped with facilities for heating, ventilation and light, it will be used for the various services of the Cause. These will be set forth and provided for later on by the National Spiritual Assembly, in accordance with the instructions of the Guardian of the Cause, Shoghi Effendi.

The building of the Temple has aroused interest in people the world over, for this is truly the first universal Temple which is open to all the peoples of the world regardless of race, sect or belief. In the years to come people from everywhere will gather under the central dome to worship the one God in the spirit of loving unity and in accordance with the Revelation of Bahá'u'lláh.

Teaching

"In these days the mast important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head cornerstone of the foundation itself, This servant has spent his days and nights in promoting the Cause, and urging the peoples to service. He rested not a moment, till the fame of the Cause was noised abroad in the world, and the celestial strains from the Abhá Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá."

With these stirring words did 'Abdu'l-Bahá in His *Will and Testament* call the people to service in spreading the Message of Bahá'u'lláh. And truly have the teachers and friends generally arisen to heed this call and bring the Sun of Truth of this day into the hearts and lives of the people throughout America.

The circuits of the traveling national teachers have widened, carrying these devoted message-bearers not only to all parts of the American continent, but to South Africa, South America and the islands of the sea. Thus is the Divine Plan bearing fruit.

Among the new features of the constructive activities of the National Teaching Committee are the outlines of teaching for groups and classes prepared by the Outline Bureau, the Bahá'í Correspondence Course, and the creation of a Bureau of Information on the Pacific Coast, Many hundreds of copies of outlines on "Material and Divine Science," "New Light on the Scriptures,'" and "The Bahá'í Teachings Concerning Christ'" have been distributed and used in class and group reaching work. These aids to teaching have been invaluable in confirming those who needed a thorough understanding of the Teachings, especially with relation to Christianity.

Public addresses, talks before groups and class work have been widely carried on in communities from the largest cities to small tawns by the traveling teachers and others including Mr. Albert Vail, Ms. Louis Gregory, Mrs. Keith Ransom-Kehler, Miss Fanny Knobloch, Mrs. Elizabeth Greenleaf, Mrs. Ruth Moffett, Mr. and Mrs. Willard McKay, Mr. Philip Marangella, Mr. Leroy Ioas, Mr. George Latimer, Miss Orcella Rexford, Mrs. Beulah Lewis, Mrs. Mary Hanford Ford, Miss Juliet Thompson, Mr. and Mrs. Howard Ives and many others. Several business men in their travels have found many opportunities to speak and teach; everywhere finding people eager to know about the Cause and to find out what the Temple stands for. The doors of humanitarian and

progressive institutions have opened to the Truth. The spirit af search and receptivity manifest by people in all walks of life is an encouraging sign of the rapid spreading of the Spirit of the New Day.

During the Green Acre season of 1930, a teaching conference was held and resulted in the formulation of a plan for inter-assembly cooperation in teaching. This plan was gradually introduced and developed, and several effective teaching districts established. Among the more active and successful of these districts have been the Illinois-Wisconsin, Washington-Philadelphia-Baltimore, New England, Los Angeles, San Francisco, and Northern Ohio. En these districts, the teaching work has been stimulated, community membership has increased, and greater public interest amused.

Green Acre has developed as a teaching and training center. During the season (July to September), courses of lectures on religion, science, methods of teaching, etc., round-table discussions, classes for young people and children have been held daily and with Iarge groups of the Bahá'is and their friends in attendance. During the season of 1931, Miss *Martha Root, Mr.* Albert Vail, Miss Pearl Easterbrook, Miss Orcella Rexford, Prof. Glenn Shook and others gave inspiring and helpful series of talks, and the Inn was well filled and run with a profit in spite of the unfavorable business conditions of the world about.

The Geyserville Summer School during two weeks of August brought together a Iarge group of believers and attracted peeple of the Pacific Coast. Here under the loving care of Mr. *and Mrs.* John Bosch, as at Green Acre, a true Bahá'i community spirit and life is being developed. Peoples of various races and interests in life gather and discuss the problems of the world today and the solutions as given in the Revelation of Bahá'u'lláh and the teachings of 'Abdu'l-Bahá. Professors Meredith and Rogers gave a series of lectures relating to "Man and This Universe." Miss Julia Goldman with her art work, Mrs. Keith Ransom-Kehler with her educational work, and Mrs. Ella G. Cooper with stories, contributed among others to the Iife of this unique summer school.

During two weeks in August, 1931 a new summer school was opened and most hospitably conducted by Mr. and Mrs. L. W. Eggleston on their farm near Flint, Michigan. Many of the teachers and friends including Mr. and Mrs. Howard Ives, Mr. and Mrs. Harlan Ober, Miss Fanny Knobloch cooperated in giving talks and in conducting round-table discussions. The camps and a barn transformed into a stationary Pullman, served as the temporary home of many attracted people of southern Michigan, who came to Listen and departed to their homes uplifted by the spirit of unity and harmony of this lovely spot and inspired by the Message of the Cause of God.

After nine wonderful, fruitful years of traveling and teaching around the world, Miss Martha Root arrived in Honolulu in January, 1931. During nine days in our Pacific isle, Miss Root gave twenty-five talks, including four broadcasts from radio stations. She spoke More schools, clubs, the Pan-Pacific Union and various other organizations. Landing in San Francisco on January 20, 1931, Miss Root spent about six weeks on the Pacific Coast; a Iarge part of this time in giving addresses before schools, colleges, clubs, Y. W. C. A.'s, peace societies, racial groups, amity conferences and at several radio stations. Coming east, Miss Root attended and spoke at the Twenty-Third Annual Convention held in the Temple Foundation Hall, May 1-3, 1931. Subsequently she traveled throughout the middle West and East giving talks on the Cause before classes, clubs and many types of humanitarian and progressive organizations, and especially at the colleges and universities. It has been her privilege to speak before classes and groups of students and teachers at the Universities of Illinois, Wisconsin and Minnesota, and Harvard, Columbia, Howard and other leading institutions in the East.

Inter-Racial Amity

"The convention of the colored and white was in reality a great work, because if the question of the colored and white should not be solved it will be productive of great dangers for America in the future. Themfore the Confirmations of the *Kingdom* of Abhá shall continually reach any person

who strives after the reconciliation of the colored and the white."

These words of 'Abdu'l-Bahá commenting on the first Amity Convention held in Washington, D. C., in 1921, have inspired great activity in the various Bahá'í communities in the spreading of the teachings, through meetings, and the services of Mr. Louis Gregory and other teachers.

Each year the work was initiated with a three-day conference at Green Acre in August. During the past two years several of the sessions were held in the neighboring city of Portsmouth, N. H. Noted speakers, of both races, gave inspiring addresses and all of the meetings were conducted in the spirit of true harmony and unity. A demonstration of this spirit was witnessed during the seasons (July to September) in the happy association of the friends—both colored and white—in the life of this remarkable Bahá'í community.

In November, 1930, a conference on racial amity was held in New York City in cooperation with National Urban League and the National Association for the Advancement o# the Colored People. The social, economic and spiritual aspects of race relations, and the program and message of Bahá'u'lláh as the one great solution of all problems of this nature, were the essential features of these meetings.

Various Bahá'í communities throughout America have done constructive work. Many of the friends including Mr. Gregory, Mr. Vail, Dr. Zia Bagdadi and Mrs. True have given talks and conducted classes in Chicago, Wilmette and Evanston, Ill., and Racine, Wis.

On the Pacific Coast, a racial amity dinner was held in Pasadena, and the friends of Seattle, Wash., held their ninth peace and amity conference in October, 1930; the peace societies and the Unitarian Church cooperating.

The Washington, D. C., friends have conducted a discussion group, which includes representative and influential members of several races. Although *not* avowedly Bahá'í, this group is conducted by several believers and has been successful in bringing together in a spirit of harmony and unity leading people of the white, black, yellow and red races. The discussions have been illuminating and helpful, and have introduced the constructive teachings of the Bahá'í Revelation.

The Bahá'í Magazine

The policy of the editors of the Magazine, in accordance with the instructions of Shoghi Effendi, to make this teaching medium strictly Bahá'í in character and with a universal appeal, has increasingly borne fruit in an advance in new subscriptions and renewals. Letters not only from believers but also from general readers demonstrate the appeal and value of the articles, A unique new feature in the administration of the Magazine was the appointment of Contributing Editors to represent other countries. This plan has helped to produce a more balanced periodical and to increase its scope and universal character. Representatives are functioning in Great Britain, Persia, Egypt, Japan and China. As the circulation of the Magazine increases and funds become available, it is planned to enlarge the issues; adding more illustrations and articles of the highest interest and attractiveness.

Publications

The National Publicity Committee in collaboration with the Reviewing Committee has placed the literature of the Cause on a high plane of excellence as regards authenticity, accuracy, composition, typography and physical, pmduction. The Reviewing Committee has rendered notable service in its reviews and constructive suggestions relative to the reprinting of existing leaflets, pamphlets and books and of new literature. The Publishing Committee through the fine cooperation of the J. J. Little and Ives Company and other concerns has been uniformly successful in producing well printed and attractively bound works at a low cast.

The mast outstanding current book is *The Dawn* Breakers; a notable translation of the Narrative of Nabil made by Shoghi Effendi. This book of about 700 pages is fully illustrated with authentic reproductions of the autographed Tablets of the Báb addressed to the 18 Letters of the Living, one to the Báb Himself and one to Bahá'u'lláh,

and a remarkable series of photographs and drawings illustrating the scenes of early Báb'í and Bahá'í history. This work will be of inestimable value to the Cause and to the public in presenting to the world an authentic picture of the early history of the Cause, and describing internal conditions in Persia in the middle of the 19th Century, including a delineation of the Qajar Dynasty—the reigning house in Persia during the period of Bahá'í persecutions—as well as the genealogy of the Bib and Bahá'u'lláh throughout several generations.

Another notable work is the new translation of the *Iqán* recently made by the Guardian and affording an authentic and beautifully rendered edition of this fundamental text of Bahá'u'lláh—the Book of Certitude, or Assurance.

Additional books have included a new edition of A *Traveller's Narrative,* the *Prayer Book* compiled by Mrs. Loulie Mathews, Whence *Comes the Light, Bahá'í* Peace Program* *Le Vrai Bahá'í, Races of Men, Many* or *One?* and The World Economy *of Bahá'u'lláh.*

Reprints to meet the increasing demands for literatures have produced large editions of *The Bahá'í* Proofs, *Book of Assurance, Hidden* Words, *Bahá'u'lláh and the New Era* and *Wisdom of 'Abdu'l-Bahá.*

Bahá'í News

This news periodical has gone out monthly to all believers throughout America. It has kept the friends informed of the progress of the Bahá'í activities—national and local—especially letters and instructions from the Guardian, reports of Temple construction and services, news from the field of work of the traveling teachers, inter-assembly and amity conferences, financial statements, etc.

GERMANY

Since outward expressions of truth correspond to inward realities, the land of Germany is regarded by Bahá'ís as having a special capacity for faith and service in promoting the Cause of Bahá'u'lláh.

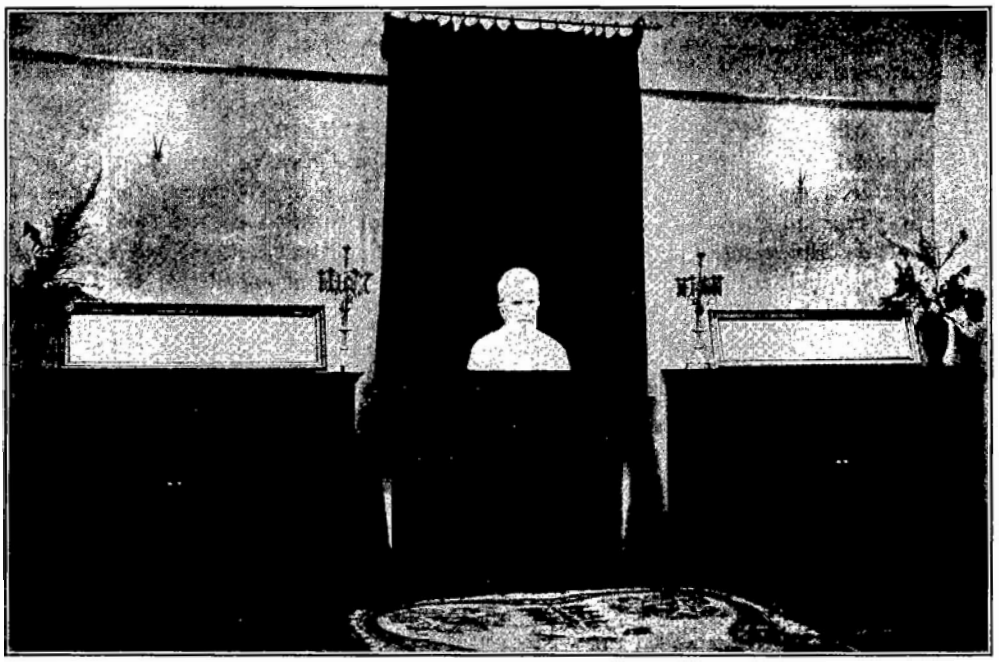
With respect to the development of the Bahá'í Faith in Germany, its history is briefer than that of the Cause in America; its present condition consequently reveals a stage which the American believers passed through some years ago.

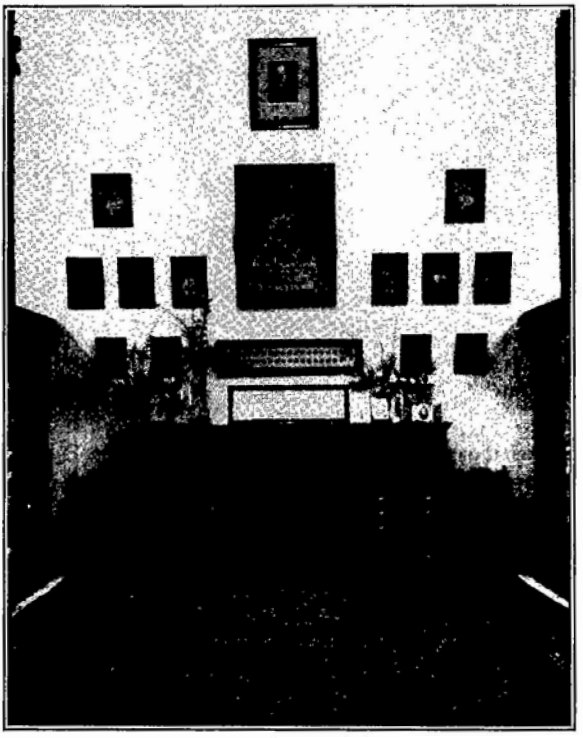
The Bahá'ís of Germany, for example, have triumphantly emerged from a period of intense spiritual test, marked by the determined effort of enemies of the Cause to profit by the ascension of 'Abdu'l-Bahá to destroy the faith and unity of the believers in that land. By false interpretations of the Teachings, by subtle propaganda and by every manner of devious attack upon the integrity of the Faith, they strove to uproot the Cause of Bahá'u'lláh throughout Germany, with the result that the hostility has definitely collapsed and the knowledge and firmness of the believers greatly reinforced.

Just as this same test confronted the American Bahá'ís during the period of general confusion which led to the decision of the United States-contrary to the wise hope of 'Abdu'l-Bahá—to engage in the European War, so it befell the German Bahá'ís at the time when their country was struggling to organize itself in the difficult post-war era. The future historian will not fail to mark how this Faith—the new life and sole hope of the world—has been compelled to assert its power and grow to maturity in the face of obstacles both material and spiritual whose complexity would destroy any movement emanating from human nature alone.

New Bahá'í centers have been established in a number of cities, notably Heidelberg and Bremen. At Eslingen the first German "Bahi'i House" was dedicated during the Annual Convention in 1931; and this institution will in time become a training school far Bahi'i teachers after the manner of Green Acre in the United States.

German Bahá'ís are taking an ever-increasing share in the pioneer task of spreading the Cause throughout Europe—into tk Scandinavian countries, to Austria and to Bulgaria in particular. The efforts of Dr. Hermann Grossmann and of Herr Benke have been greatly appreciated by the German believers in connection with this teaching work. A strong foundation for a future flourishing Bahá'í community has, for ex-





International Bahá'í Archives, adjoining the **Holy Shrines on Mount Carmel.**

ample, been laid by Herr Benke in the city of Sofia.

The influence of Esperanto in preparing the way for the adoption of a universal secondary language—an ideal emphatically announced by Bahá'u'lláh—has been thoroughly understood by the German Bahá'ís. Recent Annual Esperanto Congresses have recognized a number of Bahá'í delegates from Germany, As the result of this cooperation, a number of Esperanto translations of Baha'i texts have been prepared by Fraulein Lidja Zamenhof, daughter of the creator of Esperanto, of which "Bahá'u'lláh and the New Era," by Esslemont, has already been published and widely circulated among Esperanto groups. The Paris addresses of 'Abdu'l-Bahá, Some Answered Questions and the Tablet of Iqán, also translated by Fraulein Zamenhof, are now either on the press or soon to appear.

Of unusual interest is the following brief statement by a Bahá'í of Berlin.

"In 1913 'Abdu'l-Bahá sowed the divine seed in Stuttgart; there it grew and bore fruit and from thence the teachings of Bahá'u'lláh spread and reached Berlin.

"After the World War the glad-tidings came through various channels to this metropolis. As it has ever been in the early days of great spiritual movements, they owe their spread to the zeal and devotion of single individuals, so we find also in Berlin the spread of the teachings closely connected with the work of certain pioneers who visited us. Among them were Frau Schweizer of Zuffenhausen, Frau Schwarz of Stuttgart, later on Miss Martha Root of the United States. In a true spirit of selflessness and service they spread the Bahá'í teachings both in Berlin and elsewhere in Germany with great success. The Bahá'í spirit is now firmly rooted in Berlin and the Assembly has proven its strength through many tests.

"During the last nim years the movement in Berlin has suffered many changes. Periods of growth and enthusiasm have been followed by periods of spiritual inactivity and depression. As was the case with early Christianity the great difficulty which the people have experienced has been to free themselves from old ideas, superstitions and dogmas of the past. Frequently those who came with great enthusiasm deserted these new teachings not finding them to conform with their own ideas. Others came with the intention of promoting their own personal convictions and finding no success in *this,* it resulted in further separations. It seems, however, that such circumstances cannot be avoided in new spiritual movements, and we are glad and thankful that the great Manifestation given to the world in Bahá'u'lláh has now been accepted by many sincere souls in this great city. Some are truly awake whilst many seeds are still lying dormant in the minds of the people; nevertheless, we are sure that some day our efforts will bear fruit. There must come a time when also to these hearts a great spixitual awakening will come and many will find their way and will unite with us in raising the call of "Ya-Bahá-'u'l-Abhá."

"'God always finds the way to assist us as He assisted the Bahá'í friends here some years ago when they found themselves in a deep valley of discouragement, Then He made it possible for one of the friends (Mr. Theo Lehne), to visit the Holy Land. The experiences of this pilgrimage, the visit to the Holy Shrines, the conversations with the beloved Guardian, Shoghi Effendi, enabled him to bring back to Berlin and to share with the friends a great spixitual consciousness. The power of the Bahá'í inspiration revealed itself, a new sense of unity filled the hearts of the friends and a new phase of development began.

"Now Berlin is beginning to exert a noticeable influence in other groups in Northern and Central Germany, and we hope that the Spirit of Bahá'u'lláh will so fill the hearts of the friends that they will. be nobly inspired to fulfil their glorious mission and responsibility."

BAHÁ'Í ESPERANTISTS

The fact that a number of Bahi'i works have been translated into Esperanto leads to the important subject of the many affiliations between the Bahá'ís and the Esperanto movement, not only in Germany but in other countries.

Every local Bahá'í secretary is well *aware* of the number of general letters issued by

Spiritual Assemblies of the Orient in Esperanto. Classes for the study of Esperanto have for many years been conducted under Bahá'í auspices in the United States and other countries. Miss Martha Root, whose travels have taken her to all five continents, testifies to the immense value of her knowledge of Esperanto in meeting liberal groups and worldminded individuals outside the realm of the English tongue.

This Summary is consequently fortunate in being able to include a statement written by Miss Evelyn Baxter, of England, who attended the Twenty-Third Annual Esperanto Congress at Cracow, Poland, in August, 1931.

"What a wonderful and useful asset is a gift for languages! But a more useful one still in the coming days will be the acquisition of the international language, Esperanto, originated by that great genius and servant of his fellow-men, Dr. Ludwig L. Zamenhof of Poland.

"The great International Congresses, conducted entirely in this medium, of which the twenty-third was held at Cracow (Poland) August 1st to 8th, 1931, are a striking proof of the efficacy and stupendous success of this simple and beautiful language, and also of the keen enthusiasm of its users, who assemble in thousands yearly from the ends of the earth to put to the proof an auxiliary tongue whose use is world-wide.

"Every year a fresh country is honoured by entertaining the Congress. 1930, Oxford (England) was the scene of its activities, and the forthcoming one in August, 1932 will be in Paris. Tremendous interest centered round this year's Congress on account of Poland's association with Dr. Zamenhof. A street in Cracow was publicly named after him; in Warsaw the house where he devoted his labours as oculist in a poor quarter was marked by an inscribed tablet, and an impressive ceremony was attended by representatives of many nations at his tomb in the Jewish cemetery; and after the Congress a number of devoted adherents laid the foundation stone of a splendid monument in his birthplace, Bialystok, a small town la Eastern Poland, and *were* allowed the privilege of entering the humble cottage where he was Born. Great blessings come to thee, as great blessings will flow from thee, unhappy land, for the great gift of thy noble son. What genius have thy *very* oppression and misery brought forth!

"Particularly in such a country as Poland, whose language is too difficult of acquisition for foreigners, was the necessity for a common tongue shown. Nobly had the civil authorities of Cracow shown their sympathy with the multi-national visitors,—a number of police had learnt Esperanto and wore a badge so as to be of the utmost service, (and were they not!); also restaurants and cafés printed a menu in Esperanto, and some waiters spoke the auxiliary language, so that many visitors who would otherwise have found feeding a great perplexity were relieved of all their troubles on that score. Streets and principal buildings were decorated with the Esperanto emblem, the five-pointed green star, and evergreens, and some of the largest public buildings were at the disposal of the Congress, among them the historic Jagellona University.

"Cracow itself with its mediaeval towers, city wall, castle and numberless churches and ancient Jewish quarter and the shady belt of parkland encircling the town, was full of interest, but Congress business held first place. A river-trip up the shallow Vistula, a visit to a fortified mound commemorating the renowned Kosciusco, and the world-famous Salt Mines were wonderful experiences.

"Mornings were given up to the business in hand, when such pressing subjects as Esperanto and its relation to the Press, Schools, Radio, the Cinema, etc., were reported on and discussed. We rejoiced that the Guardian, Shoghi Effendi, as he always does, sent a letter of greeting. The Congress *was* attended by Dr. Felix Zamenhof, (brother), Dr. Adam Zamenhof (son) and Dr. Sofie and Miss Lidja Zamenhof (daughters) of the inventor. It was a great joy to have them amongst us, and to know of their ardent support of their father's cherished life-work.

"For several years a Bahá'í meeting has *been* held under the *auspices* of the International Congress. The first were arranged

by our devoted pioneer Miss Martha Root, and in her absence these have been cantinued by other believers. Mrs. Mary Hanford Ford (New York) has twice spoken ac these meetings, but this year she was unable to attend. The arrangements were made under the able direction of Dr. Hermann Grossmann of the Bahá'í Esperanto Publishing House (Weinheim, Germany) who kindly sent current copies of 'Nova Tago' and '9' Compilation in Esperanto for distribution. Miss Lidja Zamenhof (Warsaw, Poland) youngest daughter of Dr. Zamenhof, and Miss Almida Zetterlund (Stockholm, Sweden) gave rousing addresses to an interested audience of over fifty people of many nations, who at the close took away literature, and some asked questions about the *Cause.* May God raise up many pioneers to make known His Cause in the midst of this world-wide Movement towards Unity, and hearts attune to respond to the Call.'"

BRITISH ISLES, EUROPE

Outside of Germany, the only other Bahá'í National Spiritual Assembly so far to be elected is that of the British Isles. The International Bahá'í Bureau at Geneva, Switzerland, however, fills an important special rôle as focal point of Bahá'í interest at the very center of the world's international activities.

The following excerpts have been taken from reports supplied by the British Assembly.

"'We record with regret the passing of one of the oldest believers—Miss Ethel Rosenberg. She was greatly loved by 'Abdu'l-Bahá, spent much time with the Holy family at Haifa, served with unwavering faith and clear insight into the teachings for nearly 30 years, and did much to help students and believers. A memorial service was held for her and tributes paid to her in the Bahá'í magazines. A more complete review of her life and work will appear later.

"We regret also that some of our members have been called away—among them Mr. Cleaton, who has returned to Canada for an indefinite period; Mrs. Fforde of Ireland who worked so unassumingly in the centre at Walmar House and in many ways, Miss Drake-Wright, who spent considerable time in London, and Mrs. Becker who has been in Switzerland and on the Continent.

"To our list of voters have been added the name of Miss Miriam Jalal, the granddaughter of our beloved Master, to whom we all extend the most cordial and loving welcome, Mr. Dehkan, a student from Beirut. who has already spoken for us at our Wednesday evening meeting and who is most welcome, Mrs. Ruth Hall, who has been a faithful attendant at our meetings for many years, Mr. Wragg, of Australia and America, who is very helpful in many ways, Miss Irwin, who is an old and valued friend, Miss Musgrove, who belongs almost equally to London and Bournemouth, but who, we are glad to say, expects to reside in London for some rime. We also welcome most cordially Mrs. Cowles of Montreal and Africa, who has promised to remain and assist us in the centre for a time.

"The usual Wednesday evening meetings have been held and a few outside speakers have honored us with their presence and quite a number of new faces have appeared amongst us. Not nearly as many as we hope will during the coming year.

"The prayer meetings have been held steadily on Monday afternoons at four regardless of the number present; as it is the prayers going forth which attract the confirmations. These are open to all and the more candles there are the more light there is. Prayers are also read every day the room is open for the peace of the world, for friends in all parts of the world, for Shoghi Effendi, for friends in trouble or who are ill, and for *the* spread of the Cause. Some wonderful answers have been received.

"Mrs. George has carried on her Sunday meetings at her house with cheering results and many people appreciate keenly the spirit of friendliness and hospitality and the opportunity for discussion.

"The Young People's Class, or Study Class, has met regularly and a report of this work will be given later.

"The usual Feasts and Memorials have been held here, including the Feast of Naw-Rúz, The Declaration of the Báb and Birthday of 'Abdu'l-Bahá, The Birth of Bahá'u'lláh. The Ascension of Bahá'u'lláh and 'Abdu'l-Bahá.

The garden of Riḍván near ʿAkká.

"A special meeting was held on New Year's Eve to inspire the believers to greater effort and activity; A meeting was held for consultation on the affairs of the Cause in order that each one might express himself or herself openly and offer suggestions for the furtherance of the work. An informal Saturday afternoon tea was held, with Lady Blomfield as speaker, and Sister Grace Challis from Bournemouth and Miss Miriam Jalal added messages of beauty and inspiration.

"Several most interesting visitors have attended the meetings and come to the room during the year, including an influential Indian minister, in attendance at the Indian Conference--he had met Martha Root and she cabled from Japan to the secretary to get into touch with this gentleman. He had many conferences with Bahá'ís and said that he was in full sympathy with the Movement and believed that it was the only solution for the problems of that country. He purchased quite a large supply of books and reads the literature in the original Persian. We had the pleasure of meeting a Greek gentleman who is carrying literature back to his country and a Japanese professor who was greatly interested and promised to work for the spread of the Cause. We have also been delighted to meet several visiting Persian friends, including Mr. Ghorban from Prance, who spoke at our Wednesday evening meeting on Methods of Teaching in Persia,

"The room at Walmar House has been kept open during the year, at great sacrifice and effort, and is now known all over the world. Mrs. Slade will tell us more about this later.

"Two articles have appeared in the magazine—The Star of the West—written by London believers-one by Miss Pinchon on the Persian Exhibition and one on Co-operation by Miss Irwin.

"There has not been as much publicity in the press as we could wish, but an article in the London Times by Sir Denison Ross mentioned the Cause and was widely read. This Exhibition brought Persia very much to the front and the American Publishing Committee sent 21 copies of the new volume *The Bahá'í World*—which was edited by Shoghi Effendi—to London for distribution to prominent people especially some of those connected with the Persian Exhibition. These books have been given to very interesting people and it is believed will do much good. An article also appeared in a magazine, written by Mr. Sugar of Manchester, and a long review of The *Bahá'í World* in John O'Groat's paper. A review of this book also appeared in the magazine of the All People's Association.

"Considerable publicity is achieved through the printed notices of our Wednesday evening meetings as they are placed on many notice boards, besides being posted to individuals. Same of these include the Over-Seas Club, English-Speaking Union, New Thought, American Women's Club, Fellowship of Faiths, etc. Mrs. Caledfryn, of the Fellowship of Faiths has distributed considerable of our literature, and we displayed and sold our books at a Sale held by that organization. Over fifty people were interviewed concerning the Cause at that sale.

"The most outstanding teaching activity during the year was the fourth annual visit of Mrs. Mary Hanford Ford. She, as usual, spoke in many places, including Unitarian Churches, New Thought, Theosophical, Whitefield's Tabernacle, Fellowship of Faiths, and others, and gave informal talks and interviews.

"Other teachers have spoken in Ilford at a Unitarian meeting, four times at the London Fields Fellowship, at a meeting in Caxton Hall, at a meeting of the Fellowship of Faiths, at a meeting of colored people and at a meeting in Orpington.

"Of course each individual member makes many valuable contacts and teaches in his or her awn way. And more than all else all teach by their lives. A number of exceedingly interested people have been corresponded with and received literature and information,

"The Bahá'í Cause is steadily progressing in Britain. It is little use troubling ourselves about the rise and fall of the wavelets in our activities; the tide is coming in—and it is the tide that matters. It is not a long time since there were no friends of the Cause of Bahá'u'lláh in Britain; the Bahá'í Glad Tidings of the Kingdom were unknown, unvoiced, even unimagined—but today scores of earnest souls are alive to the

subject, voicing it, loving it, magnifying it, awakening people to the Glory of the coming era; and it is true to say that thousands of people in Britain have now heard the first faint but certain notes of the sweet call of the Abha Kingdom. In fact, the *Call* for *the Unification* of *the World in the Glory* of God is being more and more definitely heard by the people through the efforts of a steadily increasing number of friends.

"During the last three months the London friends have had the pleasure of welcoming these visitors from abroad: Mr. Dorakhshan, of Paris and Ṭihrán; Mr. Mountfort Mills, of New York and Geneva; Mr. Albert Mindust, of Chicago, on his *way* home to America from Haifa; and Mr. Faridoon, of Kirmán and Berlin. At a Unity Feast held at the Bahá'í room on February 29, short talks were given upon the subject, 'The World Crisis and the Bahá'í Movement.' Professor Shastri joined whole-heartedly in the appeal for more enthusiasm in spreading the universal Message of Bahá'u'lláh in this critical time. Lady Blomfield, Mrs. Shde, Miss Pinchon, Miss Baxter, and Mrs. Romer have given the *Message* in many places, including New Thought, Quaker, *and* Esperanto meetings, the International Guest House, and the London Fields Fellowship. In connection with this latter Mrs. Romer and Miss Phillips have spoken to a group of about one hundred children from eight to sixteen years of age.

"Mrs. George, indefatigable and faithful at all times, has continued her Sunday afternoon meetings, the most precious function of which is to deepen in the souls of people the profound spiritual teachings of the Cause."

From bulletins issued by the Bahá'í Bureau at Geneva are quoted the following items.

"We are happy to welcome to the Bureau our indefatigable worker in the Cause, Miss Martha Root, who arrived in Geneva on 29th January. She is attending diligently the public sessions of the Disarmament Conference. She is meeting also many people privately, and we hope will find time to give some public talks at the Bureau.

"In our last Bulletin we failed to speak of the visit to Geneva of Miss Isabel Carey of England. It will be remembered that Miss Carey assisted in the Bureau about three years ago.

"We are happy to announce that the French translation of Dr. Esslemont's book is going to press, and soon will be ready for distribution.

"On 29th December, 1931, Mr. Windust of Chicago, Editorial Manager of the 'Bahá'í News' arrived in Geneva on his way from Haifa, and we were very happy to welcome him at the Bureau. He left for Germany on 2nd January, where he visited friends in Weinheim and Berlin, thence proceeding to England before sailing for America.

"Mme. Dreyfus-Barney finds time in between the Sessions of the Disarmament Conference and her activities with the International Council of Women to pay occasional visits to the Bureau. Mme. Dreyfus is one of the Vice-Presidents of the Disarmament Committee of Women's International Organizations representing fifteen organizations with branches in 56 countries and a membership of 45 million. This Committee presented the first week of the meeting, a petition to the Disarmament Coderence through Mary A. Dingham, their President. In the points made we cull this as another example of the penetration of the Spirit of this Age: 'A great vision has become clear to the *eyes of* this generation—the vision of the forces of humanity working together toward one single aim, towards a new world order based on mutual understanding and international goodwill.'

"From a Tablet written by 'Abdu'l-Bahá in 1913 we have the following concerning women: 'In the Bahá'í Revelation the women go hand in hand with the men. In no movement will they be left behind. Their rights with men are equal in degree. They will enter all the administrative branches of politics. They will attain in all such a degree which will be considered the aery highest station of the world of humanity and will take part in all the affairs. Rest ye assured.' And in the Promulgation of Universal Peace, Vol. I, p. 130, he *says:* 'The most momentous question this day is international peace and arbitration, and universal *peace* is impossible without universal suffrage."

"Mr. Mountfort Mills is in Geneva again attending to the Baghdád question. He spoke recently at the Bureau on disarmament from the Bahá'í approach, when Martha Root was hostess.

"'Several inquiries about the Cause have been addressed to us by people who have read Dr. Auguste Forel's Testament, which has been published in pamphlet form by 'Edition de la Libre Pensée Internationale,' 4 rue de la Paix, Lausanne. The reference is as follows: 'In 1920 I learned at Karlsruhe of the nonconfessional world religion of the Bahá'ís, founded in the Orient 70 years ago by a Persian, Bahá'u'lláh. This is the real religion of "Social Welfare," without dogmas or priests, binding together all men of this small terrestrial globe of ours. I have become a Bahá'í. May this religion live and prosper for the good of humanity! This is my most ardent desire.' "

Little imagination is needed in order to appreciate the striking contrast between the modest and unassuming Bahá'í Bureau, upholding Bahá'u'lláh's plan of world order, and the vastness of the resources, intellectual as well as material, which are at the disposal of the political agencies centered at Geneva. But *peace* eludes the best efforts of these formal agencies, and their impressive mechanism is therefore spiritually less vital than the element of devoted, conscious faith. The same contrast might have been noted, long ago, *between* the "community of the catacombs" and the unavailing power of the rulers of that League of Nations of ancient times, the Roman Empire,

In many other European centers, Bahi'i activity has achieved distinct advance during the past two years.

One devoted Albanian Bahá'í, Mr. Chapari, is establishing a center in that land, literature far which he has prepared in Albanian translations of Hidden Words, Tablet of Íqán, and Esslemont's "Bahá'u'lláh and the New Era." In Bulgaria, the successive visits made by Miss Martha Root, Mrs. Louise Gregory, Mr. Adam Bencke and Miss Jack, have also formed Bahi'i groups in Sofia and Turnovo. The election of a Spiritual Assembly in Sofia is anticipated within the corning year. Significantly enough, it is among university students and instructors that the greatest interest has been aroused. The Bulgarian translations of Bahá'í literature, and also those which have been made into Swedish, Danish and other European tongues, are mentioned later in the present article under a separate heading. Of the Bahá'í work in the smaller European countries at this time it may be said that it has been maintained by extreme sacrifice, and still represents the pioneer stage when future possibilities are more important than present attainment.

Italy, despite superficial appearance, is a fertile field for the spread of the Bahá'í teachings. A real foundation has been laid through the efforts of a number of American and European believers in recent years.

'IRÁQ

In April, 1931, a National Spiritual Assembly after the model of the American Assembly was duly elected by delegates representing the Bahá'í communities: of Baghdád, 'Avásh<u>i</u>q-Mosul, Baṣrih, Huvaydar, Ya 'qubiyyih and Adhyabil. Following its election, the National Spiritual Assembly has prepared a draft of a constitution and by-laws based upon the American Declaration of Trust published elsewhere in the present volume. Steps have also been taken to apply to the civil government for recognition of the Bahá'í community as a legal corporation. This accomplished, each local Spiritual Assembly will apply to the authorities for recognition of the legal status of its local jurisdiction under a Declaration of Trust conforming to the instrument adopted by the Bahá'í community of the City of New York.

The Bahá'ís of 'Iráq are profoundly conscious of their high mission as trustees of a Faith so intimately associated with their native land. It was to Baghdád that Bahá'u'lláh was sent on the first stage of that long exile which, in conformity with ancient prophecy, culminated at 'Akká, Palestine. It was near Baghdád that Bahá'u'lláh made the declaration of His mission, transforming the Bábi Cause to the Bahá'í Faith. In Baghdád are situated those dwellings occupied by Bahá'u'lláh during his residence in that city, and by Him constituted a Bahá'í

The Bahá'í burial ground in 'Akká. Graves at right mark resting-places of mother of 'Abdu'l-Bahá and brother of Bahá'u'lláh.

Shrine, a center of pilgrimage throughout future times.

The significant history of those houses—their seizure by Shiah Muhammadan enemies of the Cause about ten years ago, initiating a series of efforts by Bahá'ís to regain possession which led to a petition being made to the Mandates Commission of the League of Nations—was outlined in the previous volume of *The Bahá'í World*, and is continued in a later part of the present article,

Meanwhile, from a report prepared by the National Spiritual Assembly of 'Iráq, it is of interest to note that the local press duly published the decision of the Council of the League affirming the recommendation made by the Mandates Commission that the mandatory power, Great Britain, should see to it that the 'Iráqi government restore the houses of Bahá'u'lláh to their rightful Bahá'í owners. The publication of this record made a tremendous impression upon the people of Baghdád, depressing the Shiahs and exalting the reputation of the Bahá'í Faith. The efforts of even a great number of Bahá'í teachers in promoting the Cause could not have accomplished so much result.

"For the first time," the Assembly points out, "a public meeting has been held in Baghdád for non-Bahá'ís. The Y. M. C. A., a British organization, invited Dr. Aflatum, Vice-chairman of the National Assembly, to address its members and guests on the subject of 'The Bahá'í Cause: Its History and Teachings.' This meeting took place in February, 1932, before members of the local British community as well as liberal minded 'Iráqis.

"Details of activities in local Bahá'í communities of 'Iráq are quoted from reports furnished by the National Assembly.

"Shaykh Muhyiddeen Sabri, a well known and deeply-informed Bahá'í teacher, was asked by the Guardian to make a second visit to our country, in 1931, for the two-fold purpose of teaching and of helping in the establishing of the N.S.A. He faithfully carried out his mission, and after a sojourn of about four months during which he spared no efforts in the promulgation of the teachings, left for the Holy Land.

"The friends in Mosul during the summer of 1930 passed through an experience which tested their patience, steadfastness and prudence, when some ignorant people, instigated by fanatic and malicious mullahs, and armed with knives, hammers, sticks, etc., rushed into the new headquarters of the Bahá'ís, because the believers in that locality, praise be to God, had increased in number and their old building could no longer house them comfortably. The new building had been situated on the main street of the city, and the friends placed over the main entrance a sign bearing the Greatest Name *'Ya Bahá'u'l-Abha* in conspicuous letters. The result was that the whole populace and some newspapers heard and talked about the Cause for several weeks during which time the Message was passed on to many broadminded, unprejudiced inquirers, some of whom consequently accepted the Teachings and the divine Mission of Bahá'u'lláh.

"The peaceful outlying Bahá'í village of Aváshiq has come to be known in many parts of 'Iráq as the headquarters and the chief center of Bahá'ís. One of the outstanding reasons for the good name of Aváshiq is the fine two-story building of the 'Hadiratul-Kuds' there which the friends of God constructed some two years ago with a high degree of sacrifice. These Arab believers, whose chief occupation is agriculture, are, although somewhat illiterate, steadfast in the Faith, and wonderfully simple and pure-hearted. It is very lovely to be with them in their home village and hear them talk about the Cause.

"Last year the local daily Arabic papers began translating the full discussions of the Permanent Mandates Commission of the League of Nations, concerning the conditions in 'Iráq, which included the case of Bahá'u'lláh's House in Baghdád. This particular part of the discussions created a general impression as to the possibility of expropriation, and caused a widespread anxiety, nay, even rage; and in particular among the Shí'ite Ulemas who did all in their power to stir and excite the common people against the League's decision. For nearly three months scarcely a day passed without one or more of the daily papers remarking on the 'Bahá'í House." Thus everyone in this country came to realize at last that there is

in the world a movement called the Bahi'i Faith which has its faithful adherents all over the world."

EGYPT

Between Bahá'ís of the Muslim East and those of the West there is a very far-reaching difference in general condition due to the fact rhac, apart from the Turkish Republic, Muslim countries have no civil code. The personal status of Bahá'ís in Egypt, therefore, is greatly affected in such fundamental matters as marriage, divorce and inheritance from the imposition of the tenets of the Qur'án. They are subject to the jurisdiction of Muslim, and therefore frequently antagonistic courts, on decision of questions which for western Bahá'ís are essentially civil and not ecclesiastic in nature.

But this disability is likely to have, in the long run, tremendous consequences entirely favorable to believers in Muslim lands.

It was pointed out in a previous summary of Bahá'í activities in Egypt that the highest ecclesiastical court has already pronounced the Bahá'í faith an independent religion, a complete break (from the point of view of Muslim tradition) with the Muḥammadan practice and faith. This pronouncement had the effect, and perhaps the deliberate intention, of depriving Egyptian believers of access to the courts for consideration of all matters deriving from the code based upon the Qur'án. To find any equivalent to such a state of affairs in the West one must go back to medieval Europe and the union of church and state, under which heresy became outlawed by the state.

To meet this problem, the Egyptian Bahá'ís have applied to the government not merely for recognition as a legal corporation empowered to hold property and transact its religious affairs, but also for recognition of the National Spiritual Assembly as a Bahá'í religious court having, for members of the Bahi'i community, the same scope and authority as is exercised by the Muslim Supreme Court itself upon Egyptian Muslims. In this application, the National Assembly included a Bahi'i code based upon the Kitáb-i-Aqdas revealed by Bahá'u'lláh, in addition to the text of a Bahá'í Declaration of Trust.

Continuous appeal has been made for a favorable decision on this application in petitions addressed to the Prime Minister, the Minister of the Interior and the Minister of Justice. Joining with their fellow believers, the American National Assembly has also made appeal to the Egyptian government, citing the legal status enjoyed by the American Bahá'ís.

Up to the date of the present writing, final decision has nor yet been made. The eventual result, however, will not be doubted by any follower of Bahá'u'lláh. When the believers of Egypt have been granted freedom to apply Bahá'u'lláh's laws and principles to their personal affairs, and exercise, through their National Assembly, due judicial as well as administrative functions, the international progress of this Faith will be vastly accelerated. The ultimate goal of a World Religion, exercising spiritual influence and control, while scrupulously abstaining from the interference with and usurpation of the functions and powers of civil scares--the bane of ecclesiasticism in the past—is held steadily in view by every Bahá'í. The cumulative effect of this conscious faith, so steadfastly promoted in all continents, can scarcely be over-estimated by clear minded students of world affairs.

Legal victory won in Egypt, the same appeal will then be made in Syria, Palestine, Persia, 'Iráq and India, with inevitable enhancement of the prestige of the Cause and renewed stimulus to the Bahá'ís of the West.

Among the details of Bahá'í activities in Egypt to be recorded here are: the gradual spread of the Faith among the Copts, members of the Orthodox Church, and the commencement of Bahi'i community life in new centers such as Hamul, Shibini'l-Kawm, Assiut and Tanta, with penetration into the province of Darfur and the Sudan.

PERSIA

In dealing with Bahá'í affairs in Persia, a Western Bahi'i feels an inevitable incapac-

Room (on the left) occupied by Bahá'u'lláh on the upper floor of the Barracks in 'Akká.

ity, not merely because of the historical differences between that ancient country and Europe or America, nor because sf the fact that its cultural background is more remote than that of India, China or Japan, but above all because Persia stands apart from other countries as the land chosen to be the birthplace of the Báb and Bahá'u'lláh, the destined theatre in which were played the first acts of the World Faith which They established.

This sense of reverent hesitation has become deeper as the result of the publication of The *Dawn-Breakers: A History of the Early Days of the Bahá'í Revelation* in the translation made by Shoghi Effendi, which conveys to Bahá'ís of the West so intense and vivid a picture of conditions in Persia during the middle of the last: century. In spirit one lives in the Presence of the World Educator and beholds as actual figures the great martyrs enrolled in the annals of this Faith. With such an inner experience, no Western believer can fail to realize by what supreme struggle acd sacrifice the Persian Bahi'is, now in the third and fourth generation, have attained their present degree of collective capacity and influence.

The long policy of hostility and repression on the part of a civil government until recently dominated by the ecclesiastical leaders of Islám now appears to be definitely abandoned. Only a few years ago, petitions were addressed to the Sháh by American Bahá'ís to plead the cause of their brothers and sisters in Persia being savagely slain in several villages. Fresh in mind, also. is the incident of the assassination of Major Imbrie in Ṭihrán itself, victim of a fanatical mob which resented the protection he demanded for the little group of American Bahi'i women serving as teachers and physicians at the Tarbiyat School. That incident may well be regarded as the climax of nearly seventy years' effort to exterminate the Bahá'í Faith in the land of its origin.

Unhappily, the change of heart revealed by the civil government, at last powerful. enough to throw off the influence of a medieval-minded Islám and wise enough to lay foundations for a Persian citizenship based upon the constitutional rights taken for granted in the West, has but transferred the hostile attitude to another group —the missionaries representing a Protestant Church in the United States. The hour of the collapse of Islám as powerful State religion apparently found these missionaries fully aware of their opportunity to promote the claims of Christianity in one of its sectarian branches, but unprepared spiritually to express their loyalty and zeal through true religious motives and self-sacrificing works. Faced by the need to vindicate to their supporters at home the results obtained through the expenditure of millions of dollars over a period of a hundred years, the Presbyterian missions and schools, lacking such vindication, fell into the lamentable error of attempting to conceal their failure by attitudes and acts of determined hostility toward the Persian Bahá'ís.

A detailed catalog of these acts will one day, if necessary, be made available to the American body of Christians who unwittingly have been made partners in this policy, as vain as it is unchristian in character, temporarily deceived by the anti-Bahá'í literature written by missionaries and officially sponsored by their American boards, The matter at present is one merely for this brief comment, in recording the current activities of the Persian Bahá'ís.

Turning now to the positive achievements of these believers, free at last of the terrible burden of public oppression: what dramatic contrast between the martyrdoms of even recent years, and the achievement represented by the construction of a *Ḥaẓíratu'l-Quds* in Ṭihrán, the Persian capital, at an expense of approximately $100,000—a central Bahá'í institution which serves as meeting-place for general gatherings of the Bahá'í community, for the sessions of the Ṭihrán Spiritual Assembly, for a library, a Bahá'í Archives and many other needs of a rapidly growing Faith. Compelled for so many years to hold small, private meetings here and there throughout the city, the Bahá'ís of Ṭihrán have recently held public meetings with as many as three thousand people present, and the construction of the *Ḥaẓíratu'l-Quds* provides for this number.

The edifice will serve also for the deliberations of the ninety-five delegates elected from the various Bahá'í administrative divisions of Persia to constitute the Annual Convention—a forward step which now makes possible the election of a Persian National Spiritual Assembly fully representative of men and women believers throughout the land. Thus becomes imminent the election of the International Honse of Justice provided for in the teachings of Bahá'u'lláh, as Persia adds her National Spiritual Assembly to those already existing in other countries.

The Persian Bahá'ís have also taken action leading to the purchase of a large area on the slopes of a bill overlooking Ṭihrán, as the site for the construction of a second Bahá'í Mouse of Worship in the East, the first having been erected at Ishqábád many years ago. In accordance with 'Abdu'l-Bahá's expressed wishes, the Persian believers have deferred the building of this Mashriqu'l-Adhkár until the American Bahá'í Temple is completed.

How long a confused, afflicted age requires before it can recognize so many clear evidences of Bahá'u'lláh's power to renew humanity's faith in the one God, it is impossible for any one to say. But none can gainsay the fact that in a dark and backward nation, a half century ago bestrode by the sinister colossus of an arbitrary State and a fanatical Church, there has been created a strong and vigorous Bahá'í community now beginning to tower above the ruins of Islám, attracting to Persia the regenerating forces of a new spirit and a new civilization. Without paying the fatal price demanded by the civil authority recently overthrown by the reigning Sháh—the price of alliance in dishonor and partnership in spoliation of the common people—the Bahá'í community has earned its position of strength by sheer power of sacrifice, integrity and goodwill. To Persia it has given no mere local successor to Islám, but the very branch of a tree of faith rooted in the depths of reality, a universal tree whose leaves are humanity itself.

More than those of any country, the Bahá'ís of Persia demonstrate the working of an essential teaching of Bahá'u'lláh: that believers shall abstain from political affairs, join in no party, but stand loyal to the government of the land. Such administrative posts as are above the reach of partisan politics may be filled by members of the Bahá'í community, but as a community and also as individual believers, Bahá'ís cannot be identified with political controversies, policies and factions. A number sf important administrative positions in Persia are now held by members of the Bahá'í community, for example that of head of the municipality of Hamadán, one of the chief cities. As was pointed out in a previous volume of *The Bahá'í World*, the great emphasis laid by the Bahá'í teachings on character and also education inevitably produces capacity for public service in an age when character and training replace favoritism as qualifications for office in the commonwealth.

The peculiar situation existing in Islámic countries through absence of a civil code has already been referred to in connection with the Egyptian Bahá'ís. In Persia, public recognition is now being tacitly given to the legal capacity of the Bahá'í community to follow the laws of Bahá'u'lláh in such matters as marriage. The signature and seal of a Spiritual Assembly on a Bahá'í marriage certificate is now sufficient to validate the document for public registration, and the formal permit of Muḥammadan ecclesiastic authorities is no longer necessary. This detail, in view of the rapid secularization of affairs in Persia, has special significance.

The last real barrier interposed by the Persian government against the freedom of Bahá'ís has been the ban on the entry and circulation of Bahá'í literature. This edict, made under a previous reign, has prevented full intercourse between Bahi'i communities outside of Persia and those within that country. In realizing that the Sacred Literature of this Faith was revealed for the most part in the Persian language (Bahá'u'lláh composed also in Arabic), this ban has operated strangely enough in resisting entrance into Persia of translations made from the Persian language itself! In recent years the edict has been somewhat relaxed, with the result that certain Bahá'í texts

have been published in Ṭihrán. Unremitting effort has been made by Persian Bahá'ís to obtain the complete removal of the postal regulation, an effort in which American Bahá'ís joined by sending formal petitions to the government and to the Sháh.

Significant details of Bahá'í activities in Persia are now presented, taken from reports prepared under the direction of the Spiritual Assembly of Ṭihrán.

The first Bahá'í Convention was held in Persia during 1927. Nine districts were represented. Due to general conditions, only a few Bahá'í centers had yet developed means for joint consultation, but now about five hundred local centers have administrative unity through the National Spiritual Assembly in Ṭihrán. Following the Convention of 1930, twenty-four national committees were appointed, with activities ranging from the education of children to the raising of funds for the *Ḥaẓíratu'l-Quds,* from the care of aged and destitute believers to the taking of a complete Bahá'í census throughout Persia—a task which will require several years.

The Bahá'í Schools in Ṭihrán, one for girls and one for boys, have high rank among the educational institutions of Persia. An American Bahá'í, Miss Adelaide Sharp, has served as principal of the Girls' School for a number of years. The study of Esperanto has recently been added to its curriculum. A large number of non-Bahá'í children, representing families holding important government posts, attend these two schools.

Many of the Bahá'ís deported by the Soviet Government, as explained in Volume Three of *The Bahá'í World,* from 'Ishqábád, Bad Koubeh, Moscou and Tiflis, now reside in Ṭihrán and other Persian cities, their devotion and zeal highly appreciated by their fellow-believers.

The public addresses delivered by 'Abdu'l-Bahá in Europe and America, many of which were taken down stenographically in Persian as well as in English, French or German, are being collected for publication in the Persian language. A monthly bulletin known as *Bahá'í News* reports for the information of Persian believers the current Bahá'í activities of other lands. An English translation is sent to Bahá'í centers outside Persia. A book by Dr. Younes Khan Afroukhteh, *The Unity of East and West,* has been published.

One of the committees has the important function of meeting and entertaining scholars and other important visitors from the West.

Another committee has been making intensive study of the problem of how to establish a legal basis for the Bahá'í community.

Educational facilities are being extended as rapidly as possible to women and children in the smaller towns and villages. The freedom of women in Islám arose from that great Bahá'í martyr, Ṭáhirih, and not from the influence of Christian missions in Persia, as officially reported by American religious bodies.

Occasional persecution, unhappily, still takes place. Such incidents have been reported from Shíráz, the environs of Iṣfáhán and the districts of Adharbayejan, Khurásán and Ábadih since 1930. The civil authorities, however, have in most instances taken energetic action to protect the Bahá'í communities.

The extensive Bahá'í books and pamphlets possessed by the believers expelled from 'Ishqábád were seized by the customs officials at the frontier and ordered burned. An order from higher officials at Ṭihrán, however, prevented this destruction, but the Bahá'í literature had to be returned to 'Ishqábád.

From a Persian believer resident in the United States, who recently visited Persia after a number of years' absence, the significant fact is reported that the attitude of Persian non-believers toward the Bahá'ís has completely changed in this brief interval. The Bahá'í salutation, "*Alláh-u-Abhá,*" is now very generally used by non-believers in greeting Bahá'ís, and the Cause can be discussed openly in restaurants and other public places.

A committee on economics is engaged in consideration of means by which Bahá'í communities may provide occupation for their members and, in general, apply the economic principles as explained by 'Abdu'l-Bahá to the affairs of the friends.

AUSTRALASIA AND THE FAR EAST

The Bahá'í Faith has been firmly established in Australia and New Zealand in the incredibly short time of twelve years.

The story of this achievement has been written for *The Bahá'í World* by Mr. Hyde Dunn who, with Mrs. Dunn, carried the proclamation of Bahá'u'lláh to the last of the continents.

"'God suffices all things above all things — Everything in heaven and earth God suffices. He is in Himself the Knower--the Sustainex — the Omnipotent.'

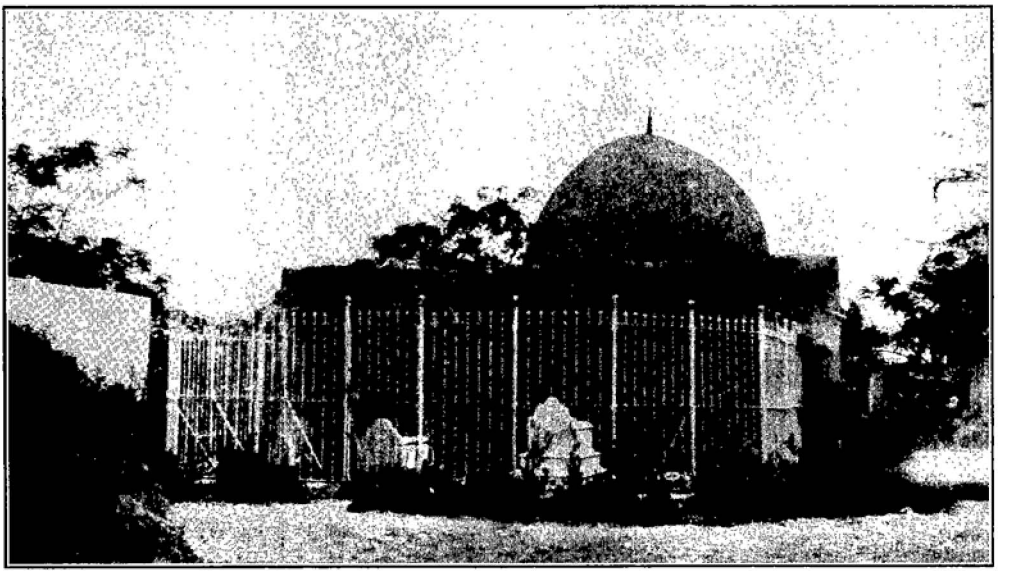
"It was in 1905 while in a tinker's shop in Seattle, U. S. A., that my hungry searching heart Lard the penetrative utterance of Bahá'u'lláh from one just returned from the prison of Akká and the Presence of 'Abdu'l-Bahá.

"The words were not spoken to me, but to the tinker, though they were for me to hear.—'Let not a man glory in this that he loves his country, let him rather glory in this that he loves the whole world."

"The effect was dynamic — its truth and power Christianized in the heart instantly; a new consciousness was awakened; man's proper attitude to humanity made clear; the significance and force of the Christ-life unfolded.

"That one glorious utterance magnetized the whole being; it appealed as a New Note sent forth from God, to His wandering creatures, a message from the Supreme to the sons of men.

"Since that crucial moment the heart and soul have not been still, but ever investigating and praying for the promulgation of the glorious Revelation of Bahá'u'lláh and the Center of His Covenant.



The grave of the purest branch (brother of 'Abdu'l-Bahá) at 'Akká.

"It was unfortunate that the tinker himself did not hear or recognize the Note or the sweet melody it contained, and continued in his work.

"Thus, in due course of time through that authoritative utterance from the lips of Bahá'u'lláh to Professor E. Browne of Cambridge University, the Bahá'í Message and its Cause found an humble outlet on the continent of Australia.

"In January, 1920, two Bahá'ís Ieft San Francisco, U. S. A., for Australia; visiting Honolulu en route, there meeting the Hawaiian believers, who gave much inspiration for this pioneer work in the Southern Hemisphere.

"We arrived in Sydney on April 10th, 1920, with naught but faith in 'Abdu'l-

Bahá. He soon provided suitable employment that enabled both Bahá'ís to travel and visit the Capital cities of the Commonwealth.

"Gatherings were attracted and meetings held; groups formed and in some instances Bahá'í Assemblies established, as a nucleus to which other teachers might follow strengthening those who had been attracted.

"In less degree the Message had been carried into about seven hundred towns covering the whole Commonwealth where literature and books were distributed.

"Then a few years ago our beloved Martha Root, famed for her world campaign in the Bahá'í Movement, visited Australia on her return from China. She lectured in the capital cities of Australia and New Zealand, winning the hearts of the people and her memory is stamped on them indelibly as an earnest universal Bahá'í lecturer.

"Then again, we were suddenly surprised to find dear Fred Schophlocher in our midst, but unfortunately for too short a time; though honor 3s due to him, for he returned among us two years later. His visits were a joy and happiness to all; his kindness and his love will remain lasting and fragrant; we look for him again to help us in strengthening the Bahá'í hearts in this Continent.

"Adelaide, South Australia, is perhaps tbe most active Assembly, with devout earnest searching members ever striving to expand the Cause. It was with great happiness that this Bahá'í Assembly, took hold of the Magazine, The *Herald of* the *South,* and are ardently working to carry it forward as a beacon of light for the Southern Hemisphere.

"The Herald was first started in New Zealand, by one loving heart, Bertram E. Dewing. This fine Bahi'i is at present in America, still working hard for the Blessed Cause and his interest in the *Herald* has never wamd; in fact it is greater than ever.

"In Adelaide, work is going on steadily in the Bahá'í Sunday School Rose Garden, and in the 'Wednesday afternoon classes for women. A Bahá'í Youth Class has been formed which we hope will grow and be the means of linking the youth of Australia to that of other lands.

"All the friends in Australia are awaiting the arrival of Mrs. Keith Ransom-Kehler with great rejoicing. Already she has been invited to speak at numerous Public meetings. We know her efforts here will be blessed and we hope that as a result of her visit there will be much to report in the 1934 *Bahá'í* World.

"New Zealand, too, has had a firm Bahá'í Assembly for many years, with steadfast earnest believers--striving to advance the Movement in that beautiful country.

"At this time of writing the first fruit of the seed sawn is sitting near me; one who has wholly accepted the Revelation and its Manifestation, and his deep desire for the advancement of the Cause is ever urging him to further effort. May God so quicken us all until Australia is awakened an3 enkindled in every fibre of her being!

"We appeal to all the Bahá'í world to supplicate for Australia.

"The best work in Australia has been accomplished—through home groups, combined with a warm hospitality.

"Since writing the above: Tt is our joy to have Mrs. Keith Ransom-Kehler with us in Australia—en route from Japan she passed through Brisbane, Sydney and Melbourne, receiving a hearty Bahá'í welcome at each port, coupled with earnest entreaties for her speedy return and teaching campaign.

"Our beloved Bahá'í sister arrived in Adelaide, her journey's end for the time being, very exhausted and tired after a long, wearisome trip.

"While as yet, only a few days with us, she has given many interesting and attractive talks, holding her audiences in rapt attention, giving all an appetite or desire for more spiritual food.

"Many hearts have become thrilled and eager inquiry is being made for public lectures.

"Arrangements are now being completed for nine Public Lectures, talks over the radio, and at various Societies. Private interviews are being held and Bahá'í investigators are continually arriving, seeking the pure seed of the Revelation of Bahá'u'-

lláh and the Life and Love of the Covenant."

For New Zealand we have the following statement by the Assembly of Auckland:

"Towards the end of the year 1922 a great event happed to a few people in Auckland, N. Z. This event was the visit of Mr. and Mrs. Hyde Dunn, two selfless seed-sowers for the Bahá'í Cause. from California. How farreaching and important this will prove in the future development of the movement in this far land, who shall say?

"The point of contact for Mr. and Mrs. Dunn was Miss Margaret Stevenson, the present Secretary of the Avckland Spiritual Assembly. {Miss Stevenson, hearing of the Cause from an English friend about 1913, was deeply interested and became a believer and subsequently a subscriber to the 'Star of the West.') Mrs. Blundell, who also knew something of the Cause, arranged a meeting at her home, to which some twenty people were invited. Mr. Dunn spoke on the Bahá'í Movement in its relation to other great religions and their founders, stressing the universality of this later Manifestation of the Spirit through Bahá'u'lláh. The address was lucid and satisfying and made a deep impression on most of those present, Other meetings followed, some in private houses, several at the Higher Thought center, then newly established, at Spiritualist Churches, and other unorthodox communities. Mrs. Dunn gave up her afternoons to enquirers and assisted Mr. Dunn at the evening meetings. As a result of their short stay a study group was formed, out of which grew the Spiritual Assembly which now functions.

"Another important event was the visit of Miss Martha Root in the winter of 1924. During her two weeks' visit she addressed nearly every association in the City, including the National Council of Women, the Rotary Club, The Women's Club, The Chinese Nationalist Society and others. In addition the Unitarian Minister invited her to officiate at the morning service and the Labour Party included her in their speakers at a great mass meeting in a large city theatre, the occasion being the annual Peace Sunday. Hundreds of people then heard the name 'Bahá'í' for the first time, and public meetings were continued weekly for some months. These had to be abandoned for lack of a leader who could undertake responsibility for addressing meetings and also on account of expense, so through the kindness of the Misses Stevenson the meetings were afterwards held at their home in Parnell, as they were before Miss Root's arrival. Every member constitutes his or herself a seed-sower and visitors are welcomed at the meetings.

"A library bas been established and a system of posting magazines on loan to interested people who cannot attend.

"As a result of the enthusiasm of one of our young members, Bertram Dewing, a Bahá'í Magazine for Australasia was started from this center in 1926. This effort had the approval and blessing of the Guardian, Shoghi Effendi, and was named by him 'The Herald of the South.",

"Financial difficulties were overcome and publication continued till Mr. Dewing's removal to Canada, since when the Adelaide, Australia Assembly, have assumed responsibility and the Magazine is now published there.

"Regular weekly meetings are held and a sewing guild supplies children's garments for the Auckland Anglican City Mission and needy individual cases. This effort is greatly appreciated.

"Though the Teachings are becoming known through this small center and isolated believers the Movement has not yet made any wide appeal, the chief reason being the lack of a capable leader with time, and enthusiasm to put into the work. Still there is a leaven working here as elsewhere which is laying the foundation for a broader conception of religious truth and a more just social and economic system."

In April of the fateful year 1932, Bahá'í activities in Japan became more firmly rooted through the formation of a Spiritual Assembly at Tokyo. The details of this action belong more properly in the next biennial volume.

The most important aspect of the work in Japan since 1930 has been the teaching meetings held by Mrs. Keith Ransom-Kehler of New York, who has spent more than

a year in visiting Bahá'í communities in the Orient.

Miss Agnes Alexander, whose residence in Tokyo over a long period of time has culminated in the formation of the Local Assembly, thus relates the details of her visit.

"It was a happy meeting in Yokohama on June 25, 1931, when Mrs. Keith Ransom-Kehler arrived. We felt peace and joy in being together and Keith said she felt a happiness here. I longed that she might remain longer, as there was so much we could do together, but as her plan had been submitted to Shoghi Effendi, she did not feel that she should change it without his knowledge and consent, so two days after her arrival, I cabled him asking if it were permissible for her to remain longer. We decided that if no word came in answer, then she would keep to her original plan, The day before Keith was to leave, when we felt satisfied that we were striving to do His Will only, the following cabk was received, 'Wholeheartedly approve Keith, extend stay. Love. *Shoghi.*' At the time Keith was packed to go. The cable was probably late in reaching us as Shoghi Effendi had left Haifa for the summer.

"As the steamers to Australia go monthly, Keith remained for another month, making a stay in all of six weeks. Without making previous plans, each day was filled and it was very important that Keith had opportunity to speak mare of the Bahá'í Administration, of which she is so well qualified to speak.

"Through a cabk, again from Mrs. Ella Cooper, we were able to meet Miss Liu of Canton, who was on her way from the United States. While her steamer was in port in Yokohama, she came to Tokyo and spent the night and we had an inspiring meeting in the evening. Miss Liu's brother heard of the Bahá'í Cause in the United States a number of years ago and had assisted Martha Root when she visited Canton in 1924 and also last year. Recently Miss Liu had met Martha when she spoke at the University of Michigan where Miss Lia was raking her Master's Degree and Martha arranged for her to meet the Bahá'ís as she went westward on her way to San Francisco. Miss Liu was very earnest and enthusiastic about the Cause and invited Keith to Canton to be a guest in her home and to arrange meetings for her there. As Keith was to hare a week in Hongkong, this seemed to just fit in and was surely His Plan. Now that Keith has been there, though as yet there has not been time to hear from her, I feel that the Tokyo group of Bahá'ís and those of Canton will be brought into a strong unity and this we know is the only hope of the nations today.

"A11 that it has meant to Japan to have Keith with me to strengthen and encourage the friends, can never be told in words. Her first public speech, the day after her arrival, was at the weekly Pan-Pacific luncheon. As the speeches there are taken down by a stenographer, I was delighted the next morning to see the best of her words, under the heading, 'The Bahá'í Movement,' in the *Japan Advertiser*, the leading English newspaper of Japan which is American owned. This was a great confirmation and showed how, when we are in Iove and unity, the Holy Spirit speaks through us and attracts people to our *Cause.* The newspaper account is as follows:

" 'Mrs. Ransom-Kehler spoke on the Bahá'í Movement, saying that its founder, Bahá'u'lláh, had laid down as a basis for the solution of the grave problems which confront humanity in this age, what He terms the "Most Great Peace." This meant not only a peace among nations, but among races, religions and social classes as well; a peace which will reconcile all these opposing forces. "The world," she said, "had developed into a neighborhood, but there is no spirit of friendliness and neighborliness. The Bahá'í Movement has given to 12,000,000 men and women today, representing every race, every religion, every nationality, every class, every type of human being, this great unifying impulse, which we believe will enable us to move forward like an army of faith and strength to vanquish evil things on earth, such as the racial prejudices, religious animosities, social antagonisms—these things that have spread and divided men," rhe speaker said.'

"That same evening we had a gathering

of the friends in my room to meet Keith. The next day, the 27th, we attended a tea party where I knew her presence would attract to our Cause. In the evening we had a Chinese dinner with some of the directors of the Chinese Y.M.C.A., after which she spoke to a group of the Chinese students of which there are several thousand in Tokyo. On Sunday, the 28th, a group met in my room. Keith spoke with oar dear brother, Rev. Sempo Ito, a Universalist minister, translating. Among the group were two Korean students whom Mr. Ito had brought. He told us afterwards that they had said they found a 'very good feeling' in the gathering.

"At 8 A. M., the morning of the 29th, Keith spoke at the chapel exercises of the Japan Woman's University, one of the teachers, a graduate of Vassar College, translating. The founder of this university, the late President Naruse, met 'Abdu'l-Bahá when in London in 1912. 'Abdu'l-Bahá urged him to return to Japan and spread the Bahá'í Teachings, and in 1916, I think it was, he asked me to speak in the chapel to the whole school on the Bahá'í Movement. So in this University the seed has been sown and the future will show the results. That evening Keith spoke to a group of students from the Commercial University who had arranged a tea party for us. Keith was delighted with meeting this group of the growing generation of Japan and of having opportunity of talking with them and answering their questions.

"The next afternoon we were invited to the beautiful garden of Dr. Masujima, who shows great kindness to the Bahá'í friends. He was then away en route to England, but we met in his law library, law students from Keio University who gather there every Tuesday to study and then have Japanese supper together. Martha and I had both spoken here at different times and so it was good to have Keith reinforce the efforts which had been made.

"After attending a tea party the next day, we were guests of the Y.M.C.A. English Speaking Club far supper, and Keith spoke after supper. This club has heard the Bahá'í Teachings many times, but as the members are constantly changing, it is almost always a new group. Martha, on her three visits to Japan, has each time spoken there and I have spoken a number of times of the Bahá'í Movement, so again Keith reinforced the work and we returned to the Club, at their request, on several Wednesday evenings when they met, each time Keith speaking. Many seeds were sown and same of the members came to my room to hear more.

"Several evenings we especially invited the Bahá'í friends and those whom wc hoped to confirm, to my room so that Keith might speak to them of the Bahá'í Administration. One evening we had the pleasure of welcoming two Indian young men who were most open-minded in regard to the Cause.

"Two meetings of great importance, I feel, were those of Buddhist gatherings. One was at the Buddhist temple where, on January 10th, I had been asked to speak on the Bahá'í Movement, which was the beginning of a series of meetings held on the 10th of each month. In the June number of our *Star*, page 75, is a picture which was taken at that time. Keith spoke here on the 10th of July, the Rev. Sempo Ito translating for her. The other gathering was a Buddhist summer lecture conference. Here Keith spoke on the Bahá'í Message referring to the Buddha's teachings, Rev. Sempo Ito again translating into Japanese.

"One day, through the efforts of Rev. Sempo Ito, we were invited to a private school which prepares students for immigration to South America, The principal of this school, which is out of the city and self-supporting, is a most earnest Christian. Here we were received with the greatest cordiality. We will never forget the sight of the principal kneeling before his students, leading them in fervent prayer. That afternoon we were guests for tea of Dr. Nasu, who first heard of the Bahá'í Teachings in New York and who is a devoted friend of Roy Wilhelm's. He had us meet a dozen or more graduate students who arc assisting him in his work as Director of the Agricultural Department of the Imperial University.

"Every day was filled with seed sowing. Several afternoons I invited ladies to meet Keith and have tea with us. One of these

ladies (American), invited us ako to tea at her home. She writes me, 'I cannot tell you how much I enjoyed having her (Keith) —she was like a being from another planet.'

"Mrs. Keith Ransom-Kehler spoke also in the Y.M.C.A. night school, to an English night school and at girls' higher school where I had been teaching Esperanto. Martha Root spoke also in this school after which the principal asked me to teach Esperanto.

"This is a very brief outline, and does not adequately convey the wonderful spirit which Keith showed to all and which was reciprocated by those who met her.

"When Keith left Tokyo to take a steamer at Yokohama for Kobe and China, I accompanied her, and we spent a happy night in Kyoto, while her steamer was in port at Kobe, in the Bahá'í home of our blind brother, Mr. Torii. The next morning Mr. Torii and his son, Akira, and I accompanied Keith to her steamer in Kobe where we met our dear Buddhist priest brother, Mr. Dauin Inoue. My mission in going to Kobe had been especially to confer with Mr. Inoue about a most important matter. Dear Mr, Inoue lost his only daughter on June 8th. She was 15 years old and was sick with typhoid fever for four months. After the steamer sailed away we three were the guests of Mr. Inoue for lunch. As a memorial to his little daughter, he is going to do a work of love for the people of Japan of which I may later write. My plan had been to return then to Tokyo, but how little we know of God's plans for us! Instead of returning to Tokyo, I accepted the invitation to Mr. Torii's father's home, where I went: with his family and where, for nine days, I was most happy and felt that something was accomplished each day. Probably I am the only foreigner who has visited that village where Mr. Torii's family are engaged in silk manufacture. The whole family could not have been more kind to me and they said it was only balancing what I had done for their son and brother in the past. The night after Keith left, I had spent in Kobe with another Bahá'í sister, who, when a schoolgirl in Tokyo, became confirmed in the Cause and who was often, in those days before the great earthquake of 1923, in my little Japanese home in Tokyo. She is now married and has two lovely boys. She and her husband made me most welcome and asked me always to come and stay in their home and this she said was to repay for what she had received in my home when a school girl. I speak of these things for they came to me so unexpectedly.

"And now I am here (at Toyohashi) where I came to see, after 12 years, our Baha'i brother, Mr. Fukuta. He was the first confirmed Bahá'í when I came to Japan for the first time and had the honor of receiving from the Master the first Tablet sent to a Japanese living in Japan. He is married and has three lovely children and is working in the wholesale rice business. He says he puts the Bahá'í principles in his business and that all his customers know of these. Here I have received again the greatest kindness in this humble home. It is a sorrow to my heart that so many years had passed without seeing this spiritual son, but no response had come from my many letters to him and I had not known what to think. His address was changed, it seems, seven years ago, and in all this time he had not received any of my letters. I found that be was still as firm as ever in his faith and now I hope will arise with new impetus re work for the Cause."

The message of Bahá'u'lláh would have been carried to China by 'Abdu'l-Bahá Himself, as He declared in a notable Tablet, had He not been confined to 'Akká by the Sultan's government until 1909. To China He attributed utmost importance in the future world civilization. While in the United States during 1912 He informed one of the American believers that if China became militarized, it would be a terrible menace to other countries.

It was with this emphatic statement in mind that Miss Martha Root a few years ago devoted every possible moment to teaching activity in China, concentrating upon colleges and universities and the press with extraordinary result. Soon Bahá'ís in the West began to receive copies of newspapers in Chinese containing reproductions of a photograph of 'Abdu'l-Bahá and a view of the Temple at Wilmette. This visit was repeated by Miss Root in 1930.

From this effort the Cause gained the full adherence of a Chinese scholar and educator, who immediately took up the task of translating the literature into the native language.

Correspondence with the Bahá'í community at Shanghai has brought forth the fallowing details.

In 1302 a Persian Bahá'í was sent to Shanghai as representative of a business firm in 'Ishqábád. The first native Chinese to accept the Faith was, it is believed, T. J. Chwang, who attended Bahá'í meetings in Chicago and returned to Shanghai in 1916. In 1917 a Korean Bahá'í made a Chinese translation of the "Twelve Bahá'í Principles" and of passages in writings of 'Abdu'l-Bahá explaining the spiritual significance of the European War. This translation was published as a pamphlet by the Shanghai believers. Meanwhile the small compilation known familiarly as the "No. 9" compilation, which has been published by American Bahá'is in ten or more languages, was also issued in a Chinese edition.

In 1931 Mrs. Keith Ransom-Kehler visited Shanghai and carried out an intensive program, including radio addresses, public lectures and interviews with prominent educators and officials.

The Cause in China has not yet developed to the point of elective Assemblies; the activities are maintained through the devoted loyalty of a few, but by these few knowledge of Bahá'u'lláh has been made to penetrate far into the consciousness of the educated class.

Current activities in India and Burma for the period 1930-1932 have been extensively reported by the Secretary of the National Spiritual Assembly, Mr. A. Rushdy and other sources.

"We have altogether seven centers in India and Burma: four in Jndia proper at Bombay, Calcutta, Poona and Karachi, and three in Burma: Rangoon, Mandalay and Kungangoon.

"In the Summer of 1930 Miss Martha Root, the well-known American Bahá'í teacher, visited India after she had completed her tour in Persia. A graphic account of her visit was circulated in the form of a pamphlet and was also published in the *Bahá'í Weekly*. She Ianded in Bombay in Map, 1930, and went to Poona, where she met the famous Indian Poetess, Mrs. Sarojini Naidu who was in prison at that rime and gave hex the Message and Bahá'í literature. A copy of the *Bahá'í* World: Vol. *II* was placed in the Yaravada Jail where Mahatma Gandhi was imprisoned at the time. From Poona she went to Hyderabad (Deccan), a Muslim State, where she was treated as state guest. She met many prominent people there. She came back to Bombay and then visited Surat, the city in which lives the President of the National Assembly, and then went all the way to Karachi, crossing the Sindh Desert which is two days' journey by train. At Karachi we have a beautiful Bahá'í Center which is going to have a Ḥaẓíratu'l-Quds of its own. Miss Root addressed the Parsis and gave a lecture in the Theosophical Hall and spoke to two hundred boys in a High School.

"From Karachi she came to Lahore, the city where the Secretary resides, and delivered one public lecture in the Brakmo Samaj Temple and another in the Y.M.C.A. Hall. She then *went* to Simla, to which place Asphandyar Bakhtiari of Karachi and the Secretary accompanied her. She met all the prominent people in Simla, which is summer capital of the Government of India as well as of the Punjab Government. She met the leaders of Indian thought, some prominent religious personalities and some of the distinguished ministers of the State and also leading women of India. A lecture was delivered in the Himalyan Brahmo Mandir of Simla and many people interested in the Bahá'í Cause called on Miss Root. From Sirnla the party was invited by H.H. Maharaja of Patiala who had his summer residence at Chail. The Message of Bahá'u'lláh was given to His Highness who was much impressed.

"Miss Martha Root then visited Delhi, the capital of India, and met the Muslim scholar Khwaja—Hassan Nizami who had met 'Abdu'l-Bahá in Egypt and had translated 'Seven Valleys' into Urdu. Next she visited Lucknow and then Benares and Patna. At Benares she addressed the professors of the Hindu University and also met the Maharaja of Benares to whom she

presented a copy of 'Some Answered Questions.' At Patna she met the Judges of the High Court and paid a visit to the Famous Khuda Bakhsh Library and lectured before the students of the Behar National College. Her next place of visit was Bolepur where Rabindranath Tagore the poet of India has his famous International University known as the Shantineketan. The poet was in Germany when Miss Martha Root arrived, yet she was much impressed by all that she saw there. Miss Root delivered two lectures at Bolepur and she put some Bahi'i literature in the Library. There were five Religions represented in the form of special Chairs at the University and the time may come when a Bahá'í Chair may be endowed by some philanthropic Bahá'í.

"From Bolepur Miss Root went to Calcutta, where she lectured before the Muslim Institute and the Brahmo Samaj and she had to refuse many invitatioris from other institutions as she was pressed for time. At Calcutta she met the prince of Mayurbhanj who is a Hindu but believes in universal religion.

"Miss Martha Root set sail fmm Calcutta for Burma where she paid a visit to the towns of Mandalay, Kunjangaon and Rangoon. At Mandalay she was the guest of Mr. and Mrs. Syed Mustafa Rumie, the oldest Bahá'í in India. Lectures were delivered at the Theosophical Hall and at the Bahá'í Assembly Hall which is the gift of Syed Mustafa Rumie and his dear wife Halimah. Kunjangoon is, as we all know, 'Abdu'l-Bahá's own village and Miss Root was delighted to be there and meet some 700 Bahá'í friends, men, women and children. The whole village is Bahi'i. At Rangoon several lectures were delivered which were arranged through the efforts of the friends. The Theosophical Society Library has on its shelves several Bahá'í books and more were presented. Lectures were also delivered at Brahmo Samaj, Rangoon, and at the High School which were very well attended.

"From Burma Miss Martha Root went over to China and Japan and the work she did in India is being followed up by the Indian Bahi'is.

"Early in January, 1931, we did some work with the All Asian Women's Conference held in Lahore. Mrs. Shirin Fozdar of Bombay represented the Bahá'í Women of India as well as Persia and her speeches were very well received. A pamphlet known as the *Bahá'í Movement* specially published for the occasion was distributed at these Conferences.

"The Impressions recorded by Mrs. Margaret E. Cousins, Honorary Secretary Women's Indian Association, of the All-Asian Women's Conference are given below:

"'At least twelve hundred men and women wended their way through the sunlit streets and clear cold air of the city which has been called the "Gateway into India" on that historic afternoon, "and what went they forth for to see?" Women unknown before in their vicinity, women of countenance and costume different from their own, women who had travelled from Japan, Java, Burma, Ceylon, women from other continent—New Zealand, America, Europe, all interested in achieving increased powers of service through increased union of good will, of increased interchange of knowledge of one another, and of increased self-consciousness of Oriental possibilities for world's enrichment. She continued:

"'Another organization which has given unstinred help to this Conference is the Bahi'i, even to the extent of securing a cable from the Sister of the famous 'Abdu'l-Bahá ("Greatest Holy Leaf") and Shoghi Effendi from their headquarters, Haifa, in Palestine, ending, "'May Almighty guide and bless their high endeavours."'

"At the beginning of 1930 a paper known as the *Bahá'í Weekly* was started in Lahore under the auspices of the N.S.A. with the object of popularising the Cause among the English-speaking Indians. At present the circulation is limited, but it is hoped that this *Weekly* will do the work which the Urdu monthly *Kaukib-i-Hind* of Delhi has done among the Hindustani speaking people of Northern India.

"India is of course a difficult country for the Bahá'ís. It is a land of many languages and of many faiths. There are the Muhammadans and the Hindus, the Parsis and the Indian Christians besides other minor communities. There are many religious organi-

zations both among the Hindus and the Muslims which a Bahá'í must consider. There is one organization, however, the Ahmadya Movement, the doctrines of which have the closest affinity with Bahá'í doctrines and are according to some directly traceable to that influence. The Editor of the Kaukib-i-Hind, an indefatigable worker in the Cause belonged to the Ahmadya Movement from which the logic of facts led him to embrace Bahá'ism. In spite of all these difficulties, the Bahá'í Message has gone on progressing and spreading. In conclusion we are very happy to be able to say that Mrs. and Mr. Syed Mustafa Rumie of Mandalay have only last year deeded their whole property to the Cause. Then our Karachi friends will have their own Haziratu'l-Quds in the course of the next few months and the Calcutta Baha'is have only very lately rented their own meeting place, which is the gift of a Persian Bahá'í in Calcutta. These are evident indications of a bright future for the Bahá'í Cause is this country.

"The Bombay Bahá'í Assembly has asked Maulvi Mahfooz-ul-Haq Ilmi, the editor of the Kaukab-i-Hind Delhi, to tour Northern India during this winter (1931-32) and spread the Cause in the cultural centers of India. Prof. Pritam Singh, M.A., of the Lahore Bahá'í Weekly is visiting some of the important towns of the Punjab with a view to give the Message to the educated classes."

The work carried on by Mrs. Keith Ransom-Kehler has been described by Mr. Behram, representing the Bombay Assembly.

On the morning of Thursday, the 31st of March, 1932, many believers collected together at the Docks to receive her when she arrived here from Karachi. On the same evening Mrs. Ransom-Kehler met the believers who bad collected in the Bahi'i Hall in great numbers and addressed them in English which was translated into Gujerati by Mrs. Shirin Fozdar. Her sweet and loving personality made a very profound impression on her hearers.

"Next evening she spoke on 'The Interesting Personalities I have met in the Orient' at the Marwadi Vidyalaya Hall when Mr. F. S. Talyarkhan, Barrister-at-Law, took the chair. The hall was crowded by men and women of all shades of belief and thought and her speech was greatly acclaimed by all.

"On Saturday evening the Theosophical Hall was crowded to its utmost capacity to hear this most brilliant woman speak on 'The Spiritual Basis of Citizenship' under the chairmanship of Mr. F. J. Ginwalla, M.A., LL.B. She spoke with such fervor and energy that the audience was, as it were, spellbound.

"On Sunday evening she talked again and this time exclusively to the confirmed and tried believers in the Bahi'i Hall. Her speech was translated into Gujerati by Mr. H. K. Modi and into Persian by Mr. Rustom Khusrove. This evening Mrs. Ransom-Kehler gave them the message sent with her by their beloved Guardian.

"On the evening of the 4th she again spoke to the crowded house at the Prathna Samaj with Mr. G. K. Nariman in the chair. Mere she gave 'The Great Message of Bahá'u'lláh' with such force and vitality that the audience went away greatly impressed.

"Tuesday the 5th of April saw the Sir Cawasji Jehangir Hall fully packed with men and women of all nationalities. Shumsul Ulma Dr. Sir Jiwanji J. Mody who took the chair introduced the lecturer to the audience. She chose on this day as her subject "The Bahi'i Teachings: They make a person a better follower of his own religion.' On this day she spoke like one who is inspired. She made an appeal to the audience to practise love towards God and man. She emphasized the fact that Bahá'u'lláh has renewed the spiritual vitality of his followers, not by taking from them their most cherished beliefs but by emphasizing anew the likeness of the fundamental teachings of the great faiths of the world.

"On the evening of the 6th the Theosophical Hall was once again full with interested and appreciative audience. Here she spoke on 'Is Universal Brotherhood Possible?' when Mr. J. F. Ginwalla presided. The learned men who collected there listened to her speech with great interest and attention. At the end of her speech questions were asked and they were satisfactorily answered.

"The Sir Cawasji Jehangir Hall was again the scene of great enthusiasm and animation on the evening of the 7th instant when she spoke on 'The Bahá'í Solution of World Problems'; Dr. (Mrs.) Hirabai Gilder took the chair. She said that unless we can speedily find some basis for adjustment among men the social structure cannot much longer withstand the storm of our hatred. animosity and strife.

"The same night she left here by the Madras Mail for Deccan Hyderabad where she will be the guest of the State.

"In addition to all these, and probably equally as important if not even greater, was the dynamic service which she rendered by holding a free Study Class every morning in the Bahá'í Mall when chose interested in the practical solution of the world's grave problems laid down by Bahá'u'lláh used to regularly attend it. This was indeed an outstanding and superb service and one which will doubtless be very far-reaching in its effect."

Mrs. Keith Ransom-Kehler, in a letter written to the American National Spiritual Assembly on March 28, 1932, gives a most interesting description of her stay in Karachi.

"Upon my arrival in India, Mr. Pritam Singh, designated by the National Spiritual Assembly to accompany me on my journey, delivered an invitation from the Bahá'ís of Karachi to dedicate the new 'Bahá'í Hall' recently erected through their sacrifice and effort.

"Everything else was 'bent to the end of my presence in Karachi on Nawruz. Other engagements were cancelled, invitations refused so that I might accept this high honor.

"The Bahá'ís of Karachi, the majority of whom are Persian Zoroastrians, are a group of dedicated loyal and devoted friends, filled with the true spirit of the Cause. Their president, Asfendiar Bakhtiari, is one to whom I would point if I were asked to define a Bahá'í.

""She dedication took place at six o'clock on the day of my arrival.

"The Bahá'í meeting-place, not a Mashriqu'l-Adhkár, is called in Persian 'Haẓíratu'l-Quds,' a pure garden--or something that corresponds to that, I'm told—but by direction of our Guardian is called in English merely 'Bahá'í Hall.'

"The one in Karachi is situated on the outskirts of the city in a handsome and prosperous new residential district. Our plot is an expansive garden, to the extreme right of which as you enter stands the new hall.

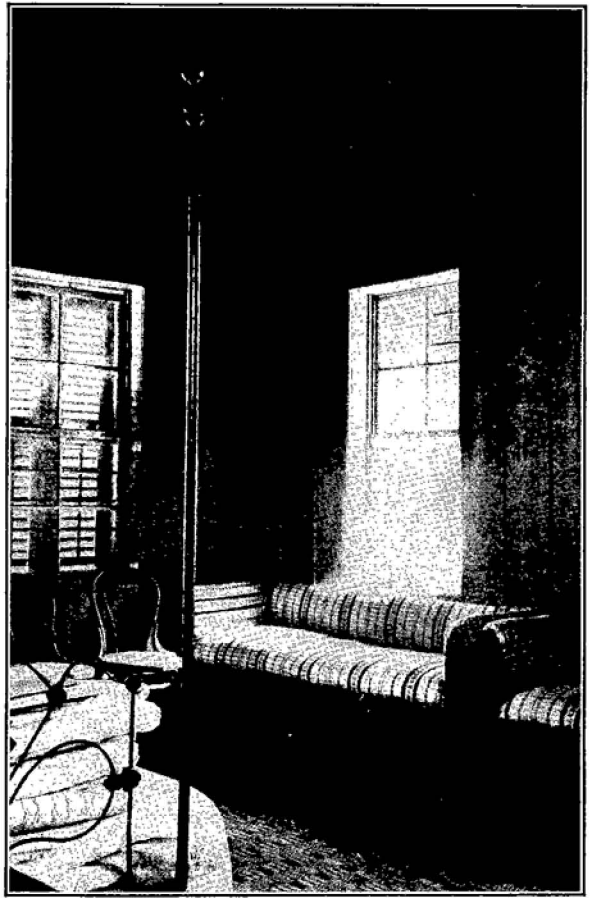
"Tea tables were arranged out-of-doors, and when the guests and friends were gathered, in all a hundred or more, his honor, Mr. Jamshed Mehta, the four-times elected mayor of Karachi, was incited to take the chair.

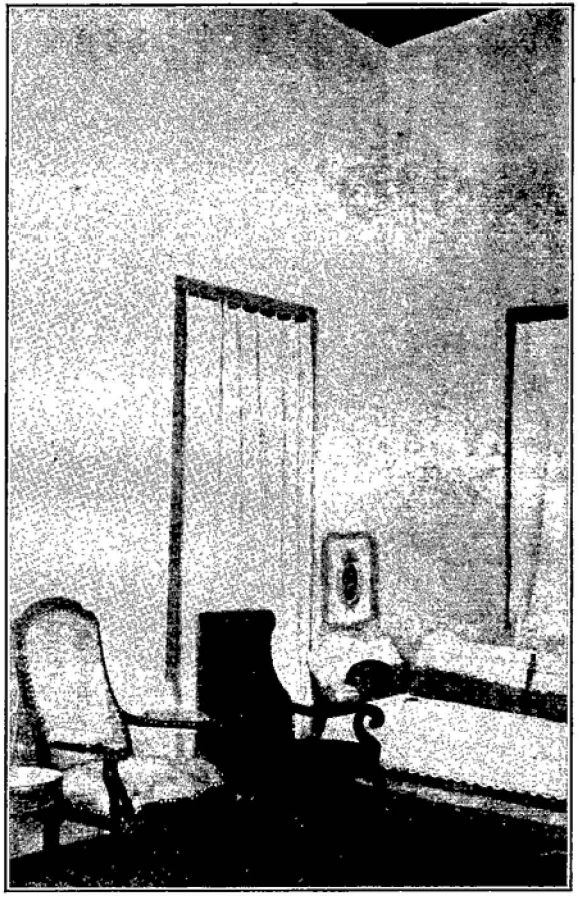
"He first called upon Mr. Asfendiar, who, all agreed, was the moving spirit in the erection of the building, to open the meeting with a prayer, which was chanted in Persian. Then Mr. Jamshed read passages from 'Abdu'l-Bahá concerning the purpose and influence of the Bahá'í place of worship. Mr. Abbassi, a former pupil of the late Professor Shirazi, who did so much to further the prestige of the Cause in Karachi, gave a brief account of the manner in which the Ḥaẓíratu'l-Quds was built, and then I was called upon to make the Dedication address. After a brief summary of the basic teachings, consisting for the most part of quotations from the sacred utterance, I led the way to the front door of the building; removing the large bouquet that hung from the knob and turning the key, I said, 'To the glory of God and the brotherhood of man I declare this hall open for public worship, and may Bahá'u'lláh richly bless all who enter here."

"As the door was opened in swarmed the guests, expressing admiration both for the ball itself and for the tireless effort required to build it. After this tea was served and a social hour greatly enjoyed, at the close of which Mr. M. Robertson moved a vote of thanks. Again Asfendiar chanted before the gathering was disposed.

"It has been a bounty to meet and work with the dear friends of Karachi."

A bibliography of Bahá'í literature in India and Burma, prepared by the venerable Mustafa Rumie, contains thirty titles. These include translations and also books written by Mr. Rumie and other Indian believers.





Rooms occupied by Bahá'u'lláh in the house where he was confined in 'Akká. Kitáb-i-Aqdas was revealed in room at left.

INTERNATIONAL BAHÁ'Í ACTIVITIES OF MISS MARTHA ROOT

Miss Martha Root, international Bahá'í teacher and journalist, has continued to travel in service to the Faith during these past two years, as she had also traveled continuously during the preceding seven years. Her activities have been recounted in Volumes Two and Three of *The Bahá'í* World. It was in Ṭihrán, Persia, that the story of her work concluded in the last survey.

During her last two days in Ṭihrán, she spoke at the Nawruz Feast before twenty-five hundred men at one meeting and an equal number of women at another, in the Mashriqu'l-Adhkár grounds. The next day she left Ṭihrán to continue her Bahá'í teaching tour through southern Persia, meeting the friends and lecturing in Qum, in Káshán, Isfáhán, Najaf, Ábádih, Shíráz and Búshihr. Miss Root had interviews and wrote magazine articles about the Minister of the Imperial Household, Ministers of State, Governors of provinces, Mayors of cities, Ministers of education; she lectured nearly every day on Bahá'u'lláh's teachings and the progress sf the Cause in other parts of the world. She was received with friendliness by all classes because she wrote and spoke for good-will between all countries, all religions, all races. In her articles and in her later broadcast speeches in the Radio stations of the Par East and America, she graphically described the safety of travel in Persia, the phenomenal progress of Irán under Sháh Pahlaví. Miss Root emphasized the fact that a great new culture is arising in Persia.

One fruit of her visit to Persia, too, was the writing of the life of Ṭáhirih, known in the West as Qurratu'l-'Ayn, and she also prepared for publication a story called "White Roses of Persia," relating the life of Ali Mohammed Vargha and his little son Rouh'o'llah, two of the great Bahá'í martyrs of Persia. After a sojourn of five months in Persia, Miss Root went to India. She first visited Yeravada to try to meet Mahatma Gandhi and Mrs. Sarojina Naidu to give them Bahá'í books and to speak with them of Bahá'u'lláh's teachings. Mrs. Naidu, who is the national president of all the women's clubs of India and one of India's great poets, said that she had met 'Abdu'l-Bahá in London. Interviews were made with Governors of the Dominion and several other officials.

Through the help of the beloved Bahá'í friends of India, some of whom traveled with Miss Root, she journeyed to many of the leading cities of India where she spoke before large audiences. Several societies of the Brahma Somaj and die daughters of the founder of this movement, received her and arranged for her to lecture in their halls. She found the Brahma Somaj a spiritually living movement in India. Several days were spent in Simla where the government has its summer headquarters. Miss Root was the guest of the Maharaja of Patiala, Chancellor of the Chamber of Princess of India at his summer home at Simla Hill. He is not a Bahá'í. He is a Sikh but he has read several of the Bahi'i books and one of his first questions was "How is the Bahi'i Temple, which is being built in Chicago, progressing?" Miss Root also later had audiences and interviews with the Maharaja of Benases and with other Maharajas. She spoke in some of the great Universities of India, and gave two lectures in the school of Rabindranath Tagore. She was lecturing in India just at the time the "non-violence" movement of Gandhi was at its height. While in Burma, she lectured in Rangoon University. In Burma she spoke in Judson University and in both Tndia and Burma she also addressed Theosophical Societies and many Women's Clubs. She spoke in Buddhists' Temples and was warmly received and welcomed in the Bahá'í village of Kunjangoon, in the jungles of Burma. Everywhere in India and Burma she was enthusiastically and most graciously welcomed by the Bahá'ís. She addressed their groups and some of them arranged many and very important lectures for her to meet the thinkers of Tndia. Miss Root spent about two and a half months in India. Then she came to Penang and Singapore, in the Malay Straits, where she remained for one week. Traveling on from Singapore, she came to China. First, she lectured in I-long Kong University and before other groups in the

city. She broadcast and all the leadng papers of Hong Kong published Iong articles about the Bahá'í Teachings.

Next, she visited the city of Canton, where Bahá'ís welcomed her and arranged for her to meet the Governor of Kwangtung Province. to broadcast. to lecture in the University and in other higher Institutions of learning and to meet several of the editors. The Esperantists of Canton who had greeted Miss Root in her previous visits, did everything to help hen. Two weeks were spent in Shanghai, three lectures were given in the National Geographical Society Hall. These lectures being arranged by the Bahá'ís of Shanghai. Editors were visited. Dr. Y. S. Tsao, former President of one of China's greatest universities, offered to translate "Bahá'u'lláh and the New Era" into the Chinese language. In Shanghai *and* in the other cities of China, Miss Root met many friends whom she had known in her two preceding sojourns in China. Miss Agnes Alexander, Bahá'í teacher of Tokyo, came to Shanghai to welcome Miss Root to the Far East and to work with her for a few days.

Shanghai friends went with Miss Roat to Nanking, the Capital, where the Bahá'í Teacher lectured in Nanking Central University before more than two thousand students. She interviewed the Minister of Foreign Affairs, Minister of Education, the Legal. Advisor of the Chinese Government and several other: State Officials. She met the Chinese leaders of the Y.M.C.A. and was asked to give an address especially to their group. She spoke in several Colleges and other Schools and three thousand little booklets about the Bahá'í Movement were requested and later distributed in the Educational Circles of Nanking.

Miss Root, after her sojourn in China, traveled to Japan and this *was* her fourth visit to Nippon. She was the guest of Miss Agnes Alexander in Tokyo and together they did excellent work.

She had audience with the Minister of the Imperial Household and *gave* him several Bahá'í books. Visits were made to the Head of the Bureau of Religions, to statesmen, to editors, to educators. A lecture on the "Progress of the Bahá'í Movement in Five Continents" was broadcast to every village in Japan. Lectures were given in the leading universities and other educational institutions. Miss Root spoke before the Pan-Pacific Club of Tokyo, the Women's Press Club and Mr. Noma, the chief magazine owner of Japan, arranged a great conference for Miss Root in his "Hochi Shimbun Hall" where seventy-five Bahi'i stereopticon pictures were shown for the second time in the Far East. Buddhist priests, Japanese ministers and leaders of thought in several other of the great religions of Japan welcomed the Bahi'i teacher. The newspapers published numerous articles about the Bahá'í Movement. After a *two* months' stay in Tokyo, Miss Root sailed for Honolulu, where she had many lectures, for example in one day she gave seven lectures, two of which were broadcast. The director of one of the broadcasting stations arranged an interview on the air on the subject "What is the Baha'i Movement?" Miss Root lectured in Hawaii University and presented thirty-six books to that institution. Many other lectures were given in schools of Honolulu, before the Pan-Pacific Club, before women's clubs and men's clubs and in some of the churches. The newspapers published excellent articles.

Proceeding from Honolulu to San Fran*cisco,* Martha Root has Iectured in the leading universities and broadcast in each city through which she has passed on her way across the American Continent from the Pacific to the Atlantic *coast.* Some idea of the scope of her work may be glimpsed from ehe fact that she has lectured in more than four hundred universities and colleges of the world and some of her broadcast speeches had at least one million listeners. A great impetus to the Bahá'í work in the United States has come through Martha Root's historic and dynamic visit. She spent twelve months in her native land, lecturing every day and meeting the statesmen and the educators. She met, too, the Esperanto groups of America and in each city through which she passed she has spoken in the churches and educational institutions of both the white and the colored races. She marked that she thought the Bahi'i Movement would do more than any other influ-

ence to bring understanding between the white and the colored races. 'Abdu'l-Bahá had said to her when He visited her city, Pittsburgh, in 1912: *"Unless the white and the colored races stand together in your country, the United States will go down!"*

After her strenuous tour of one year in America, Miss Martha Root sailed January 22, 1932, for Europe. Between January and April, 1932, she participated in the Disarmament Conference in Geneva, Switzerland, and made an extended tour through Germany, the Balkans and the Scandinavian countries.

The annals of the Bahá'í Faith up to this time contain the name of no other believer who has carried the teachings of Bahá'u'lláh literally to every part of the earth. The present extensive travels of Mrs. Keith Ransom-Kehler well merit special reference as a tremendous undertaking which follows in Miss Root's footsteps.

TRANSLATIONS OF DR. ESSLEMONT'S VOLUME

The Cause of Bahá'u'lláh stands apart from the religions of the past in that not only are its revealed Teachings available in writing, but widespread education has prepared the world to study truth at its source and not be content to accept the personal views of another about it. More important, then, than even the travels of consecrated believers is the increasing circulation of Bahá'í literature in all civilized lands.

"Bahá'u'lláh and the New Era," by the late Dr. J. E. Esslemont of England, an introductory work on the Cause which 'Abdu'l-Bahá read in part before His ascension, has for ten years been highly regarded by Bahá'ís as a clear and very complete outline of Bahá'í history and doctrine.

In addition to the English text, which has now gone into several large editions, Dr. Esslemont's book has been translated and published in the following languages: German, Portuguese, Italian, Arabic, Esperanto, Russian, Hebrew, Chinese, Swedish, French, Persian and Czech. Translations have been completed or are under way for editions in Japanese, Bulgarian, Spanish, Turkish, Norwegian and Albanian. Preliminary arrangements have been made for translations into Maori, Urdu and Gujrati—a total of twenty-two languages.

PRESENT-DAY ATTACKS UPON THE CAUSE OF BAHÁ'U'LLÁH

A Cause which presents to every people the true essence of its spiritual tradition, free from the artificial limitations imposed upon religion by those who reduce its spirit to form and its inspiration to subservience to materialistic authority, will inevitably be viewed as a challenge by all who profit through the maintenance of such authority. The view that the renewal of religion is the gift of life to mankind; that it establishes a basis for world peace; that it releases the higher motives of the race; and that it carries the mysterious power of "second birth"—this deeper recognition of blessing has ever been darkened by the uneasy conviction that the Prophet brings light by which the people can discern the difference between truth and falsehood.

As pagan Rome assailed the Cause of Christ, so Islám concentrated all its secret fear and desperate rage against the Báb and the Cause of Bahá'u'lláh. The power of Islám, as was the power of Rome, disintegrated within a century of the rise of the divine Faith, has spent its force. But the Cause of Bahá'u'lláh, a World Faith, is destined to reveal its irresistible might by encountering a far greater hostility than ever attempted to resist the Manifestations of the past. Deemed weak and unworthy of notice by ecclesiastical authorities in Europe and America up to the present time, its steady progress, as exemplified in the House of Worship at Wilmette, will later on arouse implacable bitterness and hostility even in so-called liberal and tolerant lands. Christian leaders, especially of the most orthodox church, will (as clearly foretold by 'Abdu'l-Bahá) make every effort to villify and destroy the Cause of God.

This clamor of religious doctors was described by Bahá'u'lláh as one of the signs accompanying the renewal of faith.

In connection with the summary of activities in Persia brief reference was made

to the attitude of the Christian missionaries in that country.

Of great significance to believers is the recent action of the central authorities of the Soviet government in publishing an official statement hostile to the Bahá'í Religion. It must be recalled that practically no Bahi'i literature had previously been issued in Russian, the circulation of the literature having been confined to Persian and Turkish books owned by the believers in Caucasus and Turkistan. Now, through the action of a powerful government which only a few years ago imprisoned and exiled all known Bahá'ís, the Cause of Bahá'u'lláh is becoming known to the entire literate population. While the Soviet leaders can destroy orthodox forms of religion, which depend upon wealth and privilege, their hatred of Bahá'u'lláh's Cause will but intensify the flame of faith and devotion.

About five years ago the American National Spiritual Assembly addressed a ktter to official religious bodies in the United States, informing them of a Persian Bahá'í who had betrayed his faith and was known to be attempting to sell to missionaries in Ṭihrán a number of "charges" against this Cause, In that communication the offer was courteously made to furnish all needed information in the event that these false statements were conveyed to them.

Despite this effort to forewarn those responsible for missionary work in the Orient, a volume has recently been published by a Christian missionary in Persia, heralded and sponsored by his American religions leaders, which exultingly quotes as an authority some of the statements made by this faithless Bahá'í, without one effort to verify them or seek authentic sources of information. It is one of the ironies of history that only a single year after this event, the Protestant Christian world has been deeply stirred by a comprehensive investigation of missionary work as a whole, the report of which suggests an attitude toward other religions taken, unconsciously, from the Teachings of Bahá'u'lláh! "Associate with people of all religions with joy and fragrance."

Two years ago the editors of *The Bahá'í World* reported the action of the Turkish government in arresting the Bahá'ís of Turkey under the statute prohibiting membership in political groups. At that time the event had proceeded to the point where, the non-political character of the Faith having been proved, the prisoners were released.

It is deeply moving at this time to consider a letter written by a Bahá'í, resident in Turkey, dated January 20, 1932, which relates in definite detail the efforts on the part of certain Sunni Muhammadans in his city to destroy the local Bahá'í community. With the obvious connivance of minor officials and the local court, this faithful believer has been openly attacked, his life threatened, and his means of livelihood made precarious. Other faithful believers have been deprived of livelihood and rendered destitute.

THE HOUSES OF BAHÁ'U'LLÁH AT BAGHDÁD

The unusual chain of circumstances which have led from the houses occupied by Bahá'u'lláh during His exile in Baghdád, to the Council of the League of Nations, was described in this survey two years ago. The last link in the chain at that time was the decision of the League Council approving the recommendation of the Mandates Commission and instructing the Secretary General to bring to the notice of the mandatory power, Great Britain, as well as to the petitioners (the Bahá'í community of Baghdád) the views and conclusions of the Mandates Commission.

This placed upon Great Britain a certain degree of responsibility in taking steps toward Raving the 'Iráq government, whose membership as member in the League of Nations was already imminent, restore to the Bahá'ís the houses unjustly seized by Shí'ih Muhammadan leaders of 'Iráq and by them constituted an Islámic holy place--which action had the intention of making it impossible for the civil government to restore the property without arousing intense fanaticism. On learning of the League's decision, Bahh'is of East and West awaited the next step in this important case with profound interest.

It must be borne in mind that 'Iráq had

already applied for membership in the League, and that acceptance of 'Iráq as member state would terminate the mandate held by Great Britain. The situation, then, has been that refusal by 'Iráq to heed the advice of the mandatory power would mean that the League of Nations in September, 1932, will be passing formally upon the acceptance of a new member state which has, to say the least, neglected to carry out a definite resolution voted bv the Council. It would mean, further, that the mandatory power, which has spared no effort to see that justice is done to the Bahi'is of Baghdád (as related in previous volumes of this work), will be obliged to approve the application of 'Iráq as member state before 'Iráq has enabled Great Britain to discharge her responsibility as mandatory power in carrying out the decision recommended by the Permanent Mandates Commission.

Carrying the matter forward to April, 1932, the following statement summarizes events since the last *Bahá'í World* was published.

The British authorities have strongly pressed the 'Iráq government to find a solution of the case. The Iatter body proposed that the Bahá'ís of Baghdád accept financial payment in lieu of the restoration of property all Bahá'ís regard as a Sacred Shrine, an offer which the Bahi'is refused. At the Sixteenth Session of the Permanent Mandates Commission, the Commission acted to urge Great Britain to remedy the injustice suffered by the Bahi'is. The matter was then unfortunately delayed by the sudden death of the British High Commissioner, who knew the details of the case intimately, and of Sir Abdu'l-Muhsin. Fol-Iowing the drawing up of the new formal Treaty between Great Britain and 'Iráq, the government of 'Iriq appointed a strong committee to take up the question afresh. This committee reported the recommendation that the government expropriate the Bahá'í property together with a large area surrounding it and devote it to public use. This recommendation, politically advantageous because it denied the claim of the Bahá'ís at the same time that it removed the houses from Shí'ih control, was approved by the Government of 'Iráq.

Meanwhile, it had been suggested that the case be referred to the Permanent Court of International Justice, but this proved impracticable; doubtless because it involved asking that Court to pass upon the power of the League Council to act.

On January 12, 1931, the British Government, in a letter signed by C. W. Baxter on behalf of Mr. Arthur Henderson, Minister of Foreign Affairs, communicated to the League Secretariat the report of the special committee, mentioned above, appointed by the Government of 'Iráq, and transmitting also the measures taken by the 'Iráq Government in execution of the committee's recommendations, Two months previously the Permanent Mandates Commission, meeting at Geneva, had recorded in its minutes that "The Permanent Mandates Commission would not lose interest in the fate of this small community so long as it had not been granted the reparation which was its due. The way in which the government dealt with this question would be a criterion of the spirit of the government and the people."

The kcter dated January 12, 1931, is reproduced elsewhere in the present volume.

To complicate the case even mop, it appears that the Shí'ihs of 'Iráq, who religiously are affiliated with Persian Muḥammadans more closely than with the Sunnís of Turkey, have appealed to the Persian Government and this body in turn seems to have attempted to bring indirect pressure upon the League at Geneva.

As was made clear in previous references to this case, Bahi'is see in it a working of Providence to compel the world to realize the power of Bahá'u'lláh. In His own time, the houses will be made an international Bahá'í Shrine.

INTERNATIONAL BAHÁ'Í ARCHIVES

Of utmost interest to Bahá'ís in all lands is the recent establishment of an International Bahá'í Archives in the two rooms adjoining the hallowed Shrine of the Báb on Mount Carmel.

Here have been collected and arranged for permanent preservation not only original writings, but also relics, articles sf cloth-

ing and photographs directly *associated* with the Bib, Bahá'u'lláh and 'Abdu'l-Bahá, together with invaluable documents and manuscripts. Pilgrims visiting the I-Ioly Land may now see many treasures which enrich the history of the Bahá'í Faith.

Planned by Shoghi Effendi, the International Bahá'i Archives will have additional importance by sewing as a stimulus to each National Spiritual Assembly in collecting their own available Bahá'i records.

The Mansion of Bahá'u'lláh at Bahji has also been completely restored from the condition of decay into which it fell during the years it was occupied and partly controlled by one who bitterly opposed the life work of 'Abdu'l-Bahá. Here in this historic place it was that the late Dr. Edward E. Browne of Cambridge University, *was* permitted *ro* see Bahá'u'lláh in 1890.

Bahá'i pilgrims now have the great privilege of spending a day or two at Bahji, made forever sacred by Bahá'u'lláh's presence and His ascension.

The civil government, recognizing the character of these Bahá'i Holy Places, now lists them as religious Shrines exempt from *tax.*

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

1.

THE BAB

Farewell Address to Letters of the Living

O MY beloved friends? You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behooves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. For verily I say, this is the Day spoken of by God in His Book: * "On that day will We set a seal upon their mouths; yet shall their hands speak unto Us, and their feet shalt bear witness to that which they shall have done." Ponder the words of Jesus addressed to His disciples, as He sent them forth to propagate the Cause of God. In words such as these, He bade them arise and fulfil their mission: "Ye are even as the fire which in the darkness of the night has been kindled upon the mountain-top. Let your light shine before the eyes of men. Such must be the purity of your character and the degree of your renunciation, that the people of the earth may through you recognise and be drawn closer to the heavenly Father who is the Source of purity and grace. For none has seen the Father who is in heaven. You who are His spiritual children must by your deeds exemplify His virtues, and witness to His glory. Yon are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? Such muse be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat ox reward from its people. Nay, when you depart out of that city, you should shake *the dust* from *off* your feet. As you have entered *it* pure and undefiled, so muse you depart from that city. For verily I say, the heavenly Father is ever with you and keeps watch over you. If you be faithful to Him, He will assuredly deliver into your hands all the treasures of the earth, and will exalt you above all the rulers and kings of the world." O My Letters! Verily I say, immensely exalted is this Day above the days of the Apostles of old. Nay, immeasurable is the difference! You are the witnesses of the Dawn of the promised Day of God. You are the partakers of the mystic chalice of *His* Revelation. Gird up the loins of endeavour, and be mindful of the words of God as revealed in His Book: * "Lo, the Lord thy God is come, and with Him is the company of His angels arrayed before Him!" Purge your hearts of worldly desires, and let angelic virtues be your adorning. Strive that by your deeds you may bear witness to the truth of these words of God, and Beware lest, by "turning back," He may "change you for another people," who "shall not be your like," and who shall take from you the Kingdom of God. The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him. "'The good word riseth up unto Him, and the righteous deed will cause it to be exalted before Him." You are the lowly, of

* The Qur'án.

* The Qur'án.

Mírzá Buzurg, father of Bahá'u'lláh.

whom God has thus spoken in His Book:[1] "And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make them Our heirs." You have been called to this station; you will attain to it, only if you arise to trample beneath your feet every earthly desire, and endeavour to become those "honoured servants of His who speak not till He hath spoken, and who do His bidding." You are the first Letters that have been generated from the Primal Point,[2] the first Springs that bave welled out from the Source of this Revelation. Beseech the Lord your God to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits, may tarnish the purity, or embitter the sweetness, of that grace which flows through you. I am preparing you for the advent of a mighty Day. Exert your utmost endeavour that, in the world to come, I, who am now instructing you, may, before the mercy-seat of God, rejoice in your deeds and glory in your achievements. The secret of the Day that is to come is now concealed. It can neither be divulged nor estimated. The newly born babe of that Day excels the wisest and most venerable men of this time, and the lowliest and most unlearned of that period shall surpass in understanding the most erudite and accomplished divines of this age. Scatter throughout the length and breadth of this land,[3] and, with steadfast feet and sanctified hearts, prepare the *way* far His coming. Heed not *your weaknesses* and frailty; fix your gaze upon the invincible power of your Lord, your God, the Almighty. Has He not, in past days, caused Abraham, in spite of His seeming helplessness, to triumph over the forces of Nimrod? Has He not enabled Moses, whose staff was His only companion, to vanquish Pharaoh and his hosts? Has He not established the ascendency of Jesus, poor and lowly as He was in the eyes of men, over the combined forces of the Jewish people? Has He not subjected the barbarous and militant tribes of Arabia to the holy and transforming discipline of Muḥammad, His Prophet? Arise in His name, put your trust wholly in Him, and be assured of ultimate victory.

2

BAHÁ'U'LLÁH

From Tablet to the Sháh of Persia

Verily I *am a* servant who believed in *God* and His signs, and I have sacrificed myself in His Way; to this do the afflictions wherein I am {the like of which none amongst mankind hath borne) testify, and my Lord the All-knowing is the witness ta what I say. I have not summoned men unto aught save unto thy Lord and the Lord of the worlds. In love for Him there hath come upon me that whereof the eye of creation hath not beheld the like; in this will these servants[4] whom the veils of humanity have not withheld from confronting the supreme Outlook bear me out, *and* beside them He with whom is knowledge of all things in a preserved Tablet . . . And as for those who work sedition in the earth, and shed blood and falsely consume men's wealth, we are quit of them, and we ask God not to associate Us" with them either in this world or in the world to come, unless they repent unto Him; verily He is the most merciful of the merciful, verily it behooveth him who turneth towards God to be distinguished in all actions from what is apart from Him and to conform to that which is enjoined upon him in the Book; thus is the matter decreed in a perspicuous Book. As for such as cast the command of God behind their backs and follow after their lusts, they are in grievous error.

O Sháh, I conjure thee by thy Lord the

[1] The Qur'án.
[2] One of the Báb's titles,
[4] Persia,

[3] servants of God; i.e., people, human beings.
[5] the Prophets collectively.

merciful to regard His servants with the gaze of pitiful eyes, and to rule with justice in their midst, that God may award His favor unto thee; verily thy Lord judgth as He pleaseth. The world shall perish with *whatsoever* of glory *and* abasement is therein, while dominion remaineth unto God, the supreme and All-knowing King . . .

O Sháh, verily I was as any one amongst mankind, slumbering upon my couch.' The gales of the All-gkriaus passed by me, and taught me the knowledge of what bath been. This thing is not from me but from One who is mighty and all-knowing. And He bade me proclaim between earth and heaven, and for this there hath befallen me that whereat the eyes of those who know overflow with tears. I have not studied those sciences which men possess, *nor* have *I* entered the colleges; inquire of the city wherein I *was,* that thou mayest be assured that I am not of those who speak falsely.

This is a leaf which the breezes of the will of thy Lord, the mighty, the extolled, have stirred. Can it be still when the rushing winds blow? No, by my Lord of the names and attributes! Rather do they move it as they list, for being belongeth not to nonentity in the presence of the Eternal. His decisive command did come, causing me to speak for His celebration amidst the worlds. Verily I was not save as one dead in presence of His command, the hand of thy Lord, the merciful, the clement, turning me. Can any one speak on his own authority that *for* which *all* men, whether high or low, will. contradict him? No, by Him who taught the Pen[2] eternal mysteries, no one save him who is strengthened by One mighty and strong . . .

Amongst mankind are some who say this servant desireth the world for himself, notwithstanding the fact that I have not found during the days of my lie a place of safety such that 1 might set my feet therein, but *was* ever overwhelmed in the floods of affliction whereof none knoweth save God; verily He knoweth (the truth of) what I say. How many were the days wherein my friends were disquieted for my distress, and how many the nights wherein the sound of lamentation arose from my family in fear of my life; none will deny this save him who is devoid of truthfulness. Doth he who regardeth not his life (as assured) for less than a moment. desire the world? I marvel at those who speak after their lusts, and wander madly in the desert of passion and desire. They shall be questioned as to that which they have said; on that day they shall not find for themselves any protector nor any helper. And amongst them (are those) who say, "Verily, he denieth God," notwithstanding the fact that all my limbs testify thae there is no *God* but Him, and that those whom He quickeneth with the truth and sent for men's guidance are the Manifestations *of* His most comely names, the Day-springs of His supreme attributes, and the recipients of His revelation in the realm of creation; by whom the proof of God unto all beside Himself is made perfect, the standard of faith and unity is set up, and the sign of renunciation becomes apparent; and by whom every soul taketh a course toward the Lord of the (heavenly) throne . . .

Glory be to Thee, O God! O God, how many a head hath been set up on spears in Thy way! How many hearts have been riddled for the exaltation of Thy Word and the diffusion of Thy religion! Haw many eyes have overflowed with tears for Thy love! I ask Thee, O King of Kings, pitier of the oppressed, by Thy Greatest Name,[3] which Thou hast made the Day-spring of Thy most comely names and the Manifestation of Thy supreme attributes, to lift up the veils which intervene between Thee and Thy creatures, withholding them from turning toward the horizon of Thy revelation; then draw them, O God, by Thy supreme Word from the left hand of fancy and forgetfulness to the right hand of certainty and knowledge, that they may know what Thou, in Thy bounty and grace, desireth for them, and may turn toward the Manifestation[4] of Thy religion and the Day-spring

[1] In the state *of* ordinary human consciousness, until quickened to Propherhood by Divine inspiration.
[2] The Author *of* Revelation; the Prophet.
[3] Bahá'u'lláh, "Glory of God."
[4] Manifestation of God: the Prophet, founder of revealed religion.

of Thy signs. O God, Thou art the gracious, the Lord of great 'bounty; withhold not Thy servants from the most mighty Ocean which Thou hast made to produce the pearls of Thy knowledge and wisdom; neither repel them from Thy Gate which Thou bast opened unto all who are in Thy heaven and Thy earth. O Lord, leave them not to themselves, for they know not, and they flee from what is better for them than whatsoever hath been created in Thine earth. Look upon them, O Lord, with the glances of the eye of Thy favors and bounties, and free them from passion and lust, that they may draw nigh unto Thy Supreme Horizon, and may discover the delight of remembering Thee and the sweetness of the Table which hath been sent down from the heaven of Thy will and the atmosphere of Thy bounty. Everlastingly hath Thy grace encompassed all contingent beings, and Thy mercy precedeth all creatures; there is no God but Thee, the forgiving, the merciful!

From Lawḥ-i-Ḥikmat (Tablet of Wisdom)

The East, dazzled with the brilliancy of Western civilization, became so engrossed and occupied with its visible achievements as to fail to recognize its true Source and Origin. But in the past they that were the daysprings and mines of wisdom in no wise ignored its ultimate Cause or denied its Fountain and Source . . .

Remarkable and farreaching as the intellectual and industrial accomplishments of the leaders of thought have been in modern times, yet to every discerning observer it is clear and manifest that they have derived the greatest part of their knowledge from the sages of the past. They in truth have established the basis of learning, have raised its edifice and reinforced its foundation . . . These sages of old in their turn acquired their knowledge from the Prophets of God, for these verily were the Manifestations of Divine Wisdom and the Revealers of heavenly mysteries. From among the people some have quaffed their fill from the crystal stream of their Utterance, others have drunk but the dregs of their Cup. He bestoweth upon every man his portion according to his capacity, and He verily is the Just, the All-Wise . . .

The true philosophers have never denied the Ancient of Days; how many of them departed from this life, yearning to know Him as they themselves have testified! . . . Hippocrates, one of the most eminent philosophers of his time, acknowledged God and His sovereignty. After him came Socrates, a man of great wisdom, accomplished and pious, who lived the life of an ascetic, forsook carthly desires, turned away from the pleasures of the world, withdrew to the hills, sought the retirement of a cave, turned away from the worship of idols, instructed them in the way of the Merciful, till at last the ignorant rose against him, laid hold on him and put him to death in his prison . . . How keen was the perception, how profound the wisdom of this prince of all philosophers! We bear witness that in the field of wisdom he was a valiant horseman, and to the cause of philosophy a loyal and distinguished servant. Great was his knowledge of such sciences as are known of men as well as of those that have remained hidden . . . Then came the divine Plato, who was a pupil of Socrates and occupied the chair of philosophy after him. He too acknowledged God and His signs that encompass all that was and will be. Then came Aristotle, the far-famed philosopher, who discovered the power of steam, These men were among the foremost leaders of the people and they all recognized and acknowledged the Ancient of Days in Whose grasp are the reins of all knowledge. . . . Behold what Pliny says: "I am Pliny, the wise philosopher, the author of talismans and wonders."

He more than any man spread the knowledge of arts and sciences, and he walked, humble and suppliant, before God. Hearken to his prayer and supplication, to the All-Possessing, the Most High: . . . O my Lord! Thou art God and there is none other God but Thee, and Thou are the Creator and there is none other Creator but Thee. Assist me with Thy grace and strengthen me. Mine heart is faint, my limbs are trembling, my mind is at a loss and my thoughts bewildered. Give me Thy power and loosen my tongue, that I may speak with wisdom.

Thou art verily the All-Knowing, the All-Wise, the Eternal, the Compassionate." . . .

Take heed, O concourse of the earth, lest in your zeal for wisdom ye fail to recognize the Dayspring and Source thereof. Hold fast to your Lord, the Instructor, the All-Wise. . . . The true philosopher denieth not God and His proof but testifieth to His majesty and His sovereignty that overshadow all. creation . . . Beware, O my loved ones, lest ye deny the merit of men of wisdom, the servants of God, whom He made the daysprings of His Name that hath fashioned the worlds. Exert yourselves that ye may show forth by your arts and achievements that which shall benefit both the exalted and the lowly. We wash our hands of those foolish ones who speak after their own desires and call it wisdom, who fancy that to be wise is to turn away from God, the Lord of all men . . . The beginning and the true foundation of wisdom is to acknowledge that which God hath revealed, for upon this sure basis rests the edifice of wise administration. Verily this is the shield that hath ever protected the body of mankind. Ponder in your hearts that ye may know that which the Pen of Glary hath revealed in this wondrous Epistle.

From Epistle to the Son of Shaykh Báquir

In the name of God, the single, the one, the powerful, the wise, the knowing. Glory to God, He who subsists without dying, He who is eternal without decline, He who stands immovable, He who, protected by His sovereignty, is revealed by His signs (but) hidden by His mysterier; He by whose commander the banner of the sublime Word was raised aloft in the world of creation and the standard of *"He doeth whatsoever He willeth"* was set up among the people. He it is, who made His Cause manifest to guide His creatures, who made His verses to descend that they might render visible His argument and His proof; who adorned with explanation the preface of the book of man. God taught the Book, created man and gave him the interpretation. There is no God but Him, the single, the one, the powerful, the mighty, the supreme!

May the light which shines from the horizon of the Heaven. of generosity, and the benediction which arises from the dawn of the will of God, the King of *the* kingdom af names, rest upon the sublime Intermediary and upon the supreme Pen, which God has made the source of His comely names and the dawningplace of His sublime attributes. Through Him *the* light of unity shall dawn from the horizon of the world, and the command of singleness shall spread among the nations who have advanced with luminous faces unto t h supreme Dawn, recognizing the language of interpretation in the kingdom of knowledge. The kingdom of the visible and invisible, the glory, the heavens, belong to God, the powerful, the mighty, the good! . . .

Now is the time in which to cleanse yourself with the waters of detachment flowing from the Supreme Pen, and to meditate, in the love of God, upon that which has been manifested in the past and now is manifested again; after which you must make every effort in your power to extinguish, with the aid of knowledge and of explanation, the fire of antagonism concealed in the hearts of the people. By sending the Prophets and in revealing the Books, it was purposed chat men might attain unto knowledge of God and become united and in agreement; but now, behold, they have made the law of God a cause and pretext for hatred and division. What tragedy that the majority cling to that which comes from themselves and are negligent and indifferent to that which comes from God! . . .

Today the religion and the law of God is this: the people of the world must not make the various creeds and different sects pretexts for hatred. Those strong and mighty principles, laws and pathways have appeared from the one Dawningplace, and have shone forth from the one refulgent I-Iorizon; and their (apparent) differences have been in accordance with the exigencies of times, epochs, centuries and ages. Gird up the loins of endeavor, so that perchance religious dissension and *strife* may, through your efforts, be reduced to nothingness among the in-

habitants of the world. Arise for the love of God and man in this important Cause? Intolerance and religious hatreds are a consuming fire, which cannot be extinguished without divine aid.

From Hidden Words

This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, is a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfil in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.

O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

O SON OF SPIRIT!

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it net that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour. Ponder this in thy heart; how it behoveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

O SON OF MAN!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

O SON OF MAN!

I loved thy creation, hence I created thee, Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

O SON OF BEING!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

O SON OF BEING!

Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hach been destined for thee in Our kingdom above and Out exalted Dominion.

O SON OF SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behoveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

O SON OF UTTERANCE!

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.

O SON OF BEING!

Thou art My lamp and My Iigbt 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 favour upon thee.

O SON OF BEING!

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.

O SON OF MAN!

Thou art My dominion and My dominion perisheth not, wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished, why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then

in thy love for Me, that thou mayest find Me in the realm of glory.

O SON OF UTTERANCE!

Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe far evermore, thy quest will be in vain.

O SON OF LIGHT!

Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

O SON OF MAN?

Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

O SON OF SPIRIT!

Ask not of Me that which We desire not for *thee,* then be content with what We have ordained for thy sake, for this is that which profiteth thee, *if* therewith thou dost content thyself.

O SON OF THE WONDROUS VISION!

I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

O SON OF SPIRIT!

My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made *in* thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured,

O *SON* OF MAN!

Transgress *not* thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power,

O SON OF SPIRIT!

Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.

O SON OF BEING!

Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, *do* thou observe it.

O SON OF MAN!

Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.

O SON OF MAN!

Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.

O SON OF MAN!

Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.

O SON OF MAN!

Divest not thyself of My beauteous robe, and forfeit not *thy* portion from My wondrous fountain, lest thou shouldst thirst for evermore.

O SON OF BEING!

Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.

O SON OF MAN!

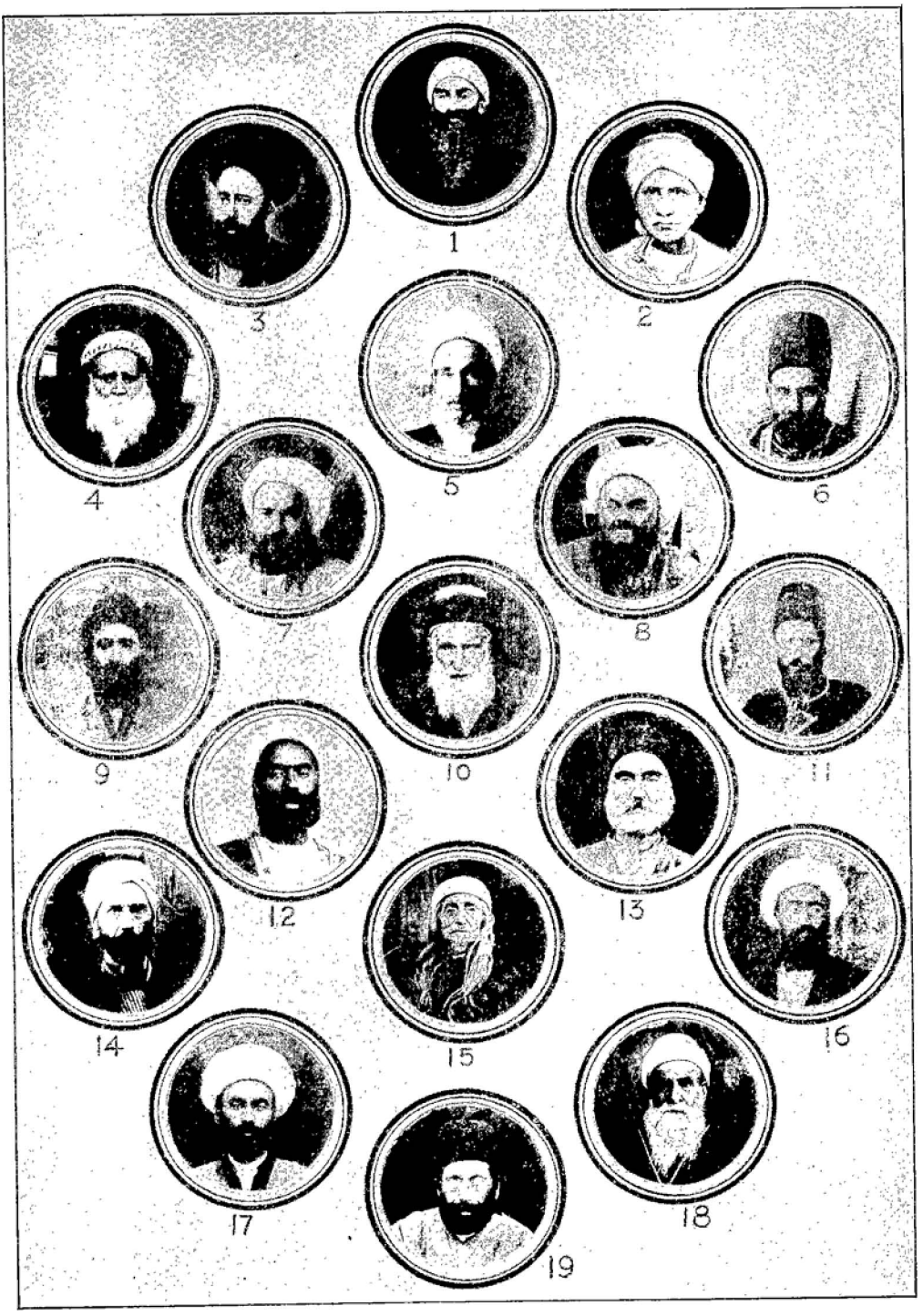
Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.

O SON OF MAN!

Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.

O *SON* OF MAN!

Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, *that* while yet on earth thou mayest obtain the victory.



APOSTLES OF BAHÁ'U'LLÁH
"Pillars of the Faith."

1. Mírzá Músá: the only true brother of Bahá'u'lláh, surnamed "Kalím."
2. Mírzá Buzurg: youthful martyr, bearer of Bahá'u'lláh's Tablet to Násiri'd-Dín Sháh, surnamed "Badí'."
3. Siyyid Ḥasan: one of the martyred brothers of Iṣfáhán, surnamed "Sulṭánu'sh-Shuhadá'."
4. Mulla Abu'l-Ḥasan: faithful steward of Bahá'u'lláh and 'Abdu'l-Bahá, surnamed "Amín."
5. Mírzá Abu'l-Faḍl: foremost and authoritative expounder of the Bahá'í Revelation.
6. Mírzá 'Ali-Muhammad: poet, teacher, and martyr of the Faith, surnamed "Vargá."
7. Mírzá Maḥmúd: an indomitable spirit and jealous defender of the Faith.
8. Mulla 'Alí-Akbar: a flame of zeal and devotion.
9. Mullá Muhammad: learned and steadfast exponent of the Bahá'í Revelation, surnamed "Nabíl-i-Akbar."
10. Ḥájí Mírzá Muhammad-Taqi: cousin of the Báb and chief builder of the Mashriqu'l-Adhkár of 'Ishqábád, surnamed "Kabír-i-Afnán."
11. Mulla Muhammad-Taqi: prominent teacher.
12. Mullá Muḥammad: poet, historian, and teacher of the Faith, surnamed "Nabíl-i-A'ẓam."
13. Shaykh Káẓim: a flame of the love of God, favored of Bahá'u'lláh, surnamed "Samandar."
14. Muhammad Muṣṭafá: brave and vigilane custodian and bearer of the remains of *the* Bib.
15. Mírzá Husayn: distinguished calligraphist, and companion-in-exile of Bahá'u'lláh, surnamed "Mishkín-Qalam."
Id. Mírzá Ḥasan: devoted teacher of the Cause, surnamed "Adíb."
17. Shaykh Muhammad-'Ali: eloquent and learned champion of the Faith in Russian Turkistán.
18. Zaynu'l-'Ábidín: noted scribe, chief figure among "the exiles of Mosul," surnamed "Zaynu'l-Muquarra-bin."
19. Mírzá 'Ali-Muhammad: zealous advocate in the early days of the proclamation of the covenant of Bahá'u'lláh, surnamed "Shahíd-ibn-i-Shahíd."

O SON OF BEING!

Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.

O SON OF THE THRONE!

Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may tear witness unto an exalted station for thee.

O SON OF BEING!

Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

O SON OF MAN!

Ponder and reflecr. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!

O SON OF MAN?

By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant?

O SON OF MAN!

For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

O SON OF MAW!

The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

O SON OF MAN!

If adversity befall thee not in My path, how canst thou walk in the *ways* of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?

O SON OF BEING!

If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.

O SON OF MAN!

Put *thy hand into* My bosom, that I may rise above thee, radiant and resplendent.

O SON OF MAN!

Ascend unto My heaven, that thau mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.

O SON OF MAN!

Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.

O SON OF MAN!

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My cwrt, that thou mayest be fit for everlasting life and *worthy* to meet Me. Thus may death not come upon thee, neither weariness nor trouble.

O SON OF MAN!

My eternity is My creation, I have created it for thee. Make it *the* garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.

O SON OF MAN!

My majesty is My gift to thee, and My grandeur the token of My mercy unto thee.

That which beseemeth Me none shall understand, nor can any one recount. Verily, I have preserved it in My hidden storehouses and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.

O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE!

Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.

O SON OF BEAUTY!

By My spirit and by My favour! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written far thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

O YE SONS OF SPIRIT!

Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.

O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SEW!

Know thou, that I have wafted unto thee all *the* fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.

O SON OF MAN?

Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed *is* this to Me than all else, that its light may endure for ever.

O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!

The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phœnix! dwell *not* save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest *to* the realm of the infinite and seekest to attain thy goal.

O FRIEND?

In the garden of thy heart plant naught but *the* rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

O SON OF JUSTICE!

Whither can a lover go but to the land *of* his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death.

O SON OF LOVE!

Thou art but one step away from the gbrious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.

O SON OF GLORY!

Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.

O FLEETING SHADOW!

Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open *the* eye of truth, that thou mayest behold the veilless Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!

O SON OF DESIRE!

Give ear unto this: Never shall mortal eye recognise the everlasting beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.

O MAN OF TWO VISIONS!

Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

O MY CHILDREN!

I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.

O FRIENDS?

Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.

O SON OF SPIRIT?

The time cometh, when the nightingale of holiness will no longer unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.

O ESSENCE OF NEGLIGENCE!

Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas! there is no ear to hear, nor heart to understand.

O COMRADES!

The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.

O YE DWELLERS IN THE HIGHEST PARADISE?

Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circk the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its windflowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!

O MY FRIENDS!

Have ye forgotten that true and radiant mom, when in those halbwed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.

In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:

O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!

Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this jog, and would count death itself better than this life.

O SON OF DESIRE!

The learned and the wise have for long years striven and failed to attain the pres-

ence of the all-glorious; they have spenr their lives in search of Him, yet did not behold the *beauty* of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.

O DWELLERS IN THE CITY OF LOVE!

Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons sf owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings.

O MY FRIEND IN WORD!

Ponder awhile. Mast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home.

O ESSENCE OF DESIRE!

At many a dawn have I turned from the realms of the Placeless unto chine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it nor in My retreats above unto the hosts of holiness.

O SON OF BOUNTY!

Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things, Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favour. And My purpose in all this was *that* thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.

O MY BROTHER!

Hearken to the delightsome words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.

O DWELLERS OF MY PARADISE!

With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come strive that it may be protected, and be nor consumed with the flame of desire and passion.

O MY FRIENDS!

Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.

Quoted in "The Goal of a New World Order"

How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair 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.

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 chat 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 unfurled and the Nightingale sf Paradise warble its melody.

Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof . . . Regard the world as the human body which, though created whole and perfect, has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sickness waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly 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 . . . That which the Lord hath ordained for the sovereign remedy and mightiest instrument for the healing of 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. (From Tablet to Queen Victoria.)

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 as the leaves . . . 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.

5.

'ABDU'L-BAHÁ

From Public Addresses in the United States and Canada, 1912

All created things 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 maturity of a plant is the time of its blossoming and flower. The animal attains a stage of full growth and completeness, and in the human kingdom man reaches his maturity when the lights of intelligence have their greatest power and development.

From the beginning to the end of his life man passes through certain periods or stages each of which is marked by certain conditions peculiar to itself. For instance during the period of childhood his conditions and requirements are characteristic of that degree of intelligence and capacity. After: a time he enters the period of youth in which his dormer conditions and needs are superseded by new requirements applicable to the advance in his degree. His faculties of observation are broadened and deepened, his intelligent capacities are trained and awakened, the limitations and environment of childhood no longer restrict his energies and accomplishments. At last he passes out of the period of youth and enters the stage or station of maturity which necessitates another transformation and corresponding advance in his sphere of life-activity. New powers and perceptions clothe him, teaching and training commensurate with his progression occupy his mind, special bounties and bestowals descend in proportion to his increased capacities and his former period of youth and its conditions will no longer satisfy his matured view and vision.

Similarly there are periods and stages in the life of the aggregate world of humanity which at one time was passing through its degree of childhood, at another its time of youth but now has entered its long pres-

aged period of maturity, the evidences of which *are* everywhere visible and apparent. Therefore the requirements and conditions of former periods have changed and merged into exigencies which distinctly characterize the present age of the world of mankind. That which was applicable to human needs during the early history of the race could neither meet nor satisfy *the* demands of this day and period of newness and consummation. Humanity has emerged from its former degrees of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moralities, new capacities. New bounties, bestowals and perfections are awaiting and already descending. upon him. The gifts and graces of the period of youth although timely and sufficient during the adolescence of the world of mankind, arc now incapable of meeting the requirements of its maturity, The playthings of childhood and infancy no longer satisfy or interest the adult mind.

From every standpoint the world of humanity is undergoing a re-formation. The laws of former governments and civilizations are in process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena, invention and discovery are penetrating hitherto unknown fields revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and advent of the new age of re-formation. Old trees yield no fruitage; old ideas and methods are obsolete and worthless now. Old standards of ethics, moral codes and methods of living in the past will not suffice for the present age of advancement and progress.

This is the cycle of maturity and reformation in religion as well. Dogmatic imitations of ancestral beliefs are passing. They have been the axis around which religion revolved but now are no longer fruitful; on the contrary, in this day they have become the cause of human degradation and hindrance. Bigotry and dogmatic adherence to ancient beliefs have become the central and fundamental source of animosity among men, the obstacle to human progress, the cause of warfare and strife, the destroyer of peace, composure and welfare in the world. Consider conditions in the Balkans today; [1] fathers, mothers, children in grief and lamentation, the foundations of life overturned, cities Paid waste and fertile lands made desolate by the ravages of war. These conditions are the outcome of hostility and hatred between nations and peoples of religion *who* imitate and adhere to the forms and violate the spirit and reality of the divine teachings.

While this is true and apparent, it is likewise evident that the Lord of mankind has bestowed infinite bounties upon the world in this century of maturity and consummation. The ocean of divine mercy is surging, the vernal showers *are* descending, the Sun of Reality is shining gloriously. Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This reformation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind.

IN our solar system, the center of illumination is the sun itself. Through the will of *God* this central luminary is the one source of the existence and development of all phenomenal things. When we observe the organisms of the material kingdoms we find that their growth and training are dependent upon the heat and light of the sun. without this quickening impulse there would be no growth of tree or vegetation, neither would the existence of animal or human being be possible; in fact no forms of created Iife would be manifest upon the earth. Bur if we reflect deeply we will perceive that the great bestower and giver of life is God; the sun is the intermediary of His will and plan. Without the bounty of the sun therefore the world would be in darkness. All illumination of our planetary

[1] 1912.

system proceeds or emanates from the solar center.

Likewise in the spiritual realm of intelligence and idealism there must be a center of illumination, and that center is the everlasting, ever-shining Sun, the Word of God. Its lights are the lights of reality which have shone upon humanity, illumining the realm of thought and morals, conferring the bounties of the divine world upon man. These lights are the cause of the education of souls and the source of the enlightenment of hearts, sending forth in effulgent radiance the message of the glad-tidings of the Kingdom of God. In brief, the moral and ethical world and the world of spiritual regeneration are dependent for their progressive being upon that heavenly center of illumination. It gives forth the light of religion and bestows the life of the spirit, imbues humanity with archetypal virtues and confers eternal splendors. This Sun of Reality, this center of effulgences is the prophet or Manifestation of God. Just as the phenomenal sun shiner upon the material world producing life and growth, likewise the spiritual or prophetic Sun confers illumination upon the human world of thought and intelligence, and unless it rose upon the horizon of human existence the kingdom of man would became dark and extinguished.

The Sun of Reality is one Son but it has different dawning-places, just as the phenomenal sun is one *although* it *appears* at various points of the horizon. During the time of spring the luminary of the physical world rises far to the north of the equinoctial; in summer it dawns midway and in winter it appears in the most southerly point of its zodiacal journey. These dayspring or dawning-points differ widely but the sun is ever the same sun whether it be the phenomenal or spiritual luminary. Souls who focus their vision upon the Sun of Reality will be the recipients of light no matter from what point it rises, but those who are fettered by adoration of the dawning-~& are deprived when it appears in a different station upon the spiritual horizon.

Furthermore, just as the solar cycle has its four seasons, the cycle of the Sun of Reality has its distinct and successive periods. Each brings its vernal season or springtime. When the Sun of Reality returns to quicken the world of mankind a divine bounty descends from the heaven of generosity. The realm of thoughts and ideals is set in motion and blessed with new life. Minds are developed, hopes brighten, aspirations become spiritual, the virtues of the human world appear with freshened power of growth and the image and likeness of God become visible in man. It is the springtime of the inner world. After the spring, summer comes with its fullness and fruitage spiritual; autumn follows with its withering winds which chill the soul; the Sun seems to be going away until at last the mantle of winter overspreads and only faint traces of the effulgence of that divine Sun remain. Just as the surface of the material world becomes dark and dreary, the mil dormant, the trees naked and bare and no beauty or freshness remain to cheer the darkness and desolation, so the winter of the spiritual cycle witnesses the death and disappearance of divine growth and extinction of the light and love of God. But again the cycle begins and a *new* springtime appears. *In* it the former springtime has returned, the world is resuscitated, illumined and attains spirituality; religion is renewed and reorganized, hearts are turned to God, the summons of God is heard and life is again bestowed upon man. For a long time the religious world had been weakened and materialism had advanced; the spiritual forces of life were waning, moralities were becoming degraded, composure and peace had vanished from souls and satanic qualities were dominating hearts; strife and hatred overshadowed humanity, bloodshed and violence prevailed. God was neglected; the Sun of Reality seemed to have gone completely; deprivation of the bounties of heaven was a fact; and so the season of winter fell *upon* mankind. But in the generosity of God a new springtime dawned, the lights of God shone forth, the effulgent Sun of Reality returned and became manifest, the realm of thoughts and kingdom of hearts became exhilarated, a new spirit of life breathed into the body of the world and continuous advancement *k a m e* apparent.

I hope that the lights of the Sun of

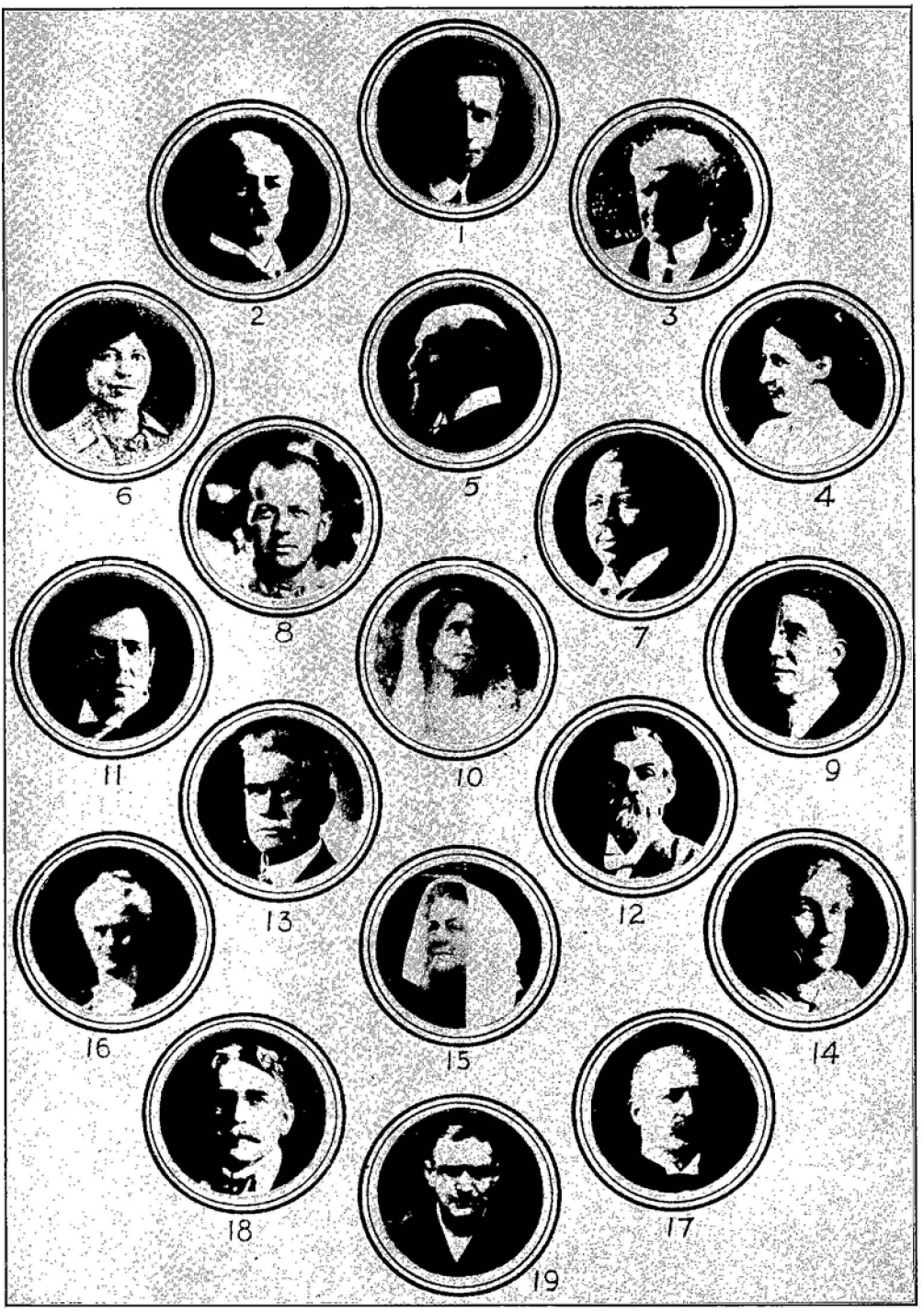
Reality will illumine the whole world so that no strife and warfare, no battles and bloodshed remain. May fanaticism and religious bigotry be unknown, all humanity enter the bond of brotherhood, souls consort in perfect agreement, the nations of earth at last hoist the banner of truth and the religions of the world enter the divine temple of oneness, for the foundations of the heavenly religions are one reality. Reality is not divisible; it does not admit multiplicity. All the holy Manifestations of God have proclaimed aad promulgated the same reality. They have summoned mankind to reality itself and reality is *one.* The clouds and mists of imitations have obscured the Sun of Truth. We must forsake these imitations, dispel these clouds and mists and free the Sun from the darkness of superstition. Then will the Sun of Truth shine most gloriously; then all the inhabitants of the world will be united, the religions will be one, sects and denominations will reconcile, all nationalities will flow together in the recognition of one fatherhood and all degrees of humankind gather in the shelter of the same tabernacle, under the same banner.

Until the heavenly civilization is founded, no result will be forthcoming from material. civilization, even as you observe. See what catastrophes overwhelm mankind. Consider the wars which disturb the world. Consider the enmity and hatred. The existence of these wars and conditions indicate and prove that the heavenly civilization has not yet been established. If the civilization of the Kingdom be spread to all the nations, this dust: of disagreement will be dispelled, these clouds: will pass *away* and the Sun of Reality in its greatest effulgence and glory will shine upon mankind.

DURING my visit to London and Paris last par[1] I had many talks with the materialistic philosophers of Europe. The basis of all their conclusions is that the acquisition of knowledge of phenomena is according to a fixed, invariable law,—a law mathematically exact in its operation through the senses. For instance, the eye sees a chair; therefore there is no doubt of the chair's existence. The eye looks up into the heavens and beholds the sun; I see flowers upon this table; I smell their fragrance; I hear sounds outside, etc., etc. This, they say, *is* a fixed mathematical law of perception and deduction, the operation of which admits of no doubt whatever; for inasmuch as *the* universe is subject to our sensing, the proof is self-evident that our knowledge of it must bc gained through the avenues of the senses. That is to say, the materialists announce that the criterion and standard of human knowledge is sense perception. Among the Greeks and Romans the criterion of knowledge was reason; that whatever is provable and acceptable by reason must necessarily be admitted as true. A third standard or criterion is the opinion held by theologians that traditions or prophetic statement and interpretations constitute the basis of human knowing. There is still another, a fourth criterion upheld by religionists and metaphysicians who say that the source and channel of all human penetration into the unknown is through inspiration. Briefly then, these four criterions according to the declarations of men axe: First —Sense Perception; Second—Reason; Third—Tradition$ Fourth —Inspiration.

In Europe I told the philosophers and scientists of materialism that the criterion of the senses is not reliable. For instance, consider a mirror and the images reflected in it. These images have no actual corporeal existence. Yet if you had never seen a mirror you would firmly insist and believe that they were real. The eye sees a mirage upon the desert as a lake of water but there is no reality in it. As we stand upon the deck of a steamer the shore appears to be moving, yet we know the land is stationary and we are moving. The earth was believed to be fixed and the sun revolving about it but although this appears to be so, the reverse is now known to be true. A whirling torch makes a circle of fire appear before the *eye,* yet we realize there is but one point of light. We behold a shadow moving upon the ground but it has no material existence, no substance. In deserts the atmospheric effects are particularly productive of illusions

[1] 1911.



DISCIPLES OF 'ABDU'L-BAHÁ

"Heralds of the Covenant."

1. Dr. J. E. Esslemont: distinguished Bahá'í author.
2. Mr. Thornton Chase: "first Bahá'í in America."
3. Mr. Howard MacNutt: noted Bahá'í teacher.
4. Miss Sarah Farmer: Founder of Green Acre.
I. Monsieur Hippolyte Dreyfus-Barney: author, translator, and international promoter of the Faith.
6. Miss Lillian Kappes: noted teacher of the Tarbíyat School, Ṭihrán.
7. Mr. Robert Turner: first Bahá'í of the Negro race in America.
8. Consul A. Schwarz: pioneer worker for *the* Faith in Germany.
9. Mr. W. H. Randall: eloquent upholder of the Bahi'i Cause in America.
10. Mrs. Lua M. Getsinger: renowned and devoted international Bahá'í teacher.
11. Mr. Joseph Hannan: indefatigable servant of *the* Cause.
12. Mr. C. I. Thacher: zealous Bahá'í worker.
13. Mr. Ch. Greenleaf: firm supporter of the Faith.
14. Mrs. J. D. Brittingham: trusted and energetic sower of the Seed.
15. Miss E. Rosenberg: a pioneer of the Faith in England.
16. Mrs. Helen S. Goodall: ardent establisher of the Cause in America.
17. Mr. Arthur P. Dodge: staunch advocate of the Cause.
18, Mr. William H. Hoar: prominent Bahá'í teacher.
19. Dr. J. G. Augur: pioneer of the Faith in the Pacific Islands.

which deceive the eye. Once I saw a mirage in which a whole caravan appeared traveling upward into the sky. In the far north other deceptive phenomena appear and baffle human vision. Sometimes three or four suns called by scientists "mock suns" will be shining at the same rime whereas we know the great solar orb is one and that it remains fixed and single. In brief, the senses are continually deceived and we are unable to separate that which is reality from that which is not.

As to the second criterion—reason—this likewise is unreliable and not to be depended upon. This human world is an ocean of varying opinions. If reason is the perfect standard and criterion of knowledge, why are opinions at variance and why do philosophers disagree so completely with each other? This is a clear proof that human reason is not to be relied upon as an infallible criterion. For instance, great discoveries and announcements of former centuries are continually upset and discarded by the wise men of today. Mathematicians, astronomers, chemical scientists continually disprove and reject the conclusions of the ancients; nothing is fixed, nothing final; everything continually changing because human reason is progressing along new roads of investigation and arriving at new conclusions every day. In the future much that is announced and accepted as true now will be rejected and disproved. And so it will continue ad infinitum.

When we consider the third criterion—tradition—upheld by theologians as the avenue and standard of knowledge, we find this source equally unreliable and unworthy of dependence. For religious traditions are the report and record of understanding and interpretation of the Book. By what means has this understanding, this interpretation been reached? By the analysis of human reason. When we read the Book of God the faculty of comprehension by which we form conclusions is reason. Reason is mind. If we are not endowed with perfect reason, how can we comprehend the meanings of the Ward of God? Therefore human reason, as already pointed out, is by its very nature finite and faulty in conclusions. It cannot surround the Reality Itself, the Infinite Word. Inasmuch as the source of traditions and interpretations is human reason, and human reason is faulty, how can we depend upon its findings for seal knowledge?

The fourth criterion I have named is inspiration through which it is claimed the reality of knowledge is attainable. What is inspiration? It is the influx of the human heart. But what are satanic promptings which afflict mankind? They are the influx of the heart also. How shall we differentiate between them? The question arises, How shall we know whether we are following inspiration from God or satanic promptings of the human soul? Briefly, the point is that in the human material world of phenomena these four are the only existing criterions or avenues of knowledge, and all of them are faulty and unreliable. *What* then remains? How shall wc attain the reality of knowledge? By the breaths and promptings of the Holy Spirit which is light and knowledge itself. Through it the human mind is quickened and forrificd into true conclusions and perfect knowledge. This is conclusive argument showing that all available human criterion-are erroneous and defective, bur the divine standard of knowledge is infallible. Therefore man is *not* justified in saying "I know because I perceive through my senses"; or "I know because it is proved through my faculty of reason"; or "I know because it is according to tradition and interpretation of the holy book"; or "I know because I am inspired." All human standard of judgment is faulty, finite.

WHEN we ponder over the reality of the microcosm, we discover that in the microcosm there are deposited three realities. Man is endowed with an outer or physical reality. IF belongs to the material realm, the animal kingdom, because it has sprung from the material world. This animalistic reality of man he shares in common with the animals.

The human body is like animals .subject to nature's laws. But man is endowed with a second reality, the rational or intellectual reality; and the intellectual reality of man predominates over nature.

All these sciences which we enjoy were the

hidden and recondite secrets of nature, unknowable to nature, but man was enabled to discover these mysteries, and out of the plane of the unseen lie brought them into the plane of the seen.

Yet there is a third reality in man, the spiritual reality. Through its medium one discovers spiritual revelations, a celestial faculty which is infinite as regards the intellectual as well as physical realms. That power is conferred upon man through the breath of the Holy Spirit. It is an eternal reality, an indestructible reality, a reality belonging to the divine, supernatural kingdom; a reality whereby the world is illumined, a reality which grants unto man eternal life. This third, spiritual reality it is which discovers past events and looks along the vistas of the future. It is the ray of the Sun of Reality. The spiritual world is enlightened through it, the whole of the Kingdom is being illumined by it. It enjoys the world of beatitude, a world which had no beginning and which shall have no end.

That celestial reality, the third reality of the microcosm, delivers man from the material world. Its power causes man to escape from nature's world, Escaping, he will find an illuminating reality, transcending the limited reality of man and causing him to attain to the infinitude of God, abstracting him from the world of superstitions and imaginations, and submerging him in the sea of the rays of the Sun of Reality.

This fact is proved from scientific as well as spiritual evidence.

When we ponder over the conditions of phenomena, we observe that all phenomena are composed of single elements. This singular cell-element travels and has its coursings through all the grades of existence. I wish you to ponder carefully over this. This cellular element has at some time been in the mineral kingdom. While staying in the mineral kingdom it has had its coursings and transformations through myriads of images and forms. Having perfected its journey in the mineral kingdom, it has ascended to the vegetable kingdom; and in the vegetable kingdom it has again had journeys and transformations through myriads of conditions. Having accomplished its functions in the vegetable kingdom, the cellular element ascends to the animal kingdom.

In the animal kingdom again it goes through the composition of myriads of images, and then we have it in the human kingdom. In the human kingdom likewise it has its transformations and coursings through multitudes of forms. In short, this single primordial atom has had its great journeys through *every* stage of life, and in every stage it was endowed with a special and particular virtue or characteristic.

Consequently, the great divine philosophers have had the following epigram: All things are involved in all things. For every single phenomenon has enjoyed the postulates of God, and in every form of these infinite electrons it has had its characteristics of perfection.

Thus this flower once upon a time was of the soil., The animal eats the dower or its fruit, and it thereby ascends to the animal kingdom. Man eats the meat of, the animal, and there you have its ascent into the human kingdom, because all phenomena are divided into that which eats and that which is eaten. Therefore, every primordial atom of these atoms, singly and indivisible, has had its coursings throughout all the sentient creation, going constantly into the aggregation of the various elements. Hence do you have the conservation of energy and the infinity of phenomena, the indestructibility of phenomena, changeless and immutable, because life cannot suffer annihilation but only change.

The apparent annihilation is this: that the form, the outward image, goes through all these changes and transformations, Let us again take the example of this flower. The flower is indestructible. The only thing that we can see, this outer form, is indeed destroyed, but the elements, the indivisible elements which have gone into the composition of this flower are eternal and changeless. Therefore the realities of all phenomena are immutable. Extinction or mortality is nothing but the transformation of pictures and images, so to speak—the reality back of these images is eternal. And every reality of the realities is one of the bounties of God.

Some people believe that the divinity of God had a beginning. They say that before

this particular beginning man had no knowledge of the divinity of God. With this principle they have limited the operation of the influences sf Gad.

For example, they think there was a time when man did not- exist, and chat there will be a time in the future when man will not *exist*. Such a theory circumscribes the power of God, because how can we understand the divinity of God except through scientifically understanding the manifestations of the attributes of God?

How can we understand the nature of fire except from its heat, its light? Were net heat and light in this fire, naturally we could not say that the fire existed.

Thus, if there was a time when Gad did not manifest His qualities, then there was no God, because the attributes of God presuppose the creation of phenomena. For example, by present consideration we say that God is the *creator*. Then there must always have been a creation—since the quality of creator cannot be limited to the moment when some man or men realize this attribute. The attributes that we discover one by one —these attributes themselves necessarily anticipated our discovery of them. Therefore, God has no beginning and no ending; nor is His creation limited ever as to degree. Limitations sf time and degree pertain to things created, never to the creation as a whole. They pertain to the forms of things, not to their realities. The effulgence of God cannot be suspended. The sovereignty of God cannot be interrupted.

As long as the sovereignty of God is immemorial, therefore the creation of our world throughout infinity is presupposed. When we look at the reality of this subject, we see that the bounties of God are infinite, without beginning and without end.

The greatest bounties of God in this phenomenal world are His Manifestations. This is the greatest postulate. These Manifestations are the Suns of Reality. For it is through the Manifestation that the *reality* becomes known and established for man. History proves to us that apart from the influence of the Manifestations, man sinks back into his animal condition, using even his intellectual power to subserve an animal purpose. Therefore there is no cessation whatsoever in the future for the appearance of the Manifestation of God, because God is infinite and His purpose cannot be limited in any way. If we ever dare to limit and circumscribe God's purpose within any bounds, then of necessity we have dated to set Emitations to the omnipotence of God. The created has dared to define his Creator!

Consequently, the perfect man ever beholds the rays of the Sun of Truth. The perfect man ever awaits and expects the coming of the effulgence of God, he ever ponders aver the methods and purposes of God, knowing that of certainty the realities of the Divine are not finite, the Divine names and attributes are *not* finite. God's graces and bounties are without limit, and the coming of the Manifestations of God are not circumscribed by time.

THE elemental atoms which constitute all phenomenal existence and being in this illimitable universe are in perpetual motion, undergoing continuous degrees of progression. For instance, let us conceive of an atom in the mineral kingdom progressing upward to the kingdom of the vegetable by entering into the composition and fibre of a tree or plant. From thence it is assimilated and transferred into the kingdom of the animal and finally by the law and process of composition becomes a part of the body of man. That is to say, it has traversed the intermediate degrees and stations of phenomenal existence, entering into the composition of various organisms in its journey. This motion or transference is progressive and perpetual, for after disintegration of the human body into which it has entered, it returns to the mineral kingdom whence it came, and will continue to traverse the kingdoms of phenomena as before. This is an illustration designed to show that the constituent elemental atoms of phenomena undergo progressive transference and mation throughout the material kingdoms.

In its ceaseless progression and journeyings the atom becomes imbued with the virtues and powers of each degree or kingdom it traverses. In the degree of the mineral it possessed mineral affinities; in the kingdom of the vegetable it manifested the virtue

augmentative or power of growth; in the animal organism it reflected the intelligence of that degree, and in the kingdom of man it was qualified with human attributes or virtues.

Furthermore, the farms and organisms of phenomenal being and existence in each of the kingdoms of the universe are myriad and numberless. The vegetable plane or kingdom for instance has its infinite variety of types and material structures of plant life, each distinct and different within itself, no two exactly alike in composition and detail, for there are no repetitions in nature, and the virtue augmentative cannot be confined to any given image or shape. Each leaf has its own particular identity, so to speak, its own individuality as a leaf. Therefore each atom of the innumerable elemental atoms, during its ceaseless motion through the kingdoms of existence as a constituent of organic composition, not only becomes imbued with the powers and virtues of the kingdoms it traverses but also reflects the attributes and qualities of the forms and organisms of those kingdoms. As each of these forms has its individual and particular virtue, therefore each elemental atom of the universe has the opportunity of expressing an infinite variety of those individual virtues. No atom is bereft or deprived of this opportunity or right of expression. Nor can it be said of any given atom that it is denied equal opportunities with other atoms; nay, all are privileged to possess the virtues existent in these kingdoms and to reflect the attributes of their organisms. In the various transformations or passages from kingdom to kingdom, the virtues expressed by the acorns in each degree are peculiar to that degree. For example, in the world of the mineral, the atom does not express the vegetable form and organism, and when through the process of transmutation it assumes the virtues of the vegetable degree, it does not reflect the attributes of animal organisms, and so on.

It is evident then that each elemental atom of the universe is possessed of a capacity to express all the virtues of the universe. This is a subtle and abstract realization. Meditate upon it, for within it lies the true explanation of pantheism. From this point of view and perception, pantheism is a truth, for every atom in the universe possesses or reflects all the virtues of life, the manifestation of which is effected through change and transformation. Therefore the origin and outcome of phenomena is verily the omnipresent God for the reality of all phenomenal existence is through Him. There is neither reality nor the manifestation of reality without the instrumentality of God. Existence is realized and possible through the bounty of God, just as the ray or flame emanating from this lamp is realized through the bounty of the lamp from which it originates. Even so all phenomena are realized through the divine bounty, and the explanation of true pantheistic statement and principle is that the phenomena of the universe find realization through the one power animating and dominating all things; and all things are but manifestations of its energy and bounty. The virtue of being and existence is through no other agency. Therefore in the words of Bahá'u'lláh the first teaching is the oneness of the world of humanity.

Bahá'u'lláh has announced that no matter how far the world of humanity may advance in material civilization, it is nevertheless in need of spiritual virtues and the bounties of God. The spirit of man is not illumined and quickened through material sources. It is not resuscitated by investigating phenomena of the world of matter. The spirit of man is in need of the protection of the Holy Spirit. Just as he advances by progressive stages from the mere physical world of being into the intellectual realm, so must he develop upward in moral attributes and spiritual graces. In the process of this attainment he is ever in need of the bestowals of the Holy Spirit. Material development may be likened to the glass of a lamp whereas divine virtues and spiritual susceptibilities are the light within the glass. The lamp chimney is worthless without the Light; likewise man in his material condition requires the radiance and vivification of the divine graces and merciful attributes. Without the presence of the Holy Spirit he is lifeless. Although physically and mentally alive he is spiritually dead. His Holiness Christ announced, "That which is born

of flesh is flesh and that which is born of spirit is spirit," meaning that man must be born again. As the babe is born into the light of this physical world so must the physical and intellectual man be born into the light of the world of divinity. In the matrix of the mother the unborn child was deprived and unconscious of the world of material existence but after its birth it beheld the wonders and beauties of a new realm of life and being. In the world of the matrix it was utterly ignorant and unable to conceive of these new conditions but after its transformation it discovers the radiant sun, trees, flowers and an infinite range of blessings and bounties awaiting it. In the human plane and kingdom man is a captive of nature and ignorant of the divine world until born of the breaths of the Holy Spirit out: of physical conditions of limitation and deprivation. Then he beholds the reality of the spiritual realm and kingdom, realizes the narrow restrictions of the mere human world of existence and becomes conscious of the unlimited and infinite glories of the world of God. Therefore no matter haw man may advance upon the physical and intellectual plane he is ever in need of the boundless virtues of divinity, the protection of the Holy Spirit and the face of God.

THE world of existence is an emanation of the merciful attribute of God. God has shone forth upon the phenomena of being through His effulgence of mercy and He is clement and kind to all His creation. Therefore the world of humanity must ever be the recipient of bounties from the eternal Lord; even as His Holiness Christ has declared, "Be ye perfect even as your Father which is in heaven." For His bounties like the light and heat of the sun in the material heavens descend alike upon all mankind. Consequently man must learn the lesson of kindness and beneficence from God Himself. Just as God is kind to all humanity, man also must be kind to his fellow creatures. If his attitude is just and loving toward his fellow men, toward all creation, then indeed is he worthy of being pronounced the image and likeness of God.

Brotherhood or fraternity is of different kinds. It may be family association, the intimate relationship of the household. This is limited and subject to change and disruption. How often it happens that in a family, love and agreement are changed into enmity and antagonism. Another form of fraternity is manifest in patriotism. Man loves his fellow-men because they belong to the same nativity. This is also limited and subject to change and disintegration, as for instance when sons of the same fatherland are opposed to each other in war, bloodshed and battle. Still another brotherhood or fraternity is that whish arises from racial unity, the oneness of racial origin, producing ties of affinity and association. This likewise has its limitation and liability to change, for often war and deadly strife have been witnessed between people and nations of the same racial lineage. There is a fourth kind of brotherhood, the attitude of man toward humanity itself, the altruistic love of humankind and recognition of the fundamental human bond. Although this is unlimited it is nevertheless susceptible to change and destruction. Even from this universal fraternal bond the looked-for result does not appear. What is the looked-for result? Loving kindness among all human creatures and a firm, indestructible brotherhood which includes all the divine possibilities and significances in humanity. Therefore it is evident that fraternity, love and kindness based upon family, nativity, race or an attitude of altruism are neither sufficient nor permanent since all of them are limited, restricted and liable to change and disruption. For in the family there is discord and alienation; among sons of the same fatherland strife and internecine warfare are witnessed; between those of a given race, hostility and hatred are frequent; and even among the altruists varying aspects of opinion and lack of unselfish devotion give little promise of permanent and indestructible unity among mankind.

Therefore the Lord of mankind has caused His holy divine Manifestations to come into the world. He has revealed His heavenly books in order to establish spiritual brotherhood, and through the power of the Holy Spirit has made it practicable for perfect

fraternity to be realized among mankind. And when through the breaths of the Holy Spirit this perfect fraternity and agreement arc cstablishcd amongst men, this brotherhood and love being spiritual in character, this loving-kindness being heavenly, these constraining bonds being divine, a unity appears which is indissoluble, unchanging and never subject to transformation. It is ever the same and will forever remain the same. For example consider the foundation of the brotherhood laid by His I–Ioliness Christ. Observe how that fraternity was conducive to unity and accord and how it brought various souls to a plane of uniform attainment where they were willing to sacrifice their lives for each other. They were content to renounce possessions and ready to joyously forfeit life itself. They lived together in such love and fellowship that even Galen, the famous Greek philosopher, who was not a Christian, in his work entitled "The Progress of the Nations" says that religious beliefs are greatly conducive to the foundation of real civilization. As a proof thereof he says, "A certain number of people contemporaneous with us are known as Christians. These enjoy the superlative degree of moral civilization. Each om of them is a great philosopher because they live together in the utmost love and good-fellowship. They sacrifice life for each other, They offer worldly possessions for each other. Yon can say of the Christian people that they are as one person. There is a bond amongst them that is indissoluble in character."

It is evident therefore that the foundation of real brotherhood, the came of loving cooperation and reciprocity and the source of real kindness and unselfish devotion is none other than the breaths of the Holy Spirit. Without this influence and animus it is impossible. We may be able to realize some degrees of fraternity through other motives but these are limited associations and subject to change. When human brotherhood is founded upon the Holy Spirit, it is eternal, changeless, unlimited.

In various parts of the Orient there was a time when brotherhood, loving-kindness and all the praiseworthy qualities of mankind seemed to have disappeared. There was no evidence of patriotic, religious or racial fraternity but conditions of bigotry, hatred and prejudice prevailed instead. The adherents of each religion were violent enemies of the others, filled with the spirit of hostility and eager for shedding of blood. The present war in the Balkans [1] furnishes a parallel of these conditions. Consider the bloodshed, ferocity and oppression manifested there even in this enlightened century; all of it based fundamentally upon religious prejudice and disagreement. For the nations involved belong to the same races and nativities, nevertheless they are savage and merciless toward each other. Similar deplorable conditions prevailed in Persia in the nineteenth century. Darkness and ignorant fanaticism were widespread; no trace of fellowship or brotherhood existed amongst the races. On the contrary, human hearts were filled with rage and hatred; darkness and gloom were manifest in human lives and conditions everywhere. At such a time' as this His Holiness Bahá'u'lláh appeared upon the divine horizon, even as the glory of the sun, and in that gross darkness and hopelessness of the human world there shone a great light. He founded the oneness of the world of humanity, declaring that all mankind are as sheep and that God is the real and true shepherd. The shepherd is one and all people are of his flock.

The world of humanity is one and God is equally kind to all. What then is the source of unkindness and hatred in the human world? This real shepherd loves all his sheep. He leads them in green pastures. He rears and protects them. What then is the source of enmity and alienation among humankind? Whence this conflict and strife? The real underlying cause is lack of religious unity and association for in each of the great religions we find superstition, blind imitation of creeds, and theological formulae adhered to instead of the divine fundamentals, causing difference and divergence among mankind instead of agreement and fellowship. Consequently strife, hatred and warfare have arisen, based upon this divergence and separation. If we investigate the foundations of the divine religions, we find them to be one, absolutely changeless and never

[1] 1912.

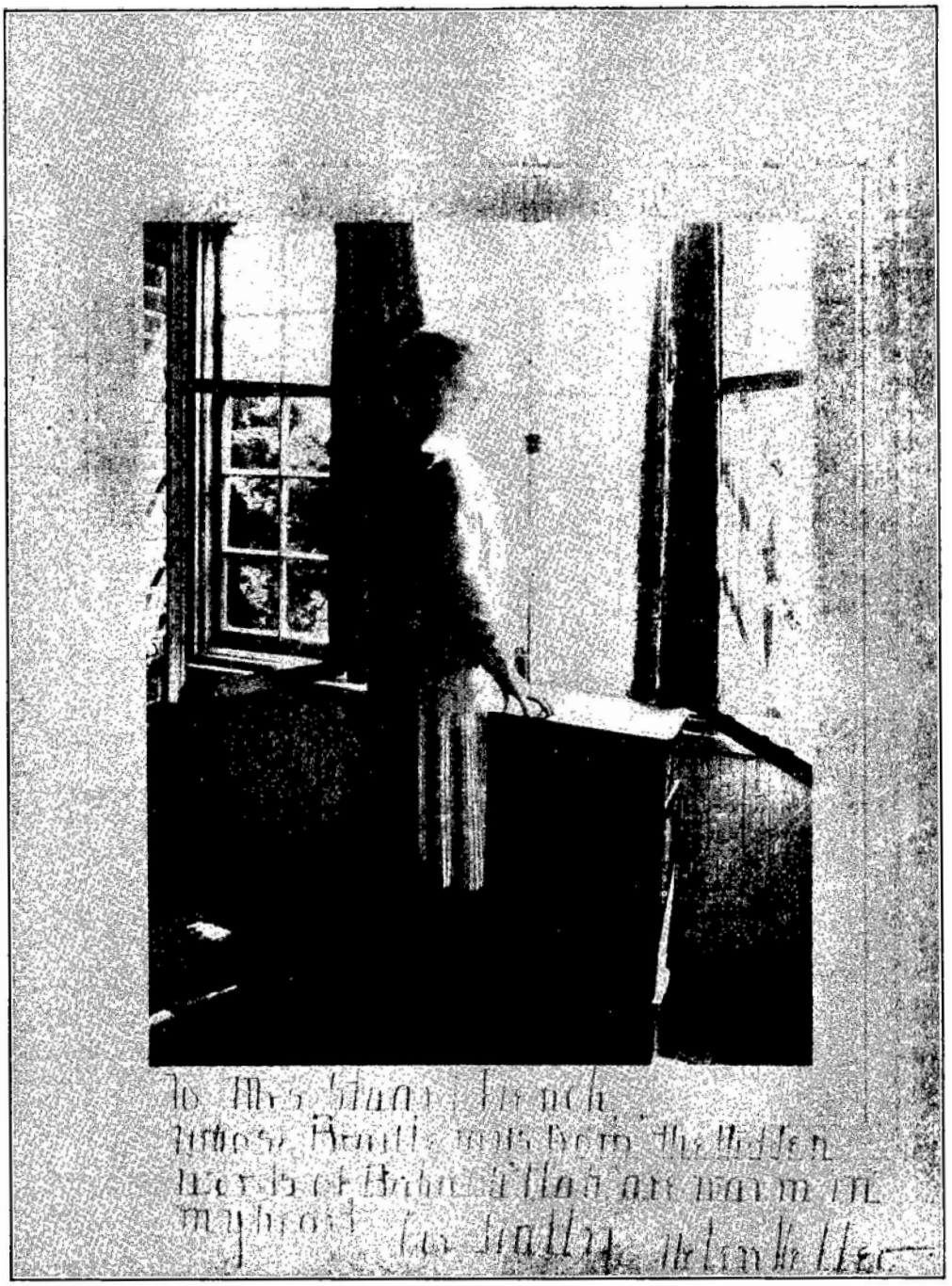
subject to transformation. For example each of the divine religions contains two kinds of laws or ordinances. One division concerns the world of morality and ethical institutions. These are the essential ordinances. They instill and awaken the knowledge and love of God, love for humanity, the virtues of the world of mankind, the attributes of the divine kingdom, rebirth and resurrection from the kingdom of nature. These constitute one kind of divine law which is common to all and never subject to change. From the dawn of the Adamic cycle to the present day this fundamental law of God has continued changeless. This is the foundation of divine religion,

The second division comprises laws and institutions which provide for human needs and conditions according to exigencies of time and place. These are accidental, of no essential importance and should never have been made the cause and source of human contention. For example during the time of His Holiness Moses—Upon him be peace!—according to the exigencies of that period, divorce was permissible. During the cycle of His Holiness Christ inasmuch as divorce was not in conformity with the time and conditions His Holiness Jesus Christ abrogated it. In the cycle of Moses plurality of wives was permissible but during the time of His Holiness Christ the exigency which had sanctioned it did not exist, therefore it was forbidden. His Holiness Moses lived in the wilderness and desert of Sinai; therefore his ordinances and commandments were in conformity with those conditions. The penalty for theft was to cut off a man's hand. An ordinance of this kind was in keeping with desert life but not compatible with conditions of the present day. Such ordinances therefore constitute the second or non-essential division of the divine religions and are not of importance for they deal with human transactions which are ever changing according to the requirements of time and place. Therefore the intrinsic foundations of the divine religions are one. As this is true, why should hostility and strife exist among them? Why should this hatred and warfare, ferocity and bloodshed continue? Is this allowable and justified? God forbid!

TODAY the human world is in need of a great power by which these glorious principles and purposes may be executed. The cause of peace is a very great cause; it is the cause of God, and all the forces of the world are opposed to it. Governments for instance, consider militarism as the step to human progress, that division among men and nations is the cause of patriotism and honor, that if one nation attack and conquer another, gaining wealth, territory and glory thereby, this warfare and conquest, this bloodshed and cruelty are the cause of that victorious nation's advancement and prosperity. This is an utter mistake. Compare the nations of the world to the members of a family. A family is a nation in miniature. Simply enlarge the circle of the household and you have the nation. Enlarge the circle of nations and you have all humanity. The conditions surrounding the family surround the nation. The happenings in the family are the happenings in the life of the nation. Would it add to the progress and advancement of a family if dissensions should arise among its members, fighting, pillaging each other, jealous and revengeful of injury, seeking selfish advantage? Way, this would be the cause of the effacement of progress and advancement. So it is in the great family of nations, for nations are but an aggregate of families. Therefore as strife and dissension destroy a family and prevent its progress, so nations are destroyed and advancement hindered.

All the heavenly books, divine prophets, sages and philosophers agree that warfare is destructive to human development, and peace constructive. They agree that war and strife strike at the foundations of humanity. Therefore a power is needed to prevent war and to proclaim and establish the oneness of humanity.

But knowledge of the need of this power is not sufficient. Realizing that wealth is desirable is not becoming wealthy. The admission that scientific attainment is praiseworthy does not confer scientific knowledge. Acknowledgment of the excellence of honor does not make a man honorable. Knowledge of human conditions and the needed remedy for them is not the cause of



MISS HELEN KELLER

Autographed photograph from one of the world's most remarkable and unique personalities—who, though blind and deaf and formerly dumb, has become one of America" well-known thinkers and speakers along philosophic and spiritual lines. It was sent to Mrs. French for *The Bahá'í World* by Miss Keller.

their betterment. To admit that health is good does *not* constitute health. A skilled physician is needed to remedy existing human conditions. As a physician is required to have complete knowledge of pathology, diagnosis, therapeutics and treatment, so this world physician must be wise, skillful and capable before health will result. His mere knowledge is not health; it muse be applied and the remedy carried out.

The attainment of any object is conditioned upon knowledge, volition and action. Unless these three conditions are forthcoming there is no execution or accomplishment. In the erection of a house it is first necessary to know the ground and design the house suitable for it; second, to obtain the means or funds necessary for the construction; third, to actually build it. Therefor~a power is needed to carry out and execute what is known and admitted to be the remedy for human conditions; namely, the unification of mankind. Furthermore, it is evident that this cannot be realized through material process and means. The accomplishment of this unification cannot he through racial power, for races are different and diverse in tendencies. It cannot be through patriotic power, for nationalities are unlike. Nor can it be effected through political power since the policies of governments and nations are various. That is to say, any effort toward unification through these material means would benefit one and injure another because of unequal and individual interests. Some may believe this great remedy can be found in dogmatic insistence upon imitations and interpretations. This would likewise be without foundation and result. Therefore it is evident that no means but an ideal means, a spiritual power, divine bestowals and the breaths of the Holy Spirit will heal this world sickness of war, dissension and discord. Nothing else is possible; nothing can be conceived of. But through spiritual means and the divine power it is possible and .practicable.

Consider history. What has brought unity to nations, morality to peoples and benefits to mankind? If we reflect upon it we will find that establishing the divine religions has been the greatest means toward accomplishing the oneness of humanity. The foundation of divine reality in religion has done this; not imitations of ancestral religious forms. Imitations are opposed to each other and have ever been the cause of strife, enmity, jealousy and war. The divine religions are collective centers in which diverse standpoints may meet, agree and unify. They accomplish oneness of nativities, races and policies. For instance, His Holiness Christ united various nations, brought peace to warring peoples and established the' oneness of human kind. The conquering Greeks and Romans, the prejudiced Egyptians and Assyrians were all in a condition of strife, enmity and war but His Holiness gathered these varied peoples together and removed the foundations of discord; not through racial, patriotic or political power but through divine power, the power of the Holy Spirit. This was not otherwise possible. All other efforts of men and nations remain as mere mention in history, without accomplishment.

As this great result is contingent upon divine power and bestowals, where shall the world obtain that power? God is eternal and ancient; not a new God. His sovereignty is of old, not recent; not merely existent these five or six thousand years. This infinite universe is from everlasting. The sovereignty, power, names and attributes of God are eternal, ancient. His names presuppose creation and predicate His existence and will. We say God is creator. This name creator appears when we connote creation. We say God is the provider. This name presupposes and proves the existence of the provided. God is love. This name proves the existence of the beloved. In the same way God is mercy, God is justice, God is life, etc., etc. Therefore as God is creator, eternal and ancient, there were always creatures and subjects existing and provided for. There is no doubt that divine sovereignty is eternal. Sovereignty necessitates subjects, ministers, trustees and ochers subordinate to sovereignty. Could there be a king without country, subjects and armies? If we conceive of a time when *there* were no creatures, no *servants*, no subjects of divine lordship we dethrone God and predicate a time when God was not. It would be as if He had been recently appointed and man

had given these names to Him. The divine sovereignty is ancient, eternal. God from everlasting was love, justice, power, creator, provider, the omniscient, the bountiful.

As the divine entity is eternal, the divine attributes are co-existent, co-eternal. The divine bestowals are therefore without beginning, without end. God is infinite; the works of God are infinite; the bestowals of God are infinite. As His divinity is eternal, His lordship and perfections are without end. As the bounty of the Holy Spirit is eternal, we can never say that His bestowals terminate, else He terminates. If we think of the sun and then try to conceive of the cessation of the solar flame and heat, we have predicated the non-existence of the sun. For separation of the sun from its rays and heat is inconceivable. Therefore if we limit, the bestowals of God we limit the attributes of God and limit God.

Let us then trust in the bounty and bestowal of God. Let us be exhilarated with the divine breath, illumined and exalted by the heavenly glad-tidings. God has ever dealt with man in mercy and kindness. He who conferred the divine spirit in former times is abundantly able and capable at all times and periods to grant the same bestowals. Therefore let us be hopeful. The God who gave to the world formerly will do so now and in the future. God who breathed the breath of the Holy Spirit upon His servants will breathe it upon them now and hereafter. These is no cessation to His bounty. The divine spirit is penetrating from eternity to eternity far it is the bounty of God and the bounty of God is eternal. Can you conceive of limitation of the divine power in atomic verities or cessation of the divine bounty in existing organisms? Could you conceive the power now manifest in this glass in cohesion of its atoms, becoming non-existent? The energy by which the water of the sea is constituted, failing to exert itself and the sea disappearing? A shower of rain today and no more showers afterward? The effulgence of the sun terminated and no more light or hear?

When we observe that in the kingdom of minerals the divine bounties are continuous, how much more shall we expect and realize in *the* divine spiritual Kingdom! Haw much greater the radiation of the lights of God and the bounty of life everlasting upon the soul of man! As the body of the universe is continuous, indestructible, the bounties and bestowals of the divine spirit are everlasting.

I praise God that I am privileged to be present: in this revered assembly[1] which is quickened with spiritual susceptibilities and heavenly attraction; its members investigating the reality; their utmost hope the establishment of international peace and their greatest purpose service to the world of humanity.

When we observe the world of created phenomena we discover that each atom of the atoms of substance is moving through the various degrees and kingdoms of organic life. For instance, consider the ethereal element which is penetrating and traveling through all the contingent realities. When there is vibration or movement in the ethereal element, the eye is affected by that vibration and beholds what is known as light.

In the same manner the bestowals of God are moving and circulating throughout all created things. This illimitable divine bounty has no beginning and will have no ending. It is moving, circulating and becomes effective wherever capacity is developed to receive it. In every station there is a specialized capacity. Therefore we must be hopeful that through the bounty and favor of God, this spirit of life infusing all created things shall quicken humanity and from its bestowals the human world become a divine world, this earthly kingdom the mirror of the realm of divinity, the virtues and perfections of the world of humanity become unveiled and the image and likeness of God be reflected from this temple.

Seven Lights of Unity

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

[1] Theosophical Society.

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 thiid 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 the unity of 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.

PART TWO

THE WORLD ORDER OF BAHÁ'U'LLÁH

PRESENT-DAY ADMINISTRATION OF THE BAHÁ'Í FAITH

By Horace Holley

It has been the general characteristic of religion that organization marks the interruption of the true spiritual influmce 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 unbridged 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 Bahá'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 worldwide in scope. In *the* clash and confusion *of* sectarian prejudice, the Bahá'í Movement is impartial and sympathetic, offering a foundation upon which reconciliation can be firmly based. Amid the complex interrelations of governments, the Movement 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 Bahá'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 Movement to the non-Bahá'í. Until one has made contact with the spirit of the Bahá'í teachings and desires to cooperate wholeheartedly with their purpose, the administrative phase of the Movement 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 fox 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 purpose 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 ekct 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 Cause 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 nor 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 nor 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 Movement 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 21st, the first day of Riḍván (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 thir 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 wist 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, a majority of voices must prevail.

"The first condition is absolute love and harmony amongst the members of the Assembly. They must h wholly free Prom 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 fulfil 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."

The letters of Shoghi Effendi quote the fundamental instructions contained in the writings of Bahá'u'lláh and 'Abdu'l-Bahá on the character of Bahá'í 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 make an effort to maintain official, regular and frequent correspondence with the various Bahá'í centers throughout the world, report to them their activities, and share the glad-tidings they receive with all their fellow-workers in the Cause.

"They must bend every effort to promote the interests of the Mashriqu'l-Adhkár (i.e., House of Worship),* and hasten the day when the work of this glorious Edifice[2] 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 Bahá'í 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 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 inrerests 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 expend 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 nor 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

[1] Referring particularly to Spiritual Assemblies in America.

[2] On the shore of Lake Michigan.

Delegates to the first convention of the Bahá'ís of America. March 1909.

that affect the spiritual activities of the body of the friends in that land.)

"Full harmony, however, as well as co-operation 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 bear 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 focal 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 biter 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 co-ordinated 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 local Bahá'í communities. The delegates are elected by all the adult declared Believers yE a community in which a Spiritual Assembly exists. The National Convention in which the delegates are gathered together is composed of an elective body bared 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* local community the number of delegates called for by its relative

numerical strength. These National Conventions are preferably held during the period of Ridván, the twelve days beginning April 21st which commemorate the Declaration made by Bahá'u'lláh in the Garden of Ridván near Baghdád. 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 not limited to attendance at 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. Even after the Convention, this consultative function may continue throughout the year, and by the close and intimate association of the deliberations of the National Spiritual Assembly with the delegates, the National Body is enabled to be more representative of the entire Baha'i community of the land.

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 Ietters 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 co-ordinate, 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, Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness from their midst they should radiantly and abundantly unfold to the eyes of the delegates by whom they 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 (i. e., the right to decide upon the validity of the credentials of the delegates at a given Convention), is vested in the outgoing National Assembly, and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a local Spiritual Assembly is 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 Bahi'i 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 Bahá'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 Bahá'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: i e., 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 mum be manifestations of the fear of God, and day-springs of knowledge and understanding, must be steadfast in God's 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 enacteeh 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 there*from* 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 Bahá'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 ciaims 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 Bahá'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-Bahá. The Bahá'í reacher, 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 Baha'i Movement can but grow.

Significant also is the fourth characteristic, namely that the Bahá'í Cause has within it an inherent necessity operating slowly bur 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 impravement 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 that 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 Abhá 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."

EXCERPTS FROM THE WILL AND TESTAMENT OF 'ÁBDU'L-BAHÁ

FOREWORD

IT IS significant of the completeness of the Revelation of Bahá'u'lláh that the text of His Book provided for every emergency confronting human souls in this age. The supreme tests of the Bahá'í Faith had in fact already been successfully met during the days which followed the ascension of Bahá'-u'lláh in 1892. By the appointment of 'Abdu'l-Bahá as the Center of His Covenant, Bahá'u'lláh prolonged His own ministry for well-nigh thirty years, a period coinciding with an entire generation and therefore sufficient to withstand the onslaughts of those ambitious persons who arose to overthrow or pervert the Faith from within and without its ranks. For the words of 'Abdu'l-Bahá, according to the text of this appointment, have equal sank and spiritual validity with those of the Manifestation.

Thus, during the ministry of 'Abdu'l-Bahá, *the* Cause of Bahá'u'lláh *was* not only safeguarded from confusion and division, *it* was vastly extended into Europe, America and the Par East, and the fundamental literature of the Faith was amplified by 'Abdu'l-Bahá's public addresses and Tablets, many of which were directed to the administrative side of Bahá'í service. By *1921*, the outer form of this community had been fairly defined in many localities and impressed upon the habits as well as thoughts of the believers.

Despite this fact, it is more than doubtM, it is positively certain, that the world-wide Bahá'í community could not have survived the shock of 'Abdu'l-Bahá's passing, and perpetuated its complex unity into the future, had He not made definite provision for a point of unity acceptable to all the believers and a continuance of that administrative authority which is the body of the soul of faith.

These provisions were made in the *Will* and *Testament* of *'Abdu'l-Bahá*, excerpts from which follow. By the appointment of a Guardian of the Bahá'í Cause, 'Abdu'l-Bahá created an executive head and center possessing unquestioned consecration and capacity for the tremendous task of inspiring the warld-wide Bahá'í community to develop along the path of human service marked out for it in the Religion of Bahá'u'-lláh.

ALL-PRAISE to Him who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, who by the Hosts of His *Testament* hath preserved the Sanctuary of His Most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; who hath watched over His Mighty Stronghold and All-glorious Faith, 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*, established firmly by His clear and manifest words, writ and revealed by His All-glorious Pen and recorded in the Preserved Tablet.

Salutation and praise, blessing and glory rest upon that Primal Branch of the Divine and Sacred Late-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique; and priceless pearl that doth gleam from out the twin surging seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things bur Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after My passing shineth from the Day-spring of divine Guidance—for behold! he is *the* blest and sacred Bough that hath branched out from *the* Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls. have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Rim, hastened wrapt in holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon *the* Tablet of the world the verses of His divine Unity. The sacred breast of His Holiness, the Exalted One—May my *life* be a sacrifice unto Him—was made a target to many a dart of woe, and in Mázindarán, the bkssed feet: of the Abhá Beauty—May my life be offered up for His loved ones—were so grievously scourged as to bleed and be sore wounded. His neck also *was* put into captive chains and His feet made fast *in* the stocks. In every hour, for a period of fifty ycaxs, a new trial and calamity befell Him and fresh afflictions and cares beset Him. One of them: after having suffered intense vicissitudes, He was made homeless and a wanderer and fell a victim to still new vexations and troubles. In 'Iráq, the Day-star of the world was so exposed to *the* wiks of the people of malice as to be eclipsed in splendor. Later on IIe was sent an exile to the Great City (Constantinople) and thence to the Land of Mystery (Adrianople), whence, grievously wronged, He *was* eventually transferred to the Most Great Prison ('Akká). He whom the world hath wronged—May my life be offered up fox His loved ones—was four times banished from city to city, till at lase condemned to perpetual confinement, He was incarcerated in this Prison, the prison of highway robbers, of brigands and of manslayers. All this is *but* one of the trials that have afflicted the Blessed Beauty, the rest being even as grievous as this.

According to the direct and sacred command of God we *axe* forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct, straightforwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the Iand, regard dl-loyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God.

O God, my God! Thou *seest* this wronged servant of Thine, held Past in the talons of ferocious lions, of ravening wolves, of bloodthirsty beasts. 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; so that, fallen upon *the* dust, I may sink prostrate and senseless whilst my vesture is dyed crimson with my blood. This is my wish, my heart's desire, my hope, my pride, my glory. Grant, O Lord my God, and my Refuge, that in my last hour, my end may even as musk shed its fragrance of glory! Is there a bounty greater than this? Nay, by Thy

Glory! I call Thee to witness that no day passeth but that I quaff my fill from this cup, so grievous are the misdeeds wrought by them that have broken the Covenant, kindled discord, showed their malice, stirred sedition in the land and dishonored Thee amidst Thy servants. 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 art: in truth the Mighty, the Powerful, the Gracious, the Strong.

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 the manifestations of Thy glorious Signs, illumine their faces with the effulgent rays shed from the Day-spring of Thy divine Unity, gladden their hearts with the verses revealed from Thy holy Kingdom, strengthen their loins by Thy all-swaying power that cometh from Thy Realm of Glary. Thou art the All-bountiful, the Protector, the Almighty, the Gracious.

O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken-winged bird will have taken its flight unto the Celestial Concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden beneath the dust. it is incumbent upon the Afnán, that are steadfast in the Covenant of God, and have branched from the Tree of I-Ioliness; the Hands {pillars) of the Cause of God—the glory of the Lord rest upon them—and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of Cod, to teach His Cause and to promote His Faith. 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. Bestirred, without rest and steadfast to the end they must raise in every land the triumphal cry "O Thou the Glory af Glories!" (Yá-Bahá'u'l-Abhá), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of divine Iove in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout 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 filled with the divine spirit and souls be made heavenly.

In these days, the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head corner-stone of the foundation itself, This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the celestial strains from the Abhá Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá!

The disciples of Christ forgot themselves and all earthly things, forsook all their cases 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!

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness—as he is the sign of God, the chosen branch, the Guardian of the Cause

of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after Rim will, succeed the &st-born of his lineal descendants.

The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One—may my life be offered up for *them both.* Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, *hath* not obeyed Gad; whoso rebelleth *against* him and against them hath rebelled against God; whoso opposeth him hath opposed God: whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, sepasateth himself and turneth aside from him, hath in truth deviated, separated himself and turned aside from God — may the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause. of *God,* will subvert His word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with divine Unity for his excuse deprived himself and perturbed and poisoned-others. No doubt every vain-glorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, would he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of trpth, that it might sow the seeds of doubt in the hearts of men!

O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own lifetime him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the *essence* of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words: 'The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian sf the Cause of God) and his glorious lineage not be matched with a goodly character, then must he (the Guardian of the Cause of God) choose another branch to succeed him.

The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must *give* their assent *to the* choice of the one whom the Guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise *as the* assenting and dissenting voices may not be distinguished (i.e., secret ballot).

O friends! The Wands of the Cause of *God* must be nominated and appointed by the Guardian of the Cause of God. All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of Gad disobey and seek division, the wrath

of God and Hi vengeance will be upon him, for he will have caused a breach in the true Faith of Gad.

The obligations of the Hands of the Cause of God 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.

This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world, for it is the Light of Divine Guidance that causeth all the universe to be illumined. To disregard, though it be for a moment, this absolute command which is binding upon everyone, is in nowise permitted, that the existent world may become even as the Abhá Paradise, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindred~,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 one home. 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.

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in nowise 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 kindliness 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 map 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 shiieth upon all the world and the merciful showers 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 nowise permitted.

Wherefore, O my loving friends! Consort: with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindliness, good-will 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 unto them, should they be unjust toward 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!

And now, concerning the 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, thac is, by the believers. Its members must be manifcstations of the fear of God and day-springs of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice; that is, in all countries, a secondary House of Justice must be instituted, and these secondary Houses of Justice muse 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 of God is its sacred bead and the distinguished member for Life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead.

O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and show your fidelity to every righteous king, Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to *God Himself.*

This is my counsel and the commandment of God unto you. Well is it with them that act accordingly.

By the Ancient *Beauty?* This wronged one hath in nowise 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 Bib), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty—may my life be a sacrifice for His *steadfast* friends—is the Supreme Manifestation of God and the Day-spring of His Most Divine Essence. All others are servants unto Him and do His bidding." Unto the *Most Holy Book* every one must turn and all that is not expressly recorded therein muse be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority, doth carry, that is verily the Truth and *the* Purpose of Cad 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. By this House is meant that Universal House of Justice which is to be elected from all countries—that is, from those parts in the East and West where the loved ones are to be found—after the manner of the customary elections in western countries, such as those of England.

O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.

O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, *to* witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, *guard* Thy Straight Path and protect Thy Resplendent Law. Thou are, verily, the All-knowing, the All-wise!

Whosoever, and whatsoever meeting, become& a hindrance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: "Of all the gifts of God the greatest *is* the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our goods, our comforts, *our* rest, we offer them all as a sacrifice for the Abhá Beauty and teach the Cause of God." Caution and prudence, however, must be observed even as recorded *in* the Book. The veil must in no wise be suddenly rent asunder.

The Glary of Glories rest upon you!

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 the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow 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. % Afnán, the Hands (pillars) of the Cause and the be-

loved of the Lord must obey him and turn unto him. He that obeyeth him not, hath nor 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 wards, 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 Center 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 SPIRIT AND FORM OF BAHÁ'Í ADMINISTRATION

"And now as I look info 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 me 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 *1926-1927* National Spiritual Assembly of the Baha'is of the United States and Canada completed a *task* which, while pertaining to the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creaeing 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 specks 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'i 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 ta such new administrative dements 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 fulness of the Bahá'í Revelation and making it the fulfilment 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.

DECLARATION OF TRUST

By the National Spiritual Assembly of the Bahá'ís of the United States and Canada

WE, Allen B. McDaniel of Washington, D. C., Horace Holley of New York City, N. Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, Pi. J., Florence Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., 'Alí-Kulí-Khán of New York City, N. Y., Mountfort Mills of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahá'ís of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this dare the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahá'ís of the United States and Canada by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Bahá, its Interpreter and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

The National Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees of the Bahá'ís of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over eighteen years, In consequence of these activities the National Spiritual Assembly is called upon to administer such an ever-increasing diversity and volume of affairs and properties for the Bahá'ís of the United States and Canada, that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred 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 fulfill that exhortation.

ARTICLE I

The name of said Trust shall be *the National Spiritual Assembly* of *the Bahá'ís of the United States and Canada.*

ARTICLE II

Sharing the ideals and assisting the efforts of our fellow Bahá'ís to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless lave revealed in the lives and utterances of all the Prophets and Messengers af 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 Bahá'í affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under

the 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 warship 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 fulfillment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection. and in all transactions under the terms of this Trust, to do any and all things which a copartnership 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'ís of the United States and Canada, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

ARTICLE III

Section 1. All persons, firms, corporations and associations extending credit to, 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 own administrative functions and those of the several local and other elements composing the body of the Bahá'ís 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'ís 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 such place as may be decided upon from time to time by the National Spiritual Assembly.

ARTICLE VI

The seal of this Trust shall be circular in form, bearing the following description:

National Spiritual Assembly of the Bahá'ís 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'ís of the United States and Canada at any special meeting duly called for that purpose, provided that at least thirty (30) days prior ro the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

By-Laws of the National Spiritual Assembly

ARTICLE I

THE National Spiritual Assembly, in the fulfillment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahi'i Cause throughout the United States and Canada, including paramount authority in the administration of this Trust. It shall endeavor to stimulate, unify and co-ordinate 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 Bahi'i 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 caws where the qualification of an individual or group for continued voting rights and membership in the Bahá'í 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, a d shall constitute the soh 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 Bahi'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 the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahá'u'lláh:

"It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to rake 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 require-

National Spiritual Assembly of the Bahá'ís of the United States and Canada. 1931-1932.

National Spiritual Assembly of the Bahá'ís of Egypt. 1931-1932.

ments of voting membership in a local Bahá'í 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, xequixed under the following standard: Full recognition of the station of the Forerunner (the Bib), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá tie True Exemplar of the Bahá'i 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 associaciation with the spirit: as well as the form of present-day Bahá'i 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.

Article IV

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by secret ballot.

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 shalt 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, ox 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 thew By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. Tht 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'ís resident therein recognized by the National Spiritual Assembly exceeds nine, these may on April 21st of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual Assembly of the Bahá'ís of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st day of April. The members shall hold office for the term of one year and until their successors arc elected and qualified.

When, however, the number of Bahá'ís in any community is exactly nine, these may on April 21st of any year, or id suc-

cessive 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 bcal 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 bcal Spiritual Assembly upon his Bahá'í qualifications, such individual. may appeal from the ruling to *the* National Assembly, which shall thereupon rake 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 Baha'i community for the information and approval of the National Assembly.

Section 8. All matters arising within a local Baha'i 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 bcal Bahá'í community of such a character that'ir 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 Ba-

há'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 Bahá'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, nor later than thirty days before the date of the Convention, the Secretary of tach 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. 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 satisfactory to the local Spiritual Assembly.

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 assigned nor may *they* be exercised by proxy.

Section 4. The recognition and seating of delegates to the National Convention shall be vested in the National Spiritual Assembly.

Section 5. Delegates unable to be present in person at the Convention shall have the right to 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.

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 axe 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

Spiritual Assembly of Ṭihrán, Persia. 1931-1932.

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 rhe delegates recognized by the outgoing National Spiritual Assembly, i. e., the members clcctcd 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 thc 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 distinctive 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 co-ordinate the affairs of the Cause as members of local or national Spiritual Assemblies are:

To win by every means in their power the confidence and affection *of* those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct: of their affairs of self-contained aloofness, the suspicion of secrecy, the 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 interdependence and ca-partnership, of understanding and mutual confidence *between* themselves and all other Bahá'ís.

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.

CERTIFICATE OF INCORPORATION

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE CITY 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 Bahi'i Religion for the benefit of the Baha'is 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:

Name and Place of Residence

Ophelia Crum
101 West 55th Street, New York City
Horace Holley
125 East 10th Street, New York City
Bertha Herklotz
1810 Cortelyou Road, Brooklyn, N. Y.
Hooper Harris
162 West 13th Street, New York City
Julia Threlkeld
101 West 55th Street, New York City
Loulie A. Mathews
430 East 57th Street, New York City
Marie B. Moore
42 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, 1932, at Bahá'í 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, 1932.

Horace Holley
Presiding Officer
Ophelia Crum
Bertha Herklotz

Before me on this thirty-first day of March, 1932, 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. 2084
Commission Expires Feb. 2, 1934

BY-LAWS OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE CITY OF NEW YORK

ARTICLE I

The Bahá'ís 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 Bahi'i 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'i Faith. The New York Bahi'i community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national Bahá'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, recognize that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahi'i Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

ARTICLE II

In administering the affairs of the Bahá'í Religion under this Corporation far the benefit of the Bahi'is of the City of New York in accordance with the religious reachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a Local: Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout the United States and Canada.

ARTICLE III

The Spiritual Assembly, in the fulfilment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs: of the Bahi'i community of the City of New York, including paramount authority in the administration of rhis Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bhi'i teaching, whether written or oral, undertaken throughout the focal community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the National Spiritual Assembly, in its relation to the Guardian of the Bahá'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 Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Bahi'i 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 Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahá'í community, for the information and approval of the national Bahi'i 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 Bahi'i community of the City of: New York are national in scope and hence subject to the jurisdiction of the national Bahá'í body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Baha'i Faith or apposed 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 Bahi'i 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 Bahi'i community, respecting the relations of Bahá'ís to one another in the community, and the relationships of Bahá'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 Bahi'i 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 rhe children of Bahá'ís according to the highest religious and intellectual standards, to cornpose 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 Bahi'i 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 h all matters declared by the National Spiritual Assembly to be of general Baha'i importance and concern. It shall rigorously abstain from *any action* or influence, direct or indirect, that savors of intervention on the part of a Bahá'í body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahi'i community of the City of New York and other recognized Bahá'í communities, issuing letters of introduction to Baha'is traveling from New York and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authority as a means of rendering service to Bahá'ís and non-Bahá'ís and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters *affecting* the Faith.

ARTICLE V

The Bahá'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 Bahá'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 Fore-runner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá, the Exemplar of the Bahá'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 far 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 ahence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however that the Annual Meeting *of* the Assembly shall he held on April 21st, in accordance with the administrative principles recognized by all Bahá'í Assemblies.

Section 1. Five members of the Assembly present: at a meeting shall constitute a quorum, and a majority *vote* of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

Section 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local 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 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 Bahi'i community, shall be the locality included within the civil limits of the City of New York, 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 Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

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 Bahá'í body and notify that body of the condition of the matter and the readiness of the Assembly to become party to the appeal.

Section 2. In the same manner, if any difference arises between the Assembly and another local Assembly, or Assemblies, in North America, the Assembly shall report the matter to the national Bahá'í body and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

Section 3. If, however, the result of such appeal is unsatisfactory to the Spiritual Assembly or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Bahá'í community of 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 ekcted shall be held on April 21st 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.

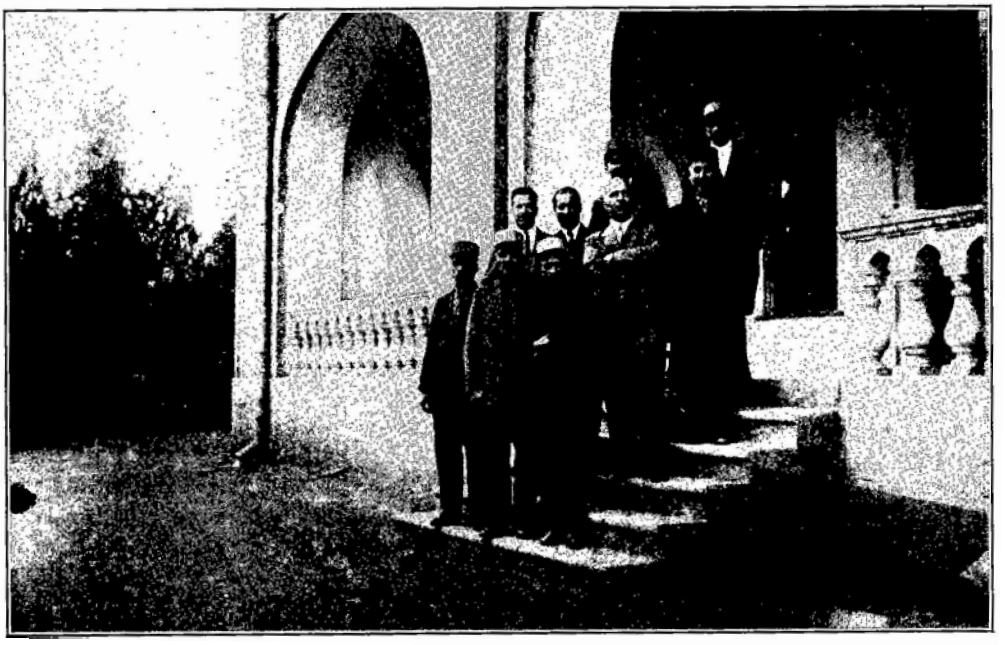
ARTICLE XIV

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.

Spiritual Assembly of the Bahá'ís of New York. 1931-1932.

New York Bahá'í Community.

National Spiritual Assembly of the Bahá'ís of Germany. 1931-1932.



Spiritual Assembly of the Bahá'ís of 'Ishqábád, Russia. 1931-1932.

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.

DOCUMENTS RELATED TO THE INCORPORATION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA AS A RECOGNIZED RELIGIOUS SOCIETY IN PALESTINE

(1) TEXT OF APPLICATION TO THE PALESTINE GOVERNMENT

Haifa the 8th of April, 1930.

To the District Commissioner,
Haifa,

Sir,

In conformity with the notice dated the 26th of August, 1919, regarding registration of Societies I beg to request that "The National Spiritual Assembly of the Bahá'ís of the United States and Canada—Palestine Branch" be registered as a Society under the Ottoman Law of the 3rd of August, 1925.

The address of the Society is: Persian Colony, C/o Rúḥí Afnán, Haifa.

The objects of the Society are stated in the attached Articles.

The Management of the Society is vested in Shoghi Effendi Rabbání; Rúḥí Afnán is acting as Secretary of the Society.

Two copies of the Society's Regulations are attached.

Yours faithfully,
Shoghi Rabbání (President)
Rúḥí Afnán (Secretary)

Seal of
National Spiritual
Assembly of the
Bahá'ís of the
United States and
Canada—Palestine
Branch.

(2) ARTICLES OF ASSOCIATION OF "THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA —PALESTINE BRANCH."

1. The Name.

The name of the Association shall be: "The National Spiritual Assembly of the Bahá'ís of the United States and Canada—Palestine Branch" (hereinafter called the Association).

2. Membership.

The Association is composed of Shoghi Effendi Rabbini or whoever may lawfully succeed him as the Guardian of Bahá'í Faith, Rúḥí Afnán and such other persons as may be appointed from time to time by Shoghi Effendi Rabbání or his lawful successors with consent of the National Spiritual Assembly of the Bahá'ís of the United Stares and Canada organized and existing under the Declaration of Trust adopted on the 4th of April, 1927, New York City, New York, U.S.A.

3. Purposes.

The Association is formed in order to hold and to administer various movable and immovable properties belonging to the National Spiritual Assembly of the Bahá'ís of the United States and Canada in Palestine, and generally to act on behalf of and to represent the said Assembly.

4. Management.

Shoghi Effendi Rabbání or whoever may lawfully succeed him as the Guardian of Bahá'í Faith or any other person appointed by Shoghi Effendi Rabbání or his lawful successors with approval of the National Spiritual Assembly of the Bahá'ís of tbe United States and Canada shall be entitled to act on behalf of the Association, to sign any deeds or documents, to represent the Association in any dealings or transactions, to enter into any agreements, to receive moneys and to give effectual receipts or discharges, to appear before the Courts and Government Offices, to acquire properties, lands, houses, and other immovables in the name of the

Association and to dispose of any such properties, lands, houses and immovables by way of sale, mortgage, gift, partition or otherwise and generally to do validly any acts which may be lawfully done by the Association.

5. The affairs of the Association shall be conducted in conformity with such directions and instructions as may be given by the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

6. *Dissolution.*

In the event of dissolution of the Association all and any properties movable or immovable and all and any assets of the Association shall be disposed of in such a manner as may be decided by the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

7. *Alteration of Articles.*

The present Articles can be altered by decision of Shoghi Effendi Rabbání or whoever may lawfully succeed him as the Guardian of Bahá'í Faith with approval of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

Certified true copy of regulations submitted to the District Commissioner's offices for registration.

(Sigd) E. MacLaren,
for District Commissioner.

Haifa 15.5.30.

Seal of
National Spiritual
Assembly of the
Bahá'ís of the
United States and
Canada—Palestine Branch.

PETITION ADDRESSED BY THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA TO THE PRIME MINISTER OF THE EGYPTIAN GOVERNMENT

December 14th, 1931.

To His Excellency The Prime Minister,
The Egyptian Government,
Cairo, Egypt.

Honored sir:

The National Spiritual Assembly of the Bahá'ís of the United States and Canada conveys to you and your Government its greetings and good wishes, on the part of the Bahá'ís of this continent. Our purpose in addressing you at this time is in order to draw your attention to the adverse and unwarranted burdens and persecutions at present and for some time laid upon the Bahá'ís of Egypt, through the application of certain religious tests to their religious and domestic life. The use of these (tests) we would respectfully emphasize, is in no wise called for or justifiable in the light of the special circumstances of the Egyptian Bahá'ís, the principles and elements of their Faith, or their relation to the Religion of Muḥammad. We are assured that the just and equitable Egyptian Government would wish to become informed of all the basic facts underlying this matter, so vital to your Bahá'í subjects, and to remedy any wrong that may have been done to these faithful and loyal citizens in the past, as well as to provide for their protection in future.

In this connection, we ask permission to place before you certain salient facts bearing upon the civil rights of the Egyptian Baha'is. We are informed that some time prior to March 1930, at Kawmu'ṣ-Ṣa'áyidih, Markaz Reba, certain Bahá'ís were put on trial, on religious grounds, in the Shariah court, as a result of which the Qáḍí gave judgment against them, as heretics. This judgment was followed by decrees arbitrarily divorcing the wives of these men and without other cause than the finding of heresy. None can deny the suffering and extreme humiliation which fell upon these Bahá'ís and their families because of this sweeping judgment.

We are, we believe, correctly advised that in the Islamic countries, and according to the accepted view of various highly regarded Muslim doctors, heresy consists in

the denial of Alláh, or of Muḥammad, or any one of the Divine Messengers and Prophets. Yet, it is one of the most outstanding teachings of the Bahá'í Religion that every Bahá'í must believe in Alláh and in all His Books, and Prophets. These Bahá'ís in Egypt, therefore, recognize and acknowledge the truth and validity of Muḥammad and the Qur'án, and are the friends and well-wishers of every sincere Muslim. How, then, can such a finding of heresy be justified or permitted to stand against these souls, whose loyalty to the Egyptian Government is unquestioned, and whose lives and conduct are examples of goodness and rectitude to all who witness?

We are further informed that instead of investigating this matter with justice and open-mindedness, the Qádí and, in certain instances, the people themselves, have displayed an unbelievable prejudice, and also showed forth anger and wrath against these helpless ones, thus preventing a proper and unbiased presentation of their case to the tribunal.

The situation seems to urgently require the application of that justice so brilliantly set forth in the Qur'án, to the Bahá'ís of Egypt. Your honorable Government has, we understand, had before it for consideration, over a considerable period, the question of legal competence among non-Muslim communities. We would respectfully emphasize and urge upon your Excellency the adoption of a decree—

(1) Recognizing the Bahá'í community of Egypt as an integral and fully coordinated religious body, among the several religious sects or groups, fully qualified and entitled to jurisdiction over its own internal religious affairs; and over the personal status of its adherents;

(2) To prohibit the application of the rule growing out of the Hisbih case (which appears to have been a religious case against heretics) to the religious status of Bahá'ís in Egypt;

(3) And to so order that the Bahá'ís of that country be permitted to apply the Bahá'í law in all matters of personal and family status, and, in accordance with the Bahá'í law, administer *the* marriage sacrament and *act* in all matters of divorce between themselves and in the adjustment of legacies and inheritance.

In other words, to administer and carry on their purely religious affairs in accordance with the laws of their religion, in the same measure as enjoyed by other religious communities.

In the writings of Bahá'u'lláh, the founder and establisher of this religion, it is stated—

"Consort ye, O People, with all religions with joy and fragrance." And also—

"Let every one of the Kings—may God strengthen them—arise to protect and assist this oppressed (Bahá'í) community. Each must precede the other in serving and showing love unto them." Again, it is written—

"In every country or government where any of this (Bahá'í) community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness."

In countless epistles, Bahá'u'lláh testifies to the sacredness and validity of the Mission of the Prophet, Muhammad, and unfolds to men's understanding the pearls of divine wisdom contained in the Qur'án.

This (Bahá'í) Religion and the believers therein, constitute an eloquent testimony of love, faith and knowledge to the fundamental and divine basis of Islám. The Egyptian Government possesses nowhere in its dominions subjects of greater loyalty and service than the Bahá'ís. These souls are well-wishers of your Government. Their standards of life are pure example to all who know them. They are never engaged in sedition but rather in good deeds. They axe lovers of humanity, and faithful to their promise. More than this, *they* are followers of a religion which contains just and constructive laws for the conduct of their internal affairs. Are not such souls entitled to the protection of the Government? Is it right that their lives be disrupted, their homes and families separated, their wives torn from them, all because *of the finding* of a prejudiced Court whose judgment in-

vokes a religious test from which, under the greatest tenets of their Faith, they are and should be wholly exempt? These men are not heretics but believers in Allah, and His Prophets.

Therefore should this unjust judgment be expunged, and these faithful servants of your Excellency's Government restored to their deserved position in the community. And upon these basis we found our above appeal to your Excellency that a just law be promulgated at this time, granting to the Bahá'ís the rights and the protection which their faith and good citizenship merits, and to which the sincere believer in any religious faith contributing to the general welfare, is entitled.

In the United States, the Bahá'í Community is known to all as an orderly, spiritually devoted and exemplary body. This is the case throughout the world. Please note the enclosed certified copy from the Federal Department of State, in which the American Government acknowledges the deposit in its records of the Declaration of Trust entered into by the American Bahá'ís and forming the rules governing the administration of their internal affairs. We trust that should the Egyptian Bahá'ís desire to adopt a similar Declaration your Excellency's Government will likewise permit its filing and give your approval thereto.

The deposit and official Government certification issued at Washington of the Declaration of Trust of the Bahá'ís sf the United States and Canada must convince your Excellency of the peaceful, non-political nature of this community. We unhesitatingly assure you that the Egyptian Bahá'ís possess qualities at least equal in integrity and good-citizenship to those of the American Bahá'ís,—since all arc followers of Bahá'u'lláh, believers in the Oneness of God and the unity of mankind, lovers of their fellow-men, and obedient to government.

In short, these, your subjects, are worthy of managing the affairs of their religion, and of being free from the undeserved status and penalties of heresy. We confidently look forward to remedial action by your Excellency along the lines above set forth, and the placing of the Bahá'í Religion in Egypt upon that free and coordinate religious basis, to which all these facts clearly point. Thus will the respected Egyptian Government demonstrate not only its justice but also its statesmanlike insight into the field of religious freedom and universality. Such action will at once arouse and deepen the respect of the western world for that just Government and implant in that ancient: land the seed of a degree of religious tolerance, which will in the near future glorify and bless its people.

Trusting to be assured of your favorable consideration, and with high regard,

Sincerely yours,
The National Spiritual Assembly
of the Bahá'ís of the United States
and Canada.
Alfred E. Lunt,
Secretary, duly authorized.

Bahá'í Secretariat,
Evergreen Cabin,
West Englewood, N. J.

The First National Spiritual Assembly of the Bahá'ís of 'Iráq. 1931-1932.

EXCERPTS FROM THE LETTERS OF SHOGHI EFFENDI

FOREWORD

"High aims and pure motives, however laudable in themselves, will surely not suffice if unsupported by measures that are practicable and methods that are sound. Wealth of sentiment, abundance of good will and effort, will prove of little avail if we should fail to exercise discrimination and restraint and neglect to direct their flow along the most profitable channels. The unfettered freedom of the individual should be tempered with mutual consultation and sacrifice, and the spirit of initiative and enterprise should be reinforced by a deeper realization of the supreme necessity for concerted action and a fuller devotion to the common weal."—SHOGHI EFFENDI.

THE character of Bahá'í unity and administration is such that its full power and significance can only be manifest when the believers are not only thoroughly informed but imbued with the true spirit of co-operation.

The ideal text book for this study is, of course, the published letters of Shoghi Effendi, since that volume includes important extracts from the Master's *Will and Testament* and also the Declaration of Trust and By-Laws adopted by the National Assembly and approved by the Guardian and recommended by him as the model to be followed by all other National Assemblies, Conscientious study and discussion of the Guardian" letters will produce a body of believers capable of carrying out all the spiritual and material teachings of the Cause.

In order to maintain a true balance between the Teachings that apply to the spiritual phases of the Cause and those that apply to the administrative elements, it might be well to trace the sequence of authority by which the text of the Revelation bas successively come into being.

The foundation of the Cause for American believers is Bahá'u'lláh and not the Bib, for the reason that no American believer participated in the Cause during the era when the Báb was the expression of the Divine Will. We, therefore, never shared the experience of those Persian believers whose devotion was first directed toward the Bib and, *after* His martyrdom, transferred to Bahá'u'lláh. Here, in the West, we have on the contrary accepted the station of the Báb as the result of our acceptance of Bahá'u'lláh and we appreciate the vital importance of the Bib's mission and the majesty of His life in the light of the statements made by Bahá'u'lláh and 'Abdu'l-Bahá concerning Him.

For American believers, therefore, the starting point of spiritual authority for this age is Bahá'u'lláh. Those who accept the station of Bahá'u'lláh can only fulfil their obedience by accepting also those passages in His Writings which concern the appointment of 'Abdu'l-Bahá as the Center of His Covenant. These passages are found in Bahá'í Scriptures, paragraphs 127, 529, 540 and 541. Most American believers also were not called upon to undergo the test of transferring their loyalty and allegiance to 'Abdu'l-Bahá after Bahá'u'lláh's ascension. The few who failed in this test justified themselves by the argument that Bahá'u'lláh had written that another Manifestation would not come for a full thousand years, and that, consequently, the station filled by the Master was *in* contradiction to the revealed text of the Holy Book. Knowing the Master's life and message as we do at the present time, it is possible for us now to realize that the appointment of 'Abdu'l-Bahá was not equivalent to the coming of another Manifestation but was rather the direct prolongation and extension of the Manifestation of Bahá'u'lláh. The Master's prayer, found in Bahá'í Scriptures at the beginning of the second part which contains quotations from the writings of 'Ab-

du'l-Bahá, makes it perfectly clear that the Master fulfilled His appointment by selfless servitude to the Revelation of Bahá'u'lláh. The one was as the root and the other the trunk or "Greatest Branch" of the same tree. The one was as the Sun of Truth, the other the rays by which the sun is made visible and effective throughout the world.

As far as the believers are concerned, the words of 'Abdu'l-Bahá have the same authority as those of Bahá'u'lláh. The Master, therefore, had the power to leave a *Will and Testament* to guide the believers and control the work of the Cause after His own ascension.

Although the beginnings of Bahá'í administration were made during the Master's lifetime, His words and efforts were directed far more toward the awakening of hearts and illumination of minds than toward the development of formal administrative bodies. During the Master's lifetime, all the powers and functions *now* exercised in Bahá'í administrative bodies were concentrated in Him. Nevertheless, *anyone* who makes a careful study of the Tablets published in the three volumes of Tablets *of 'Abdu'l-Bahá,* and the Tablets published in the bound volumes of the *Star of the West,* can trace very clearly the gradual evolution of the Iocal and National Assemblies as they exist today. For example, the Master *instructed* the annual Bahá'í Convention to select the Temple design, and it is incredible that this authority would have been given the delegates from the local Assemblies unless the Master had felt that this responsibility would be rightly fulfilled.

The student of Bahá'í administration should also give particular attention to the Tablet revealed to the Chicago Assembly, in which that body was addressed as "The House of Justice" and also to the Tablet published on page 107, Vol. 10 of the *Star of the West,* in which the Master informed the American believers, through Dr. Zia Bagdadi, that as conditions changed new instructions would be sent. This is a clear indication that, following the greatest change of all—the Master's awn ascension—the American believers could expect definite instructions enabling them to meet such an emergency.

The next significant document, in the order of time, is, of course, the Master's *Will and Testament,* appointing Shoghi Effendi to the station of Guardian of the Cause and outlining the institutions of the National and International Houses of Justice and the Hands of the Cause. The Master's *Will and Testament* terminates the Revelation in this age as far as its writings are concerned. With the closing of the Book, the Cause entered upon the era of establishing the institutions which will reflect in the material world blessings already disclosed in the world of the heart.

It was inevitable that our efforts to administer the affairs of the Cause locally and nationally during the years preceding the appointment of the Guardian should have reflected the manners and habits of the society in which we lid. The years since November 28, 1921, have, consequently, been largely devoted to the elimination of *any* non-Bahá'í views which might exist and to our re-education in Bahá'í administration by the Guardian.

Perhaps none of us will understand the real blessings of the institutions given us in this age until the institutions and organizations of the society in which we live come to further collapse. Under such conditions the unity of the friends in the Guardian and the institutions and Bahá'í bodies he is perfecting would be an ark of safety not only for the believers but for the world. Every step we take toward fuller understanding of these institutions at the present time is a contribution to *the* welfare of the *Cause* as necessary as our study and practice of the spiritual Teachings.

The culmination of Bahá'í administration was indicated by the Guardian in his letter published in the spring of 1929 under the title The World *Order* of *Bahá'u'lláh.* As we learn to solve the local and national problems rhat continue to arise from time to time, and perceive haw only the personal ego can blind us *to* the privilege of obedience to responsible Bahá'í bodies, we shall collectively draw near to the complete fulfillment of rhat world order which is the Divine Kingdom on earth.

HORACE HOLLEY.

To the Members of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

Dearly-beloved co-workers:

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 chat 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 stag of the evolution of our beloved Cause. I am indeed inclined to welcome these expressed apprehensions inasmuch as they afford me an opportunity to familiarize the elected representatives of the believers with the origin and character of the institutions which stand at the very basis of the world order ushered in by Bahá'u'lláh. We should feel truly thankful for such futile attempts to undermine our beloved Faith--attempts that protrude their ugly face from time to time, seem for a while able to create a breach in the ranks of the faithful, recede finally into the obscurity of oblivion, and are thought of no more. Such incidents we should regard as the interpositions of Providence, designed to fortify our faith, to clarify our vision, and to deepen our understanding of the essentials of His Divine Revelation.

Sources of the Bahá'í World *Order*

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-Aqdás,* constitutes the chief depositary wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Bahá'í *Faith.* A study of the provisions of these sacred documents will reveal the close relationship that exists between them, as well as the identity of purpose and method which they inculcate. Far from regarding their specific provisions as incompatible and contradictory in spirit, every fair-minded inquirer will readily admit that they are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit. A comparison of their contents with the rest of Bahá'í Sacred Writings will similarly establish the conformity of whatever they contain with the spirit as well as *the* letter of the authenticated writings and sayings of Bahá'u'lláh and 'Abdu'l-Bahá. In fact, he who reads the *Aqdás* with care and diligence will not find it hard to discover that the Most Holy Book [*Aqdás*] 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 [*Aqdás*], Bahá'u'lláh seems to hare deliberately left a gap in the general scheme of Baha'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-Bahá has revealed in His *Will,* is an unpardonable affront to the unswerving fidelity that has characterized the Iife 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 bc 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 'A bdu'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 the misleading nature of the reports of the informal conversations of 'Abdu'l-Bahá with visiting pilgrims, that I have insistently urged the believers of the West to regard such statements as merely personal impressions of the sayings of their Master, and to quote and consider as authentic only such translations as are based upon the authenticated *text* of His recorded utterances in the original tongue.

It should be remembered by every follower of the Cause that the system of Bahá'í administration is not an innovation imposed arbitrarily upon the Bahá'ís of the world since the Master's passing, but derives its authority from the *Will and Testament of 'Abdu'l-Bahá,* is specifically prescribed in unnumbered Tablets, and rests in some of its essential features upon the explicit provisions of the *Kitáb-i-Aqdás.* 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-Aqdás;* 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 Bahá'ís of the Orient, but their importance and necessity have been repeatedly emphasized by Him in His utterances and writings. The concentration of authority in the hands of the elected representatives of the believers; the necessity of the submission of every adherent of the Faith to the considered judgment of Bahá'í Assemblies; His preference for unanimity in decision; the decisive character of the majority vote; and even the desirability for the exercise of close supervision aver all Bahá'í publications, have been sedulously instilled by 'Abdu'l-Bahá, as evidenced by His authenticated and widely-scattered Tablets. To accept His bmad and humanitarian Teachings on one hand, and to reject and dismiss with neglectful indifference His more challenging and distinguishing precepts, would be an act of manifest disloyalty to that which He has cherished most in His life.

That *the* Spiritual Assemblies of today will be replaced in time by the Houses of Justice, and are to all intents and purposes identical and not separate bodies, is abundantly confirmed by 'Abdu'l-Bahá Himself. He has in fact in a Tablet addressed to the members of the first Chicago Spiritual Assembly, the first elected Bahá'í body instituted in the United States, referred to them as the members of the "House of Justice" for that city, *and has* thus with His own pen established beyond

any doubt the identity of the present Bahá'í Spiritual Assemblies with the *Houses* of Justice referred to by Bahá'u'lláh. For reasons which are not difficult to discover, it has been found advisable to bestow upon the elected representatives of Bahá'í communities throughout the world the temporary appellation of Spiritual Assemblies, a term which, as the position and aims of the Bahá'í Faith are better understood and more fully recognized, will gradually be superseded by the permanent add 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 super-state.

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 Hi 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 far 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 thc International House of Justice will have been removed. For upon the National Houses of Justice of the East and the 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 thc 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-Aqdás*, 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 world-wide Faith of Bahá'u'lláh. Only those who come after us will be in a position to realize the value of the surprisingly strong em-

phasis 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 bas 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 whkh is to emerge out of the chaos and confusion of the present age. In this connection, I cannot but feel amused at the preposterous and fantastic idea that Muhammad 'Ali, the prime mover and the focal center of unyielding hostility to the person of 'Abdu'l-Bahá, should have freely associated himself with the members of the family of 'Abdu'l-Bahá in the forging of a will which in the words of the writer, herself, is bat a "recital, of the plottings" in which for thirty years Muhammad 'Ali has been busily engaged. To such a hopeless victim of confused ideas, I feel I can best reply by a genuine expression of compassion and pity, mingled with my hopes for her deliverance from so profound a delusion. It was in view of the aforesaid observations, that I have, after the unfortunate and unavoidable delay occasioned by my ill health and absence from the Holy Land during the Master's passing, hesitated to resort to the indiscriminate circulation of the *Will*, realizing full well that it was primarily directed to the recognized believers, and only indirectly concerned the larger body of the friends and sympathizers of the Cause.

The Animating Purpose of Bahá'í Institutions

And now, it behooves us to reflect on the animating purpose and the primary functions of these divinely-established institutions, the sacred character and the universal *efficacy* of which can be demonstrated only by the spirit they diffuse and the work they actually achieve. I need not dwell upon what I have already reiterated and emphasized that: the administration of the Cause is to be conceived as an instrument and not a substitute for the Faith of Bahá'u'lláh, that it should be regarded as a channel through which His promised blessings may flow, that it should guard against such rigidity as would clog and fetter the libcrating farces released by His Revelation. I need not enlarge at the present moment upon what I have stated in the past, that contributions to the local and national Funds are of a purely voluntary character; that no coercion or solicitation of funds is to be tolerated in the Cause; that general appeals addressed to the communities as a body should be the only form in which the financial requirements of the Faith are to be met; that the financial support accorded to a very few workers in the teaching and administrative fields is of a temporary nature; that the present restrictions imposed on the publication of Bahá'í literature will be definitely abolished; that the World Unity activity is being carried out as an experiment to test the efficacy of the indirect method of teaching; that the whole machinery of assemblies, of committees and conventions is to be regarded as a means, and not an end in itself; that they will rise or fall according to their capacity to further the interests, to co-ordinate the activities, to apply the principles, to embody the ideals and execute the purpose of the Bahá'í Faith. 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 momeat 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 their friends as well as from the malice of their enemies. It is surely far 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.

Situation in Egypt

I have already referred in my previous communications of January 10, 1926, and February 12, 1927, to the perplexing yet highly significant situation that has arisen in Egypt as a result of the final judgment of the Muslim ecclesiastical court in that country pronounced against our Egyptian brethren, denouncing them as heretics, expelling them from their midst, and refusing them the application and benefits of the Muslim Law. I have also acquainted you with the difficulties with which they are faced, and the plans which they have conceived, in order to obtain from the Egyptian civil authorities a recognition of the independent status of their Faith. It must be explained, however, that in the Muslim countries of the Near and Middle East, with the exception of Turkey which has lately abolished all ecclesiastical courts under its rule, every recognized religious community has, in matters of personal status such as marriage, divorce and inheritance, its own ecclesiastical court, totally independent of the civil and criminal tribunals, there being in such instances no civil code promulgated by the government and embracing all the different religious communities. Hitherto regarded as a sect of Islám, the Bahá'ís of Egypt, who for the most part are of Muslim origin, and unable therefore to refer for purposes of marriage and divorce to the recognized religious tribunals of any other denomination, find themselves in consequence in a delicate and anomalous position, They have naturally resolved to refer their case to the Egyptian Government, and have prepared for this purpose a petition to be addressed to the head of the Egyptian Cabinet. In this document they have set forth the motives compelling them to seek recognition from their rulers, have asserted their readiness and their qualifications to exercise rhe functions of an independent Bahá'í court, have assured them of their implicit obedience and loyalty to the State, and of thcu abstinence from interference in the politics of their country. They have also decided to accompany the text of their petition with a copy of the judgment of the Court, with selections from Bahá'í writings, and with the document that sets forth the principles of their national constitution which, with few exceptions, is identical with the Declaration and By-Laws promulgated by your Assembly.

I have insisted that the provisions of their constitution should, in all its details, conform to the text of the Declaration of Trust and By-Laws which you have established, endeavoring thereby to preserve the uniformity which I feel is essential in all Bahá'í National Constitutions. I would like therefore in this connection to request you what I have already intimated to them that whatever amendments you may decide to introduce in the text of the Declaration and By-Laws should be duly communicated to me, that I may take she necessary steps for the introduction of similar changes in the text of all other National Bahá'í Constitutions.

It will be readily admitted that in view of the peculiar privileges granted to recognized religious Communities in the Islámic countries of the Near and Middle East, the request which is to be submitted by the Bahá'í Egyptian National Assembly to the Government of Egypt is more substantial and far-reaching than what has already been granted by the Federal Authorities to your Assembly. For their petition is chiefly concerned with a formal request for recognition by the highest civil authorities in Egypt of the Egyptian National Spiritual Assembly as a recognized and independent Bahá'í court, free and able to execute and apply in all matters of personal status such laws and ordinances as have been promulgated by Bahá'u'lláh in she *Kitáb-i-Aqdás*.

I have asked them to approach informally the authorities concerned, and to make the fullest possible inquiry as a preliminary measure to the formal presentation of their historic petition. Any assistance which your

Assembly, after careful deliberation, may find it advisable to offer to the valiant promoters of the Faith in that land will be deeply appreciated, and will serve to confirm the solidarity that characterizes the Bahá'í Communities of East and West, Whatever the outcome of this mighty issue —and none can fail to appreciate the incalculable possibilities of the present situation—we can rest assured that the guiding Hand that has released these farces will, in His inscrutable wisdom and by His omnipotent power, continue to shape and direct their course far the glory, the ultimate emancipation, and the unqualified recognition of His Faith. (February 27, 1929.)

. . . And now in conclusion, may I be permitted to direct your attention to the lesson which the trend of world events brings home to us, the little band of His chosen workers who, according to the intelligent efforts we exert, can prove ourselves the determining factor in the immediate fortunes of the society we live in. As we witness on all sides the growing restlessness of a restless age, we are filled with mixed feelings of fear and hope--fear, at the prospect of yet another deadly encounter, the inevitability of which is alas? becoming increasingly manifest; hope, in the serene nssurancc that whatever cataclysm may yet visit humanity, it cannot but hasten the approaching era of universal and lasting peace so emphatically proclaimed by the Pen of Bahá'u'lláh. In the political domain, where we have lately witnessed, in the council of the Lading nations of the world, the surrender of humanity's noblest conception to what may be regarded only as a transient phase in the life of peoples and nations; in the industrial world, where the representatives of the wage-earning classes, either through violence or persuasion, are capturing the seats of authority and wielding the scepter of power; in the field of religion, where we have lately witnessed widespread and organized attempts to broaden and simplify the basis of man's faith, to achieve unity in Christendom and restore the regenerating vigor of Islám; in the heart of society itself, where *the* ominous signs of increasing extravagance and profligacy are but lending fresh impetus to the forces of revolt and reaction that are growing mare distinct every day—in these as in many others we have much cause for alarm, but much to be hopeful and thankful for also. To take but one instance more fully: Observe the fierce and as yet unsilenced dispute which the proposal for the introduction of a binding and universal pact of non-aggression among the nations of Europe has aroused among the avowed supporters of the League of Nations—a League so auspiciously welcomed for the ideal that prompted its birth, yet now so utterly inadequate in the actual principles that underlie its present-day structure and working. And yet, in the great outcry raised by postwar nationalism in blindly defending and upholding the unfettered supremacy of its own sovereignty, and in repudiating unreservedly the conception of a world superstate, can we not discern the re-enactment only on a larger scale of the dramatic struggles that heralded the birth of the reconstructed and unified nations of the West? Has not authentic history clearly revealed in the case of these nations the painful yet inevitable merging of rival, particularistic and independent cities and principalities into one unified national entity, the evolving of a crude and narrow creed into a nobler and wider conception? Is nos a parallel struggle being now manifested on the world stage of ever-advancing humanity? Can it Iead to any other result than that which shall reaffirm the truth of humanity's onward march towards an ever-widening conception, and the ever-brightening glory of its destiny? Reverses and setbacks, such as we have already witnessed, no doubt will retard the ripening of the choicest fruit on the tree of human development. Yet the fierceness of controversy, the weight of argument advanced in its disfavor, cannot but contribute to the broadening of the basis and the consolidation of the foundations upon which the stately edifice of unified mankind must ultimately rest. Let us take heart therefore, and labor with renewed vigor and deepened understanding to contribute our share to those forces which, whether or not cognizant of the regenerating Faith of Bahá'u'lláh in this

age, are operating, each in its respective sphere and under His all-encompassing guidance, for the uplift and the salvation of humanity. (October 18, 1927.)

At this grave and momentous period through which the Cause of Gad, in conformity with the divine wisdom is passing, it is the sacred duty of every one of us to endeavor to realize the full significance of this hour of transition, and then to make a supreme resolve to arise steadfastly for the fulfillment of our sacred obligations.

A perusal of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them.

Addressing the members of the Spiritual Assembly in Chicago, the Master reveals the following: "Whenever ye enter the council chamber, recite this prayer with a heart throbbing with the love of God and a tongue purified from all but His remembrance, that the All-powerful may graciously aid you to achieve supreme victory: 'O God, *my God! We are servants of Thine who have turned with devotion to Thy Holy Face, who have detached ourselves from all beside Thee in this glorious Day. We have gathered in this spiritual assembly, united in our views and thoughts, with our purposes harmonized to exalt Thy Word amidst mankind. O Lard, our Goal! Make us the signs of Thy Divine Guidance, the standards of Thy Exalted Faith amongst men, servants to Thy Mighty Covenant, O Thou, our Lord Most High? Manifestations of Thy Divine Unity in Thine Abhá Kingdom, and resplendent stars shining upon all regions. Lord! Aid as to become seas surging with the billows of Thy Wondrous Grace, streams flowing from Thy All-glorious Heights, goodly fruits upon the Tree of Thy Heavenly Cause, trees waving through the breezes of Thy Bounty in Thy Celestial Vineyard. O God! Make our souls dependent upon the Verses of Thy Divine Unity, our hearts cheered with the outpourings of Thy Grace, that we may unite even as the waves of oae sea and become merged together as the rays of Thine Effulgent Light; that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world. Thou art the Gracious, the Bountiful, the Bestower, the Almighty, the Merciful, the Compassionate.'*"

Furthermore, 'Abdu'l-Bahá reveals the following: "It is incumbent upon everyone 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 Gad, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire tthse 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 to 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 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 god; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail."

Enumerating the obligations incumbent upon the members of consulting councils, the Beloved reveals the following: "The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the

Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, rhat 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 Glary. 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 nowise permissible for one to belittle the thoughts 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, far 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 Ieast 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 chat 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."

This is indeed a clear indication of the Master's express desire that 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 intetest, in which case it shall be referred to the National (Bahh'i) body. With this National body also will rest the decision whether a given question is of local or national (Bahá'í) interest.
(March 5, 1922.)

As the administrative work of the Cause steadily expands, as its various branches grow in importance and number, it is absolutely necessary rhat we bear in mind this fundamental fact that all these administrative activities, however harmoniously and efficiently conducted, are but means to an end, and should be regarded as direct instruments for the propagation of the Bahá'í Faith. Let us take heed lest in our great concern for the perfection of the administrative machinery of the Cause, we lose sight of the Divine Purpose for which it bas been created. Let us be on our guard lest the growing demand for specialization in the administrative functions of the Cause detain us from joining the ranks of those who in the forefront of battle are gloriously engaged in summoning the multitude to this New Day of God. This indeed should be our primary concern; this is our sacred obligation, our vital and urgent need. Let this cardinal principle be ever borne in mind, for it is the mainspring of all future activities, the remover of every embar-

rassing obstacle, the fulfillment of our Master's dearest wish. (January 10, 1926.)

The administrative machinery of the Cause having now sufficiently evolved, its aim and object fairly well grasped and understood, and its method and working made more familiar to every believer, I feel the time is ripe when it should be fully and consciously utilized to further the purpose for which it has been created. It should, I strongly feel, be made to serve a two-fold purpose. On one hand, it should aim at a steady and gradual expansion of the Movement along lines that are at once broad, sound and universal; and on the other it should insure the internal consolidation of the work already achieved. It should both provide the impulse whereby the dynamic forces latent in the Faith can unfold, crystallize, and shape the lives and conduct of men, and serve as a medium for the interchange of thought and the ce-ordination of activities among the divers elements that constitute the Bahá'í community.
(May 11, 1926.)

With this vision clearly set before us, and fortified by the knowledge of the gracious aid of Bahá'u'lláh and the repeated assurance of 'Abdu'l-Bahá, let us first strive to live the life and then arise with one heart, one mind, one voice, to reinforce our numbers and achieve our end. Let us recall, and seek on this sad occasion the comfort of, the last wishes of our departed yet ever-watchful Master:

"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. Bestirred, without rest, and steadfast to the end, they must raise in every land the triumphal cry 'Ya-Bahá'u'l-Abhá!' (O Thou the Glory of Glories!). . . . The disciples of Christ forgot themselves and all earthly things, forsook all their cures 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 bands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!"

Having grasped the significance of these words, having obtained a clear understanding of the true character of our mission, the methods to adopt, the course to pursue, and having attained sufficiently the individual regeneration—the essential requisite of reaching—let us arise to teach His Cause with righteousness, conviction, understanding and vigor. Let this be the paramount and most urgent duty of every Bahá'í. Let us make it the dominating passion of our life. Let us scatter to the uttermost corners of the earth; sacrifice our personal interests, comforts, tastes and pleasures; mingle with the divers kindreds and peoples of the world; familiarize ourselves with their manners, traditions, thoughts and customs; arouse, stimulate and maintain universal interest in the Movement, and at the same time endeavor by all the means in our power, by concentrated and persistent attention, to enlist the unreserved allegiance and the active support of the more hopeful and receptive among our hearers. Let us too bear in mind the example which our beloved Master has clearly set before us. Wise and tactful in His approach, wakeful and attentive in His early intercourse, broad and liberal in all His public utterances, cautious and gradual in the unfolding of the essential verities of the Cause, passionate in His appeal yet sober in argument, confident in tone, unswerving in conviction, dignified in His manner—such were the distinguishing features of our Beloved's noble presentation of the Cause of Bahá'u'lláh.
(November 24, 1924.)

It would be impossible at this stage to ignore the indispensability or to overestimate the unique significance of the institution of the National Spiritual Assembly—the pivot round which revolve the activities of the believers throughout the American continent. Supreme is their position, grave their responsibilities, manifold and

arduous their duties. How great the privilege, how delicate the task of the assembled delegates whose function it is to elect such national representatives as would by their record of service ennoble and enrich the annals of the Cause! If we but turn our gaze to the high qualifications of the members of Bahá'í Assemblies, as enumerated in 'Abdu'l-Bahá's Tablets, we are filled with feelings of unworthiness and dismay, and would feel truly disheartened but for the comforting thought that if we rise to play nobly our part every deficiency in our lives will be more than compensated by the all-conquering spirit of His grace and power. Hence it is incumbent upon the chosen delegates to consider without the least trace of passion and prejudice, and irrespective of any material consideration, the names of only those who can best combine the necessary qualities of unquestioned loyalty, of selfless devotion, of a well-trained mind, of recognized ability and mature experience. May the incoming National Spiritual Assembly—the privileged and chosen servants of the Cause—immortalize their term of stewardship by deeds of loving service, deeds that will redound to the honor, the glory and the power of the Most Great Name.

I would also earnestly entreat all the delegates at this coming Convention, and through them I appeal to the larger body of believers whom they represent, to ever bear in mind the supreme injunction of 'Abdu'l-Bahá, to teach unceasingly until the "head cornerstone of the foundation" of the Cause of God is firmly established in every heart. Let those whose time, resources and means allow, travel throughout the length and breadth of that vast continent, let them scatter to the most distant regions of the earth and, fired with enthusiasm and detachment, hand on the torch of God's undying flame to the waiting multitudes of a sadly-stricken world. (June 3, 1925.)

. . . As already intimated, I have read and re-read most carefully the final draft of the By-Laws drawn up by that highly-talented, much-loved servant of Bahá'u'lláh, Mountfort Mills, and feel I have nothing substantial to add to this first and very creditable attempt at codifying the principles of general Bahá'í administration. I heartily and unhesitatingly commend it to the earnest perusal of, and its loyal adoption by, every National Bahá'í Spiritual Assembly, whether constituted in the East or in the West. I would ask you particularly to send copies of the text of this document of fundamental importance accompanied by copies of the Declaration of Trust and the text of the Indenture of Trust, to every existing National Spiritual Assembly, with my insistent request to study the provisions, comprehend its implications, and endeavor to incorporate it, to the extent that their own circumstances permit, within the framework of their own national activities. You can but faintly imagine how comforting a stimulant and how helpful a guide its publication and circulation will be to those patient and toiling workers in Eastern lands, and particularly Persia, who in the midst of uncertainties and almost insuperable obstacles are straining every nerve in order to establish the world order ushered in by Bahá'u'lláh. You can hardly realize how substantially it will contribute to pave the way for the elaboration of the beginnings of the constitution of the world-wide Bahá'í Community that will form the permanent basis upon which the blest and sanctified edifice of the first International House of Justice will securely rest and flourish.

I would specifically remind you that in the text of the said By-Laws which to the outside world represents the expression of the aspirations, the motives and objects that animate the collective responsibilities of Bahá'í Fellowship, due emphasis should not be placed only on the concentrated authority, the rights, the privileges and prerogatives enjoyed by the elected national representatives of the believers, but that special stress be laid also on their responsibilities as willing ministers, faithful stewards and loyal trustees to those who have chosen them. Let it be made clear to every inquiring reader that 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, are those that require them to win by every means in their power the confidence and affection of those whom it is their privilege to serve.

یا الأبهی

قوله تبارک و تعالی فی کتابه الأقدس

تزوجوا یا قوم لیظهر منکم من یذکرنی بین عبادی هذا من امری علیکم اتخذوه لانفسکم معینا

هو المعطی الفیاض

الحمد لله القدمی بلا زوال والأبدی بلا انتقال الذی شهد لذاته بذاته انه لهو الفرد الواحد الغنی المتعال نشهد ان لا اله الا هو اقرارا بوحدانیته واعترافا بفردانیته لم یزل کان فی علو اعتلائه وسمو ارتفاعه مقدسا عن ذکر غیره ومنزها مستغنیا عن وصف ما سواه فلما اراد نظم العالم واظهار الجود والکرم علی الامم شرع الشرائع واظهر المناهج وفیما سن سنة النکاح وجعله حصنا للفلاح والنجاح وامرنا فیما نزل من ملکوت المقدس فی کتابه الأقدس قوله عز کبریائه تزوجوا یا قوم لیظهر منکم من یذکرنی بین عبادی هذا من امری علیکم اتخذوه لانفسکم معینا ونصلی ونسلم علی البیان من اهل البهاء الذین هم بوا جهدهم فی ارتفاع هذا الدین المبین وما اخذتهم فی الله لومة اللائمین والحمد لله رب العالمین

هو الله ایخداوند بیمانند بحکمت کبرای قرآن مبین اقتران مقدر فرمودی تا سلاله انسان در عالم امکان تسلسل یابد و همواره تا جهان باقی بعبودیت و عبادت و پرستش و ستایش و نیایش درگاه احدیت مشغول و مألوف گردد وما خلقت الجن والانس الا لیعبدون حال این دو مرغ آشیانی محبت آدم ملکوت رحمانیت عقد اقتران ببند و وسیله حصول فیض جاودان فرما تا از اجتماع آن دو بحر محبت موج الفت برخیزد و لئالی سلاله نجیبه مقدسه بر ساحل وجود ریزد مرج البحرین یلتقیان بینهما برزخ لا یبغیان فبای آلاء ربکما تکذبان یخرج منهما اللؤلؤ والمرجان ایخداوند مهربان این اقتران اسباب تولید دُر و مرجان فرما انک انت المقتدر العزیز الغفور ع ع

از آنجائیکه انتظام روابط انسانیه مبنی بر استحکام مبانی مزاوجت و امر ازدواج در شریعت غرای جمال قدم جل اسمه الاعظم باحدی و شرائط مقدسه مقرره در کتاب اقدس من اوامر و احکام الهیه است لهذا باطلاع محفل مقدس روحانی در محضر جمعی از شهود عقد نکاح واقع باستجماع تمام شرائط مقرره در کتاب مستطاب اقدس بین ابن ..... و مخدره محترمه ..... بنت ..... باحضور متساکحین مزبورین و ..... محترم و ..... محترمه ایشان بهمیه ..... که قیمت آن مبلغ ..... و نقد المنکوحه محترمه تسلیم شد اجرا یافت و خطبه مبارکه نکاح در مجمع اهل بهاء ملاوت آیه مبارکتین انا کل به راضون و انا کل به راضیات کما وجب فی الکتاب بزبان زوج و زوجه جاری گشت اللهم بارک هذا الزواج والف بین الزوجین الفة تامة دائمة وایدهما علی خدمة امرک العظیم وارزقهما نسلا صالحا مؤمنا موفقا یذکرک تعالیک المقدس بین العالمین انک انت الواهب المقتدر العزیز الکریم

محل امضاء زوج ..... محل امضاء زوجه ..... محل امضاء رئیس محفل مقدس روحانی ..... محل امضاء متولی محل ..... تاریخ .....

محل امضاء شهود .....

Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Persia.

9 9

نمرة متسلسلة

بهاء الابهى

نمرة الدفتر

قوله تبارك وتعالى فى كتابه الاقدس

تزوجوا ياقوم ليظهر منكم من يذكرنى بين عبادى هذا من امرى
عليكم اتخذوه لانفسكم معيناً

المحفل الروحانى المركزى للبهائيين بالقطر المصرى

وثيقة عقد زواج

انه فى يوم ..... من شهر ..... سنة ..... بهائيه
الموافق يوم ..... من شهر ..... سنة ..... ميلاديه
الساعة ..... وبحضور حضرات اعضاء المحفل الروحانى البهائى لمدينة .....
بحظيرة القدس اجرى عقد الزواج بين كل من ..... ابن .....
البالغ سنة ..... التابع للحكومة ..... كريمه .....
البالغ سنها ..... التابعة للحكومة ..... الحاضرين وذلك بناء على الطلب المقدم
منهما المؤرخ ..... وبعد ان تحقق المحفل الروحانى من رضاء الطرفين
واذن الابوين او موافقة اولياء امورهما من عدم وجود اى مانع وبعد قيام الزوج بدفع المهر
وقدره .....
قد تم اجراء هذا العقد بين الطرفين طبقاً لاحكام الشريعة البهائية واعطى كل من الزوج
والزوجة صورة من هذا ونسأل الله ان يبارك هذا القران بمنه وجوده وكرمه؟

امضاءات

الزوج ..... الابوين اواولياء امره .....

الزوجه ..... » » » امرها .....

رئيس المحفل الروحانى ..... سكرتير المحفل الروحانى

9 9

Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Egypt.

No.

United States of America

DEPARTMENT OF STATE

to whom these presents shall come, Greeting:

tify That the document hereunto annexed is under the Seal of the Treasury

tment.

I hereby certify the foregoing authentication of the seal of the Department of State of the United States by E. J. AYERS, Chief Clerk of the said Department, to be true and genuine.

Vice Consul

Vice Consulate, Washington, District of Columbia, United States of America.

day of May A. D. 19

For the contents of this document H. B. M. Vice Consulate assumes no responsibility.

In testimony whereof I, Henry L. Stimson

Secretary of State, have hereunto caused the Seal of the Department of State to be affixed and my name subscribed by the Chief Clerk of the said Department, at the City of Washington, in the District of Columbia, this first day of May, 192 9.

Henry L. Stimson
Secretary of State.

By E. J. Ayers
Chief Clerk.

Certificate of the United States Federal Government to the Declaration of Trust entered into by the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

COPY.

In reply please quote
No.

DISTRICT COMMISSIONER'S OFFICES
NORTHERN DISTRICT
HAIFA

9th May, 1930.

CERTIFICATE OF REGISTRATION
OF SOCIETIES UNDER THE OTTOMAN
LAW OF SOCIETIES.

This is to certify that the Society
named The National Spiritual Assembly of the
Bahais of the United States and Canada, Palestine
Branch, has been registered at the District
Commissioner's Office, Haifa under file 274/1/D.

2. The attention of the responsible Officers of
this Society is hereby drawn to the provisions of
the Ottoman Law of Societies, on the reverse,
which should be strictly observed.

S.d. C. MacLaren
for District Commissioner.

Copy to Commandant of Police and Prisons
Ref. his 59/319/1 of 29-4-30.

Copy to D.S.P., N.D.

Certified true copy of the original

A. T. O. Greco

ACTING DISTRICT COMMISSIONER.

Date
5th February, 1932

Certificate of the Palestine Government incorporating the National Spiritual Assembly of the Bahá'ís of the United States and Canada as a Religious Society in Palestine.

46-2107-31-M

CERTIFICATE № 6718

STATE OF NEW YORK
COUNTY OF NEW YORK } ss:

I, DANIEL E. FINN, 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 a

Certificate of Incorporation

entitled

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 4201 - 1932

File Number

Date 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 31st day of March, 193

Daniel E. Finn

Clerk of the County of New York and Clerk of the Supreme Court.

Certificate of Incorporation, the Spiritual Assembly of the Bahá'ís of the City of New York.

Theirs is the duty to investigate and acquaint themselves with the considered views, the prevailing sentiments, the personal convictions of those whose welfare it is their solemn obligation to promote. Theirs is the duty to purge once for all their deliberations and the general conduct of their affairs from that air of self-contained aloofness, from the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness, in short, from every word and deed that might savor of partiality, self-centeredness and prejudice. Theirs is the duty, while retaining the sacred and exclusive right of final decision in their hands, to invite discussion, provide information, ventilate grievances, welcome advice from even the most humble and insignificant members of the Bahá'í Family, expose their motives, set forth their plans, justify their actions, revise if necessary their verdict, foster the sense of inter-dependence and co-partnership, of understanding and mutual confidence between them on one hand and all local Assemblies and individual believers on the other. . . . (October 18, 1927.)

THE MASHRIQU'L-ADHKÁR

Visible Embodiment of the Universality of the Cause 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, bas 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, expressing in this the universality of Bahá'u'lláh who affirmed 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 psychic effect of which is to establish a separate group consciousness. Not even music--only the reading of the text of the Holy Books—will condition the experience of free worship and meditation in this edifice dedicated to the unity of mankind.

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.

ARCHITECTURE EXPRESSING THE RENEWAL OF RELIGION

LET us describe the Temple not by our own definition but rather in the words of prominent journalists and notables who have expressed themselves eloquently concerning it in our leading newspapers and magazines, therefore we will briefly review some of the Press notices which appeared at the rime the model of this sacred edifice was exhibited in the Kevorkian Gallery, New York City, in the year 1921. The New York *Tribune* and *Sun* reproduced it in their rotogravure sections. The New York *American* gave it the major portion of its art page, with a long comment beginning with the words, "Many persons who have seen the model for this building say that it will be the most beautiful structure in the world. Some go so far as to say it will be the most beautiful structure ever erected."

Sherwin Cody, writing a charming article in the magazine section of the New York *Times* said, "Americans will have to pause and study it long enough to find that an artist has wrought into this building the conception of a Religious Leap of Nations."

The New York *World* gave the Temple a full page article. The *Evening* Post twice granted it most generous notice and appreciation. The magazines were equally impressed. The *Prompter* published a full page article with illustration. *Architecture,* one of the most sumptuous magazines of art and architecture in the country, devoted a page to comment and illustration of the model, reproducing among other appreciations the criticism of H. Van Buren Magonigle, President of the Architectural League, who said of the model, "It is the first new idea in architecture since the thirteenth century. I want to see it erected." This opinion has been widely quoted among architects.

The *Architectural Record,* one of the most esteemed of the architectural journals, gave great space to the Temple saying, "It is singularly beautiful; it is bristling with a charming symbolism in which is found the suggestion of all the religions of mankind, and to the psychologist it is startling because the creator frankly declares 'it is Bahá'u'lláh's Temple, I am only the channel through which it came.'"

The Underwood Press [Service] sent out designs of the model and comments which appeared in practically *every* paper in the country, even the weekly papers of tiny villages printed reviews. The *Literary Digest* reproduced it with most favorable comment. *Art and Architecture* gave it an extended mention with beautiful reproduction, saying, among other things, "So beautiful *is* this model and so different from anything man has ever before designed, either as an abode or as a place of worship, that it has caused much discussion among architects and sculptors and in the newspapers,"

The *Outlook* gave a reproduction of the completed Temple and sections of the beautiful dome with description.

The San Francisco *Chronicle,* the newspapers of St. Louis, Kansas City, Chicago, Boston, Philadelphia—all have published long articles commenting on the beauty of the architecture of the Bahá'í Temple in glowing terms.

In the *Christian Register* appeased an article under the caption, "A Wonderful House of Worship. Description of the New Bahá'í Temple said to be the Greatest Architectural Achievement of Modern Times." The writer comments first upon the religious purpose of the Temple, enumerating the Universal Principles which are the firm foundation of the Bahá'í Movement. Most appreciatively he dwells upon the exquisite, original architectural details of the Temple, and the historical attention given the Bahá'í Movement in all encyclopedias, together with the great central figures, the Bib, Bahá'u'lláh and 'Abdu'l-Bahá.

"Wonderful as the architectural design of the Temple is," says this same writer, "those most concerned in its erection, see in *the universal service it will render to mankind its supreme importance.* The Bahá'í Message is primarily a *Message of Unity.* It recognizes the divine elements which underlie all great world religions."

In the *Japan Times and Mail,* Tokyo,

February 16th, 1921, appeared the following: "Bahá'í Temple is Art Revelation. Modeled by Louis Bourgeois. Combines the Essence of all Schools. Marvel of Century Verdict of Experts. It is a Temple of Peace whose Portals will Welcome Members of all Creeds.

"A new creation of transcendent beauty has dawned upon the horizon of the architectural world. The model of the great Bahá'í Temple, now an exhibition at the Kevorkian Gallery, 57th St., New York, is being visited by increasing throngs and it has been an object of professional, artistic and general interest since its installment there in April of this year. Like many—indeed most—of the great art productions, this has come from one who has endured struggle against discouraging deprivation and deferred hopes, but the universality of the praise bestowed upon the model finally evolved must bring the fullest degree of recompense for years of battling against depressing odds.

"Louis Jean Bourgeois, the architect and sculptor, is the designer of this marvelously beautiful model of a Temple, to be erected as a demonstration of the teachings and precepts of the Bahá'í Movement at Wilmette, Ill., on the shores of Lake Michigan, to occupy a central location in a beautiful tract of nine acres, already purchased, skirted by the Lincoln Highway.

"It is a Temple of Peace, whose broad portals of welcome and encouragement to devotees of any religion, and all religions, shall be always open. From a total of many different designs on exhibit at a recent Convention of Bahá'ís in New York, the Bourgeois model was the one accorded unanimous acceptance. Beside its spiritual appeal the famed beauties of the Taj Mahal grow strangely pale.

"It has been interesting to note the effect of this Twentieth Century creation upon those who have devoted a careful study to its *indescribable loveliness*. Professor Luigi Quaglino, ex-professor of Architecture of Turin, Italy, has been a recent visitor in New York. He visited the exhibit for a brief survey, but he remained fully three hours, and for two hours without speaking, His study resulted in the declaration, 'This is a new creation which will revolutionize architecture in the world and it is the most beautiful I have ever seen. Without doubt

'Abdu'l-Bahá on Temple Grounds at spot where He laid the stone now resting inside of outer Temple Wall. May 1, 1912.

it will have a lasting page in history. If *is a revelation from another world.'"*

George Grey Barnard, the most widely known sculptor in America, declared by London critics the "greatest sculptor America has ever produced, and a famous archeologist," pronounced it "the most beautiful design he had ever seen."

Mozo Samuel, one of the foremost writers on religious drama, the author of the play, "'Esther," said: "Prior to this time no architecture has made any deep impression upon me, but this Temple model has thrilled me and I desire to visit it again and again, and to be alone with this marvelous creation."

Musicians, artists, poets and editors have fallen victim to the lure of its spiritual beauty, and masses of the lay public have been enthralled by its magnetism.

Of his model, the architect has written: "The Teachings of Bahá'u'lláh 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 symbol of the teachings of Bahá'u'lláh.

"As the essence of the pure original teachings of the historic religions was the same (though they have grown apart because of additions which have resulted in dogmas and ritual—the real cause of separation) in the Bahá'í Temple is used a composite architecture, expressing the essence in the line of each of the great architectural styles, harmonizing them into one whole. Their decorative motifs the architect omits, for to him they represent theological differences and dogmas. Instead, he has used for his decorative motif a mathematical combination of lines which permit him to harmonize all the great architectural styles into a harmonious whole. In the Bahá'í Temple is the essence of the Egyptian architecture, the Greek, the Roman, the Arabic, the Gothic, the Renaissance. Mathematical figures crown the Temple dome, representing the orbital curve of the planets around the sun."

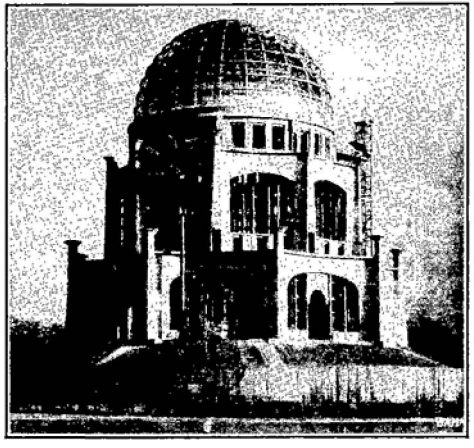
Mr. Bourgeois then refers the reader to the article on the "Symbolism of the Bahá'í Temple," by Mary Hanford Ford, which appeared in print some years ago when the model was on exhibit at the Art Tnstitute in Chicago, from which we quote in part: "The great Bahá'í Temple, the construction of which has really begun in Chicago, will interest every one in the beauty of its symbolic story as soon as its walls rise into the air. The symbolism may be read, of course, with perfect clearness in the perfection of the Temple's model, which is the completed Temple in miniature. We have been accustomed to declare in New York, 'The Temple model is a personality, it talks,' or, as some prefer to say, 'it sings,' but no one would apply to it the term 'frozen music' because its musical impression is so warm and vibrant that it is impossible to think of anything frozen in its presence.

"All who are familiar with the building of the Temple model through Louis Bourgeois, its architect, are aware that it is purely a work of inspiration. Louis Bourgeois is an architect of wide experience, culture and learning. He has been for years first an eager student of spiritual truths and then a follower of 'Abdu'l-Bahá. So he is naturally familiar with the religious symbology of mankind. *But* he did not create the remarkable symbolism of the Temple model. He recognized it with joy, after it appeared through his gifted fingers in the intricate and beautiful tracery of the Temple model's ornamentation, or structural combinations. But he did not say, 'Here I will put a triangle, there a circle, yonder a nine-pointed star.' In each case there would have been merely an awkward juxtaposition of significant forms without beauty, for beauty—which the Temple model expresses in such entrancing degree—is the gift of God and comes only from God.

"The structure of the Temple is such that at night all of its surface will be a blaze of light. *Its* decorations are cut completely through[1] the structural material, which is to be lined with transparent glass, so that at night each column and buttress ornament, as well as the stars and crosses and the 'milky way' of the dome, will shine forth like an embroidery upon the darkness.

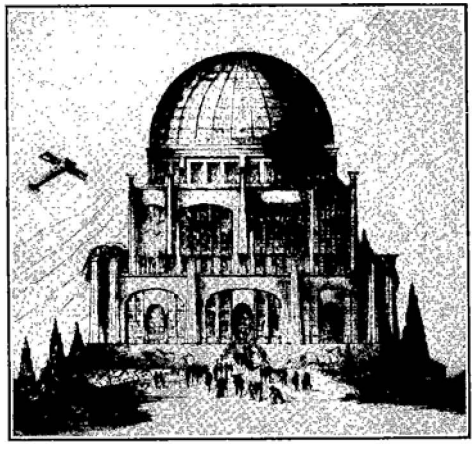
"The nine ribs joined above the surface

[1] Only the dame will be so pierced; the decoration of the outside walls will not be cut through the material.—EDITOR.

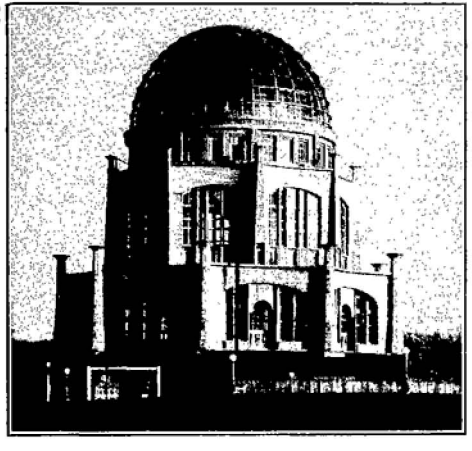


Progress View, March 2, 1931.

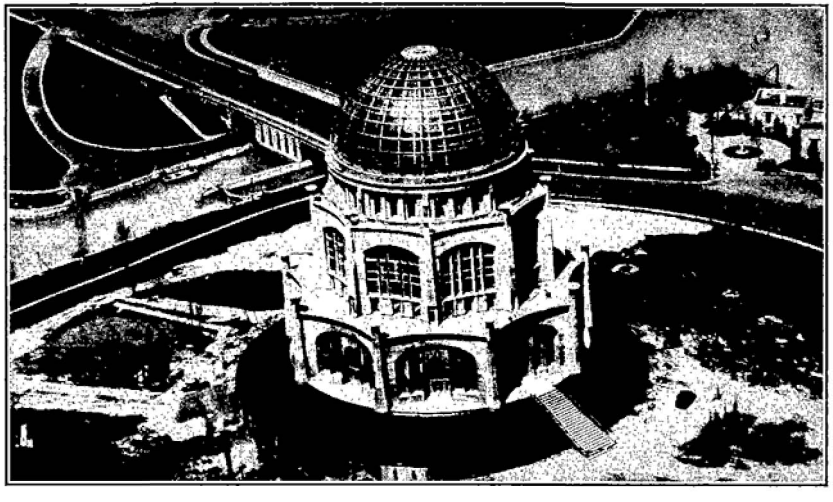
"The Mashriqu'l-Adhkár, the crowning institution in every Bahá'í community * * * An edifice that will in time become God's universal House of Worship."
Shoghi Effendi.



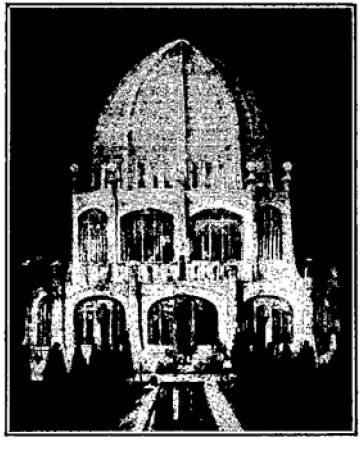
As the Temple will look when the present construction contract is completed.



Progress View, April 1, 1931, showing glass enclosed dome.



An airplane view of the Temple and beautiful site at Wilmette on the shore of Lake Michigan.



The Temple as it will look when completed.

of the dome are 'like hands clasped in prayer,' Bourgeois says, and in the space between their union a d the rounded top of the dome proper will shine a great electric light, sending forth nine rays into the darkness of the night, and forming a glorious illumined climax to the beautiful nonagon structure. So the Temple will be veritably a temple of light in this day of resurrection, of brotherhood, and new civilization."

Let us consider the following words written or spoken by 'Abdu'l-Bahá to different Baha'is at different times regarding the Tempk's deep inner significances, and what it represents to the world of humanity. At the time of its inception He wmte, "Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America.

"Its building is the *most important of all things.* This is the spiritual foundation; for that reason it is the most important of all foundations; from this spiritual foundation will come forth all manner of advancement and progress in the world of humanity, therefore *how great is its import.*"

To another Bahá'í 'Abdu'l-Bahá wrote, "The Temple is the most great foundation of the world of humanity, and it has many branches. Although the Temple is the place of worship, with it is connected a hospital, pharmacy, pilgrim's house, school for orphans and university for the study of higher sciences. Every Temple is connected with these five things. The Temple is not only a place of worship; nay, it is perfect in every way."

In view of these facts, the following words of 'Abdu'l-Bahá have a profound meaning. He *said,* "'In the Baha'i *Cause,* arts,, sciences and all crafts are considered as worship"; and "service is prayer." We see from these glorious ideals for which the Temple stands that to enter it and worship and pray *is not enough.* Faith without deeds is dead. What one receiver in moments of exaltation and heavenly inspiration within its sacred walls must be translated into actual service to the world of humanity, hence the material means of this service must surround this House of Worship, this "Holy of Holies" wherein the soul of man may be "recharged" with divine power from on high and go forth and prove his contact with the "Heavenly Beloved One" in deeds of love and helpfulness to His humanity, for our love of God is only in proportion as we love His creatures.

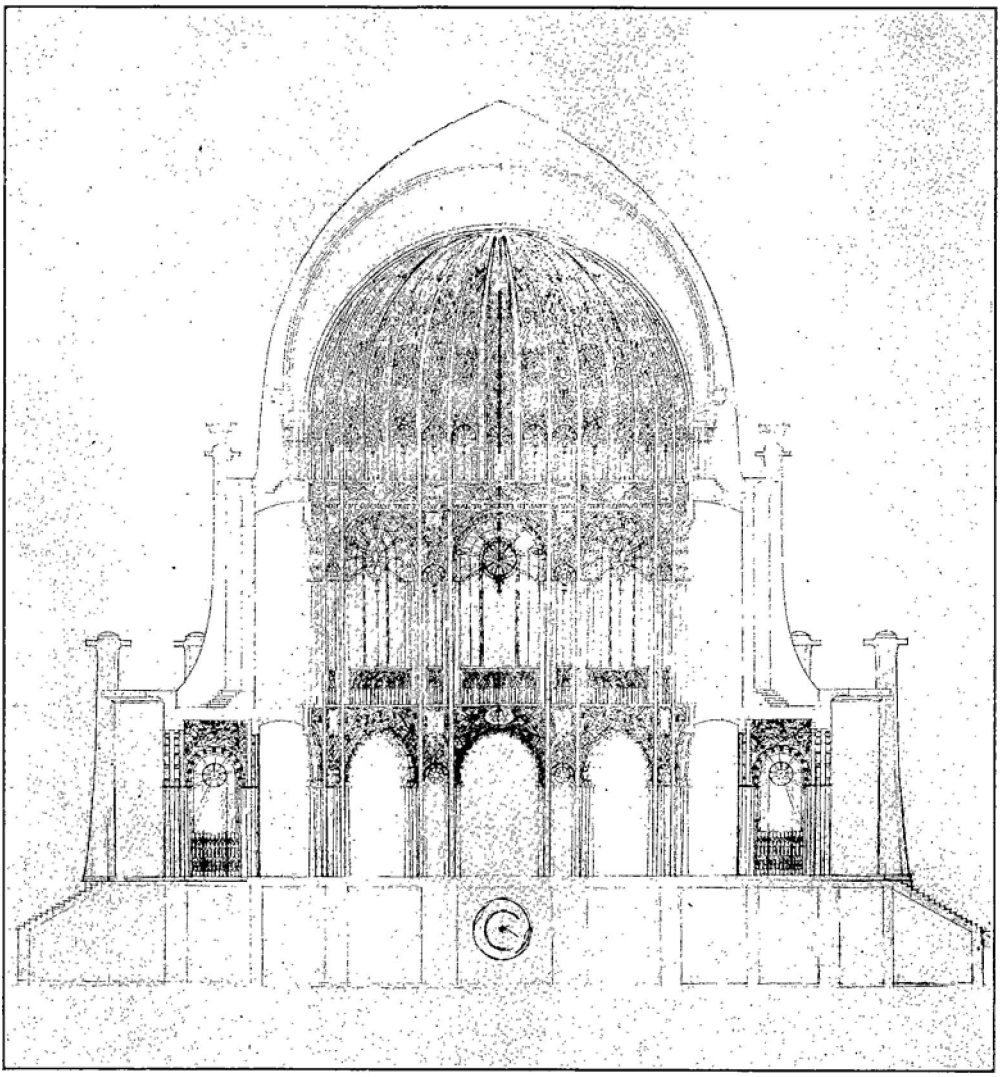
Further 'Abdu'l-Bahá wrote:

"Today the establishment of the Mashriqu'l-Adhkár is of paramount importance. . . . It is an expression of the elevation of the Word of God. Particularly the arrangement of the Mashriqu'l-Adhkár is such that it will exert the greatest effect upon the civilized world for it has many accessories. Among them are the following: a school for orphans, a college for higher scientific education—(or higher knowledge)—a hospital, a home for cripples, a hospice.

"When the Mashriqu'l-Adhkár with its accessories, is established in the world, aside from its religious or spiritual influence, it will haw a tremendous effect upon civilization. Aside from the religionists who will feel its influence, materialists will not be exempt therefrom. Moreover it contains divine wisdoms, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident."

Regarding the contributions which have came in from all over the world, which have paid in full for the land and for the erection of the Foundation so far, 'Abdu'l-Bahá said: "These contributions are most important. Notwithstanding the miserable condition of Persia, money has poured in and is still coming for this purpose, although many families are extremely poor, so that they have *scarcely enough to keep themselves,* nevertheless, they give towards it. For many years the West has contributed to the East, and now through the mercies and bounties of God a miracle has been performed and, for the *first time in the history of the world,* the East is contributing to the West."

SHANAZ WAITE.



Drawing by the late Louis Bourgeois, architect of the Mashriqu'l-Adhkár, **suggesting his idea** of the interior **decoration af the Temple.**

GOD-INTOXICATED ARCHITECTURE

MANKIND in the making has marked his progress by the temples he has built. Most of these have long since disappeared; the records of these are blank. When fragments of others are found they *give* us perhaps our only evidence as to the existence of nations, wholly lost except for these fragments. Such ruins prove that these forgotten nations possessed intelligence and a high degree of skill during millenniums long before the historic era. They afford clues, fascinating but elusive, of systems of primitive thought and practice. The material temples have survived the deities to which they were erected.

Primarily a temple is not a church, not a place of public worship, quite the contrary. It is a consecrated piece of ground, not to be profaned by the careless crowd; it has been defined as the dwelling house of the Deity to which it is consecrated and whose presence is marked by a statue or other symbol. Here are kept the sacred treasures, the gifts and tribute of the worshipers.

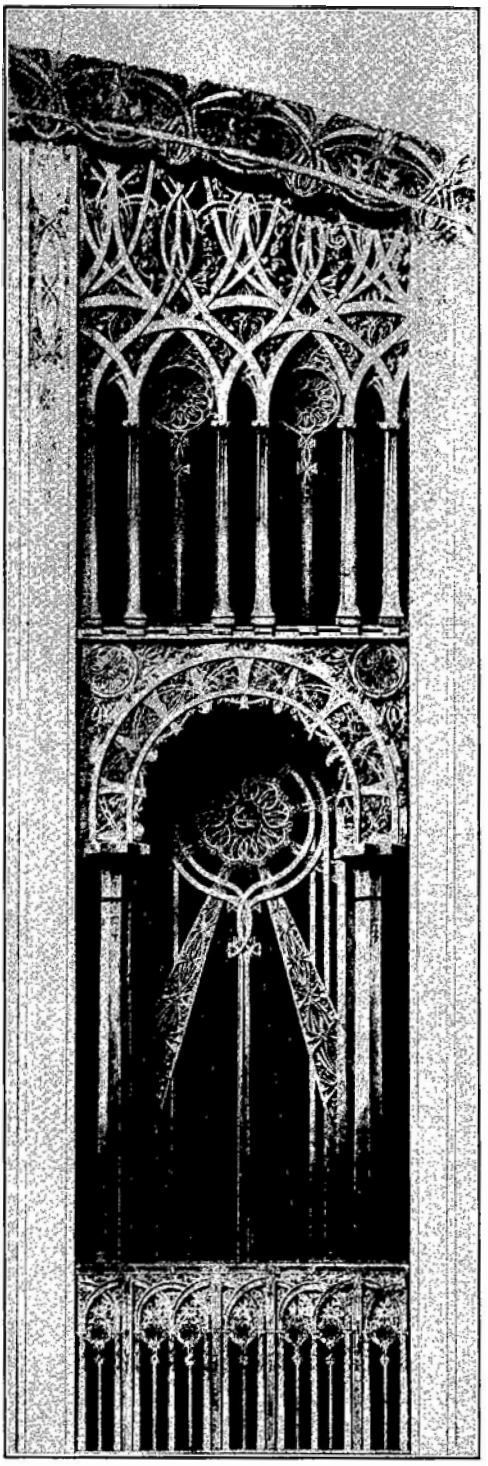
A church building on the contrary is often regarded as a social center, a place of meeting for all who may be interested. It is not narrowly limited to the use of the priesthood but is more comparable to a school or place of instruction, an evolution in part comparable to the Jewish synagogue, a place for religious instruction and worship.

The Mashriqu'l-Adhkár *with its surrounding buildings* may be said to combine the conceptions both of a temple, and of a church with class rooms and facilities for study and meditation, In one sense it has no direct ancestors; it stands in a class by itself. Yet it has its predecessors or prototypes, infinite in number and variety. Some of these doubtless have had an influence an the design; a few in a negative way, warnings what *not* to do; others have been helpful in suggesting size and form. It is well worth our time to study the "ancestors" or predecessors of the temple, so that we may appreciate the magnitude and far-reaching effect of the work in hand, namely, the building of the Bahá'í Temple, now in course of construction at Wilmette, Ill. It is, of course, impossible in a brief article to do much more than suggest a few lines of thought.

The most complete or readily available source of information on the growth of the ideals of a temple are in the Hebrew sacred books, at least those combined and printed together as the Old Testament. There have been recorded the traditions reaching back into pre-historic times; giving the development of a Semitic people from the days of human sacrifice, when each tribal deity had a local habitation, on up to the times when there was erected for their god a permanent home or temple in Jerusalem, a rectangular room or structure into which the high priest alone could enter once a year. This was surrounded by courts and cloisters where the various classes of people might meet for public worship.

The essential feature of each temple, erected in succession at Jerusalem on the older ruin, was this "Holy of Holies" devoted to the Divine Presence. So far as is known, it was a plain box-like room of 20 cubits on each edge; that is, about 30 feet high, wide and long. The buildings which surrounded and concealed this, in whole or part, were doubtless ornamented in Oriental fashion; possibly a mixture of Cretan, Egyptian and Babylonian styles. Nothing characteristically Hebraic has been found. There are no traces of the ornamentation nor of ehe colors used; many of which were doubtless vivid.

The Greeks had much of the same idea, a room or darkened enclosure devoted to the presence of a particular god whose statue was enshrined there. This was surrounded by columns all relatively severe, with little ornamentation; a striking contrast to the elaborate details of their far Eastern contemporaries. It must not be supposed, however, that these temples were colorless. Those that remained have been bleached white by the weather, but particles of color found in interstices show that they were not originally of the snowy white pentalic marble. Possibly the best idea of one of these tern-



Ornamental design to cover one of the windows of the Mashriqu'l-Adhkár.

ples devoted to the presence of a specific god can be had from the Lincoln Memorial in Washington, D. C., where the great statue practically fills the building. The doorways of the Lincoln Memorial are unobstructed, whereas the doors of the Grecian and Roman temples were thrown open only on great occasions when the multitude was allowed to gaze upon the statue from a distance.

The Romans followed the Greeks in simplicity of outline, erecting rectangular buildings, carefully proportioned and conforming to certain architectural conventions which became more and more rigid as the arts declined.

In contrast to these Grecian and Roman structures, which the world has regarded as the highest achievement of art, were the Egyptian temples. In these the more striking feature was the entrance or approach with gigantic pylons guarding the door-ways, all massive, everything designed far permanence and with resultant heavy, serious and gloomy effects.

Opposed to the straight lines, low roofs and box-like forms of the classic age are the curves and elaborate tracery of the temples and tombs of Persia, India, and China, —with arches, slender posts, openings of all sizes and shapes, riots of forms and color, peaked roofs, spires, pagodas, minarets and domes, fantastic to western eyes, grotesque rather than serious. All in a sense were intended to serve the same purpose, namely, to guard and protect the sacred relics, images or symbols which denoted the presence of a deity or which turned the worshipers from worldly to spiritual thoughts.

One of the most impressive forms of architecture evolved by the human race, the Byzantine, was a creation of the Greco-Roman world, particularly, its Eastern branch, the Eastern Roman Empire located at Byzantium (now Constantinople) from whence the name Byzantine is derived. The spacial character of this Byzantine architecture, of which St. Sofia is the most notable example, is the placing of a round dome upon a square base the four walls of which are each supported externally by half-domes. In the most perfect elaboration of this architectural system, as in the Turkish mosques of Constantinople, the central dome lifts its majestic head skyward above the friendly grouping half-domes clustering at its base and enclosed in the four slender tapering minarets; while the interior presents a special beauty of vast space unbroken by supporting columns, a majestic simplicity which commends itself especially to Muhammadans as expressive of the Unity of God.

During the progress of the renaissance of art in Europe came the evolution of the Gothic forms notable for the pointed arch and for symmetrical pinnacles. There was in medieval Europe a period when men's energies seemed to be devoted to the multiplication of these churches and cathedrals repeating over and over again, with slight variation, the more attractive of these structures, embodying a union of the Greek system of columnar construction with the Roman vaulting and arches. In fact, to the European mind a church or temple must be based upon some of these types.

A reaction from these well established forms took place in New England where there developed the characteristic colonial church, barnlike in form and with a plain pointed steeple; possessing a certain charm from simplicity as contrasted with the more ornate European structures.

There is a tendency to try to improve on these forms. In attempting to develop something suitable and yet characteristic, there has come about a wide range of effort shown by some of the more recent structures in the United States, particularly those adopted by the founders or followers of the newer religions or sects. As an illustration of such an attempt may be noted the temple at Salt Lake City, obviously inspired by European ideals and yet not following classical lines. This is a temple in the restricted sense in that its use is confined to the priesthood; while the people as a whole must congregate for worship in a tabernacle nearby.

Bearing in mind these recent attempts and the older well-known types, it is of peculiar interest to view the sketches of the Mashriqu'l-Adhkár whose concepts differ so widely that it has been said by one of the architects of the country to be "the first new idea in architecture since the 13th

century." Whether so or not, it is unique. It is erected on a circular foundation which reaches down to bedrock, the building itself being nine-sided, It has no front nor back, as all sides are identical. There is hardly a straight line visible, everything is curved. In place of solidity an attempt is made to create an impression of airiness. The architect, Louis 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 2 thing of faery." [1]

It is to be noted that each type af religious architecture that humanity has created has been an expression of a definite religious belief. The Egyptian, Hebrew, Greek and Roman temples respectively, were of this kind. Christendom experimented with adaptations of the Roman basilica, until the glorious Gothic architecture flowered out in the middle ages as a perfect expression of the inspiration and upsoaring qualities of the Christian faith.

Meanwhile the Muhammadan world was evolving from the B antine church *the* masque which, as already stated, is a perfect expression of the simplicity of dogma of the strictly unitarian faith of Islám.

It was to be expected that the new power and inspiration of the Bahá'í Faith should express itself in new forms of art *and* architecture, Such a form would naturally evolve from pre-existing forms just as, for instance, the Muḥammadan mosque evolved from the Byzantine, and the Gothic from the basilica; yet would be in a *way* a *de novo* creation. A study of the Mashriqu'l-Adhkár, designed by Louis Bourgeois, will make it evident that his glorious creation does exactly this. It embodies, as definitely conceived by him, the characteristics of past religious architecture brought together in a new whole of which there is no similar example. In other words, this inspired architect has created a new form of architecture perfectly adapted to the expression of the Bahá'í Faith with its universality and its world-wide comprehensive scope.

The test of a beautiful form is to see it without ornamentation. This test is well met by the Temple as it stands at present; [2] even without the external decoration which the architect, Louis Bourgeois, has designed for it. Standing as it does near the Lake Shore, without the competition from tall buildings, it dominates the landscape. The sun's rays reflected from the glass and aluminum roof catch the *eye* when miles away. Approaching, the details gradually become prominent, but seen from any angle or distance the building is singularly well balanced and attractive. Much more is to be done; to enable the visitor to gain some impression of what the building will ultimately look like there has been erected in a most conspicuous place near the road-side, a drawing of the structure as it will ultimately appear when the surface, including the dome, has been covered by the tracery designed by the architect.

To the engineer or person of imagination, the structure as it now stands is perhaps more: interesting than it will be when fully completed. It is now possible to see the large and graceful curves and to appreciate the care and skill required to preserve proper proportions and bring about a true balance of lines. There is no other building like it nor have constructors been called upon to meet similar problems.[3]

In ehe first place, as well known, the building is nine sided with nine similar entrances. Thus fxom whatever direction the structure is seen, the *view*, excepting for the foreground, is practically identical, The front, seen from any angle, is not a flat surface but the arches are curved either toward or away from the observer, as well as in the vertical plane. The play of sunlight and shade on the building, changing from hour to hour brings out new beauties in

[1] Statement of Mr. H. Van Buren Magonigle, architect of New York City.

[2] 1931.

[3] The writer, the late Frederick H. Newell, was president of The Research Service, Inc., engineers who supervised the construction of the Bahá'í House of Worship.

the design, so that one, for the time being, does not notice the bare, rough surfaces of the concrete.

The accompanying picture taken soon after the dome was erected in May, 1931 gives an excellent idea of the general shape and proportions as seen from the ground. Another view from the air gives the setting in connection with the surrounding highways, waterways and buildings. The site is peculiarly well adapted for the building. On the east, across Sheridan Boulevard, is the broad expanse of Lake Michigan. To the north and west of the building the North Side Canal takes clear water from the lake and carries it down through the city of Chicago, helping to purify or dilute the wastes from that great city. In the same way, the influences *flowing* from the Temple may well be pictured as helping to elevate the spiritual conceptions of the great mass of people.

The dome is perhaps the most conspicuous feature. This has been built of about 100,000 pieces of aluminum and glass. When complete, according to the vision of the architect, this glass dome will not be seen either from outside or inside the Temple. It is to serve the useful purpose of keeping out wind and weather. Outside of it will be the highly ornamental covering designed by the architect through which is to shine the light from the interior, making real the conception of a Temple of Light.

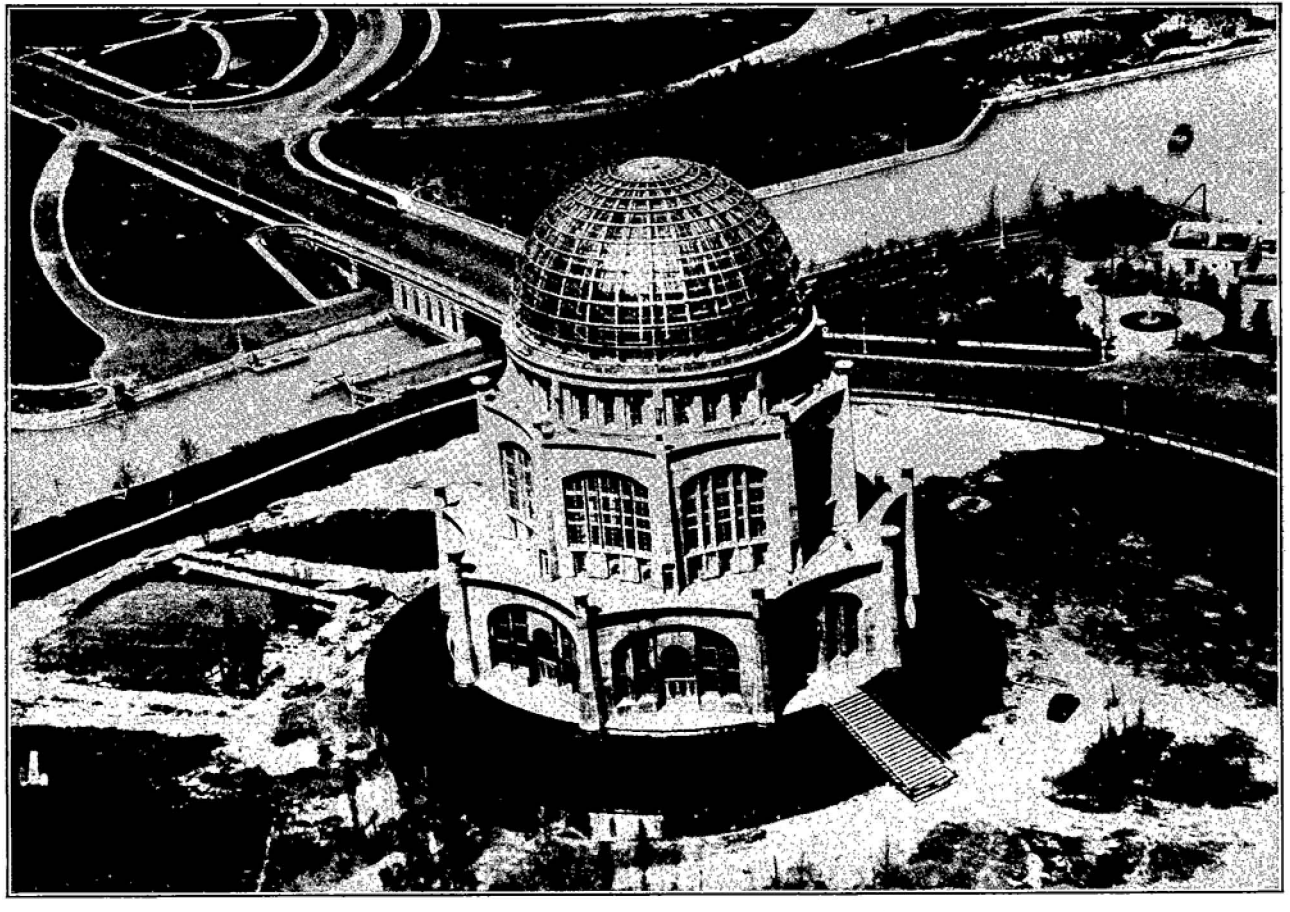
On the inside sf the dome it is intended also to place ornamental patterns through which the daylight may shine into the great central. auditorium. The ornamentation will extend downward covering the bare spaces. The great vertical windows will ultimately be partly concealed by tracery of stone or metal, both inside and out, bringing about the general view given in the picture as conceived by the artist.

These perforated panels which will appear upon the outside as well as the inside of the structure are shown in the accompanying illustrations, one of these being for the exterior of a doorway, the other to partly conceal *the* window. *These* are made from full size drawings or casts prepared by Mr. Bourgeois.

Turning from the vision of what will be, it is interesting to note some of the details as to how the present structure has been completed. The accompanying views show the *way* in which the steel columns were erected and then covered by the protecting concrete poured in wooden forms ultimately stripped away. The preparation of the forms for the arches with their complex curves afforded excellent opportunity for theoretical and practical mathematics as well as skilled carpentry.

The contract for erecting this superstructure was entered into with George A, Fuller Company on August 27, 1930. This organization worked in collaboration with twenty-four sub-contractors under liberal and mutually satisfactory arrangements. It is gratifying to note that in all the various operations where men of different trades and training must of necessity work together and at times get in each other's way, there was the utmost harmony with no visible labor disputes nor strikes. In fact, a spirit of devotion to the work and enthusiasm in its outcome was shown throughout the entire operations. There were no delays due to misunderstanding but each and every man connected with the work seemed to regard it as an opportunity to take part in a worthwhile undertaking.

When first it became apparent that funds would be available to continue construction on the foundations, Iaid in 1922, the assumption was that, with the funds available, the first story only could be completed with the exterior ornamentation. This would have necessitated the building of a temporary roof, an expensive affair which later must be removed. Careful consideration of all of these factors led to the conclusion that it might be possible, while building the lower story, to continue the work to the point where the entire building would be outlined and enclosed. This was found practicable; by executing the work as a whole large savings have been made and economies secured which otherwise would have been impracticable. Thus by clear engineering vision, it has been possible to realize the hopes of a structure completed to a degree where it can be put to use and one which is an inspiration and a challenge



An aerial view of the Mashriqu'l-Adhkár at Wilmette, Illinois, U. S. A.

to all believers to continue to *the* degree of perfection.

The building of the Temple *has* aroused interest of the people the world over, for this is truly the first universal temple which is open *to* all the peoples of the world, regardless of race, sect or belief. In the years to come people from everywhere will gather under the central *dome* to worship the one God in the spirit of loving unity, in accordance with the Revelation of Bahá'u'-lláh.

FREDERICK H. NEWELL.

THE BAHÁ'Í TEMPLE

THE structure of the first Bahá'í Temple in America, has, for some years, been raised at Wilmette, one of the populous suburbs of Chicago. The edifice will be of interest to the lover of art as it rises above the surface of *the* ground, for many reasons, first and most important of all, because it offers to the world a completely new form af religious architecture. The architect, Louis Bourgeois, realized this so vividly that he knew he could not present the conception of the structure through architectural drawings, as is customary, so he went to the trouble and expense of making a plaster model, such as can be exhibited in a room of ample proportions, and this model is in every respect a miniature replica of the projected temple.

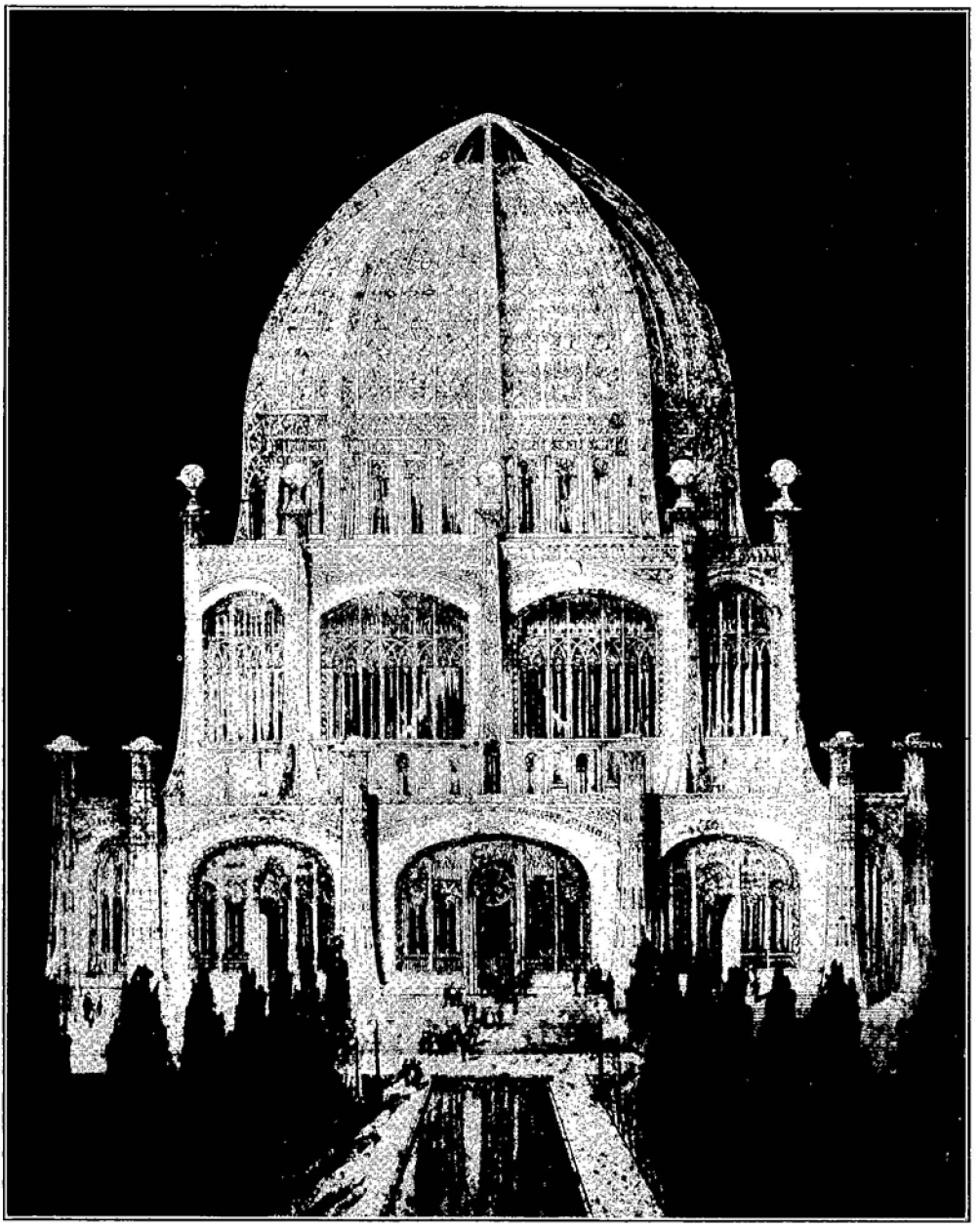
The structure is to be built of an ivory-white cement, a recent discovery, *said* to be more lasting than stone or marble, in which its different columns and sections will be cast. The entire surface of the dome and body of the temple are covered with an exquisite decorative tracery, which pierces the cement, rendering it a transparent lacework demanding a lining of glass to protect it from the weather[2] This beautiful lining, however, will not be opaque to the light, and during the day the walls will be penetrated in every niche by sunshine, while at night the whole surface can be illumined and every beauty glorified by electricity. It will be a fairylike center of radiance to all its neighborhood.

The delightful decoration covering the exterior is full of religious symbolism, of which the architect was quite unconscious when he created it. He thought only of beauty while it slipped through his fingers. So, as one stands anywhere and analyzes the interwoven tracery, one distinguishes, curiously mingled, all the religious symbols of the world. Here are crosses, circles, triangles, pyramids, and stars, and every variety of each. One untangles the Greek and Roman cross, the swastika, the five-, six-, seven-, eight-, and lastly the magnificent nine-pointed star, which today is the symbol of the essence; the serpent, the sun, the fire-everything which man has once used to suggest the Deity or infinity—is here clearly outlined. Over each door and window is a nine-pointed star carrying in its center the Arabic lettering most decoratively treated of the words, "*Yá Bahá'u'l-Abhá*" (O Thou Glory of Glories).

There is an ornament in the dome which appears also in the upper part of the columns and is unlike any other part of the decoration. It is a cycled succession of elongated circles, and Mr. Bourgeois says that in drawing the dome especially he would begin to think of the orbits of the planets and their whirling spaces, and then his fingers would create these wonderful lines as his thoughts roamed among the stars. Thus a new symbol has been added to those of the past, which might be calkd that of the unity of the heavens. Claude Bragdon says true architectural ornament is fourth dimensional, meaning that it is not invented by the architect but filters into hia sensitive mind through the Cosmos. Veritabk beauty can only arise in this fashion, since if it were constructed in the mentality of the creator to illustrate symbolism and mathematical relationships its results would be cold, calculating and without charm.

In its comprehensive beauty the Temple offers a brilliant denial of the tradition of the past, according to whish an architect in designing a building must select his style, Classic, Gothic, or whatever it may be, and

[1] See footnote, page 191.—EDITOR.



"A Lacy Envelope Enshrining *an* Idea."

—*Magonigle.*

Drawing of the Mashriqu'l-Adhkár **Showing the Outer Shell of Ornamentation when Applied to** the Present **Superstructure.**

adhere to it throughout his plan, as any mingling af types was considered barbarous and inadmissible. Before the Bahá'í Temple model was exhibited the skyscrapers had appeared, the Gothic beauty of the Woolworth Building was in existence, and an independent business architecture was dawning in the world for the first time in history. But the great architectural centers, like McKim & White, or Cram, Goodhue & Co., like Richardson, and Burnham, of Chicago, adhered to period and type, and believed firmly that no deviations from architectural style should be tolerated.

Thus all the important religious and public buildings of the country, like Trinity Church of Boston, St. Thomas and St. Bartholomew of New York, the public Lbraries, the Grand Central Station of New York, repeated faithfully the schools of architecture selected, and designers were convinced that beauty would disappear if any new ideas were permitted representation.

One can imagine the amazement of such architects when they studied the Bourgeois Temple, either in the home of the architect at West Englewood, N. J., or later as it was exhibited at the Kevorkian Gallery in New York, or at the Bahá'í Convention at the Engines's Building in New York, in 1920, and realized that here was created a structure in which all the conventions and traditions of the past were broken, and a new form of supreme beauty emerged.

The Iower story of the Bahá'í Temple shows the most marked deviation from the past. Each façade of the nine sections is an inverted half circle. The doorway is in the center and the sides are guarded by odd and graceful columns, like nothing in previous architecture. The architect always said that these towers at the ends of the half circle were like arms extended in welcome to entice the passer-by to the interior. There is no doubt that this lower story has none of the austerity and solemnity which characterizes the religious architecture of former days. It has supreme grandeur and beauty but no severity.

One is reminded in something of its aspect and ornamentation of the Spanish Gothic or Moorish style, although analysis reveals no adherence to any type, One receives a suggestion of ancient Egypt in the columns, but no Egyptian temple has similar ones. The unique decoration around the doors has no ancestry anywhere.

The second story is entirely different and very gay. Its style is rather distinctly Renaissance in some respects, and its graceful line of windows might be severe were it not unexpectedly capped by a cornice with impertinent tip-tilted ends like the roof of a Chinese pagoda. Nothing could break more perfectly the law of tradition, nothing could be more beautiful, and one laughs on observing it with supreme satisfaction, as did most of the architects. A row of columns surround this story also, but they are purely ornamental and will bear electric torches. Five doors beneath the grear windows open into the Temple and give access to the terrace, to which the visitor ascends through elevators in the lovely towers of the lower range. One feels that when the Temple is complete this terrace will become a thing of joy through fragrant flowers.

The third story is Romanesque in character and simple in decoration, since it is the support of the great dome to whose beauty it must be subordinated. This third story, however, has also its terrace, above which rises the magnificent glittering completion of the structure, which when it is finished must be recognized as the most lovely and perfect dome of all architectural construction. In the original design it is larger than the dome of St. Peter's, but in the Chicago building it is somewhat lessened in size.

The effect of the Temple as a whole is one of supreme grace and airy beauty. It rises gradually into the splendor of the dome which is so fully a part of the structure that the whole lower portion seems ascending into it, to find its evolutionary completion in its aerial beauty.

But the Bahá'í Temple is not only a spot of beauty such as has bem described in the preceding pages; it is to be a universal center of religious and social service far the entire community in which it arises. The only temple of the sort previously erected is that of 'Ishqábád, Russia, and when Lenin discovered how completely it was used and

loved by the whole city he refused to persecute it, though he had threatened to destroy it.

The Temple building is to be a center of worship in which only worship shall be carried on, but it must be nonsectarian and universal. The building contains a great central auditorium in which the Bahá'í forms of prayer and praise will be used.

While the Temple itself will be set aside for worship alone, 'Abdu'l-Bahá taught always that the beneficent results of worship must be evident in the outer life. Therefore every Bahá'í Temple should be surrounded by a lovely garden in which fountains play and flowers bloom, and the use of which shall be free to all. Moreover, every temple shall have from five to nine accessory buildings maintained from its center, in which the activities of life flowing from religion are manifest. These buildings must include a hospice or place of entertainment, a hospital, a home for crippled children and a college for the study of the higher sciences, because true religion must never be divorced from the search after truth.

This plan reminds one somewhat of the huge monastic institutions of the past in which one finds the cathedral always a radiating hive of diversified activity. But such activity in the past: was always distinctly sectarian, and the world has never seen an organized center for worship and universal service which has no sectarian bias. This will constitute the purely novel element in the creation of the Bahá'í Temple, and no one can term it chimerical or Utopian because such an institution has been in operation for ten years in the city of 'Ishqábád so successfully thar it survived the severe investigation of Lenin himself.

'Abdu'l-Bahá has uttered many pregnant words in regard to the erection of the Temple. It is fitting to close with a few of them. He says:

"The more the world aspires to civilization the more this important matter of cooperation and assistance becomes manifest. Therefore, in the world of humanity one sets this matter of helpfulness attain to a high degree of efficiency; so much so that the continuance of humanity entirely depends upon this inter-relation. The believers of God must especially fortify the foundation of this reality among themselves, so that all may help each other under all circumstances, whether in the degree of truth and significances or in the stations of this world of matter, and especially in founding public institutions which shall benefit all the people, and still more the founding of the Mashriqu'l-Adhkár (Bahá'í Temple) which is the greatest sf the divine foundations. . . .

"The Mashriqu'l-Adhkár of Chicago is of the greatest importance. This is a Bahá'í Temple, a supreme House of Worship, a place of spiritual gathering and of the manifestation of divine mysteries. . . . The importance of the Mashriqu'l-Adhkár cannot be confined within any measure or limit, because it is the first Divine Institution in that vast continent, and from this Mashriqu'l-Adhkár, which is now in the process of construction (at Wilmette, suburb of Chicago), hundreds and thousands of Ma&-riqu'l-Adhkárs will & born in the future, . . . Its building is the most important of all things. This is the spiritual foundation; for that reason it is the most important of all foundations; from that spiritual foundation will come forth all manner of advancement and progress in the world of humanity."

MARY HANFORD FORD

A TEMPLE OF LIGHT [1]

STRUCTURALLY, the Temple is remarkable in that it will comprise a steel, reinforced concrete and glass framework, on which will be placed the highly ornamental surface material. It is a nonagon, or nine-sided structure; each side having the form of a circular arc, with a large doorway in the center; and the whole edifice giving the appearance of extending welcoming arms to the approaching people from every

[1] Quoted from The Technology Review, October, 1930.

direction. Pylons forty-five feet in height stand like sentinels at the corners of the first story. Above the gallery, the clerestory and the dome are also nine-sided but with the ribs rising from midway of the first story sides.

To get a mental picture of the Temple, imagine a lofty cylindrical mom topped with a hemispherical dome of 75 feet interior diameter and extending to a height of 135 feet in the center, formed of glass supported in a metal framework. The glass roof and sides protect the interior of the building from the weather. When completed, the glass will be concealed within the exterior and interior surface ornamental material, which will act as perforated screens through which the light will pass.

The weight of the structure and the dome is carried principally at nine points equally distant from the center, and the superstructure is supported on a circular platform or foundation, 202 feet in diameter at the ground surface, and rising by 18 concentric steps to t h main floor of the Temple, which is 153 feet in diameter.

Entering any one of the nine doors, one will pass through a hallway into the central circular room or auditorium. Out of this main hall open radially (and separated by the hallways) nine smaller rooms, comparable to chapels in a cathedral. Looking upward toward the dome, will be seen a gallery 36 feet above the main floor, and above this a second (or singers') gallery 61 feet above the floor level. Above the second gallery is a 19 foot clerestory from which springs the dome. The galleries project 10 feet into the central hall, giving the latter a clear interior diameter of 75 feet. The dome *will* be in three parts; the outer dome of perforated concrete or metal, the concealed wire glass weather-proof dom~,and the inner dome of perforated material, decorative in character. The central domed hall will have an area of about 4,000 square feet and seat about 700 people. The nine small rooms opening out of the main hall are about 20 feet wide, 24 feet deep and with ceilings 33 feet high. These auxiliary rooms will seat about 100 persons each.

The construction of the ornamental surface structure may involve new materials and a new technique of construction. Studies are being made concerning the possible use of such materials as architectural concrete, terra cotta, *cast* iron and the aluminum alloys.

The very nature of this remarkable design precludes the use of natural stone on account of the expense of carving and lack of permanency under the severe climatic conditions that obtain at the site of the Temple. On the other hand, a plastic material such as concrete or a metal is especially adapted for this structure. Architectural concrete or ease stone would be economical as the component materials are available universally, and are relatively low in cost. As there will be a great deal of duplication of tracery and ornamentation, the same molds and forms can be used repeatedly to east the surface structure in sections to be subsequently erected.

ALLEN B. MCDANIEL.

A STATEMENT BY THE ARCHITECT

THE Master, 'Abdu'l-Bahá, told us that the Mashriqu'l-Adhkár will symbolize the body of the Manifestation among men. Of supreme importance, then, to all Bahá'ís, and especially to those of us who live in America is the building of this great edifice at Wilmette, Illinois, by the shores of beautiful Lake Michigan.

The history of this Temple, as step by step it unfolds, is so unique that already the story will fill a book. Its inception was not from man for, as musicians, artists, poets receive their inspiration from another realm, feel themselves to be a receiver by whose means a heavenly melody is transmitted, a new idea is given to the world, so the Temple's architect through all hie years of labor was ever conscious that Bahá'u'-lláh was the creator of this building to be *erected to* His glory. And the architect's belief was confirmed in a talk with the beloved Master.

When the man-made creeds are stripped away from all the religions we find nothing left but harmony. Today, however, religion is so entangled in the superstitions and hypotheses of men that it must needs be stated in a new form to be once again pure and undefiled, Likewise in architecture those fundamental structural lines which originated in the faith of all *religions* are the same, but so covered over are they with the decorations picturing creed upon creed and superstition after superstition that we must needs lay them aside and create a new form of ornamentation.

Into this new design, then, of the Temple is woven, in symbolic form, the great Bahh'i 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, 162 feet high. A corridor encircles the dome on the outside, and inside the building is a circle of roams, 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. These eighteen steps represent the eighteen first disciples of the Bhb, 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.

The auditorium under the dome, with its beautiful molded tracery, will be protected inside by a glass dome and in the space between the stone dome and the glass dome will be placed electric lights which will shine through the auditorium. On the dome's pinnacle there will be a sunken room and this will house a mighty search light. Through the nine faces made by the ribs which will bind the dome into a unity this search light will radiate its star-like rays.

LOUIS J. BOURGEOIS.

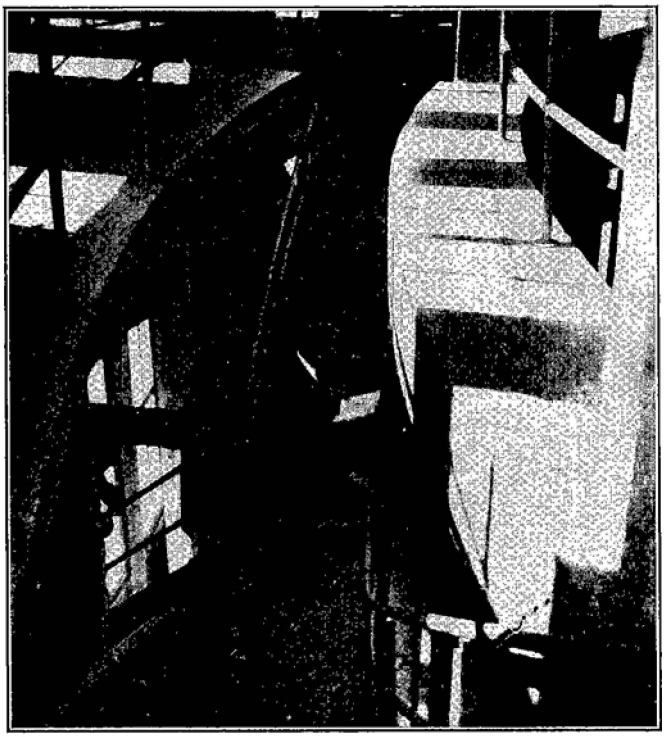
DEDICATION OF THE TEMPLE

How can one diffuse the fragrances from *the* twenty-third annual Bahá'í convention to one not present? Surely one would need a powerful pen to do this.

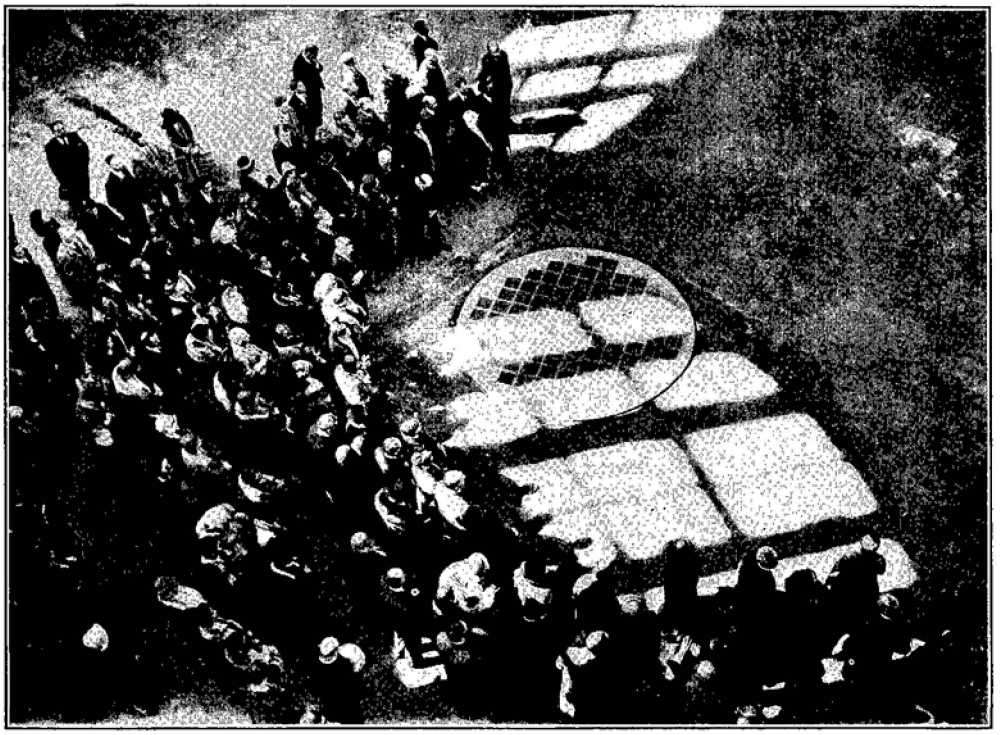
To separate the spirit of the convention from the atmosphere of the Temple is impossible, In the seven and a half months from the middle of September, 1930, to the first of May, 1931, the superstructure of the Temple had been erected. Complete in outline and form, if not in detail, finish, and ornamentation, it stood ready to greet Bahh'is coming from all parts of the United States and from Canada. Could anyone look at it for the first time without a sense of its meaning, without a spiritual uplift? As one stands under the dame he is unconscious of the heavy ribs and pillars of steel and concrete, which are but a framework. to hold the walls and dome of glass. For the Temple is designed not to shut out but to let in the pure white light. By day its beautiful dome and sides of glass seem to bring together and absorb the light of the sun from every direction. By night it will send out its beacon light for miles in every direction from its own illumination.

The delegates and believers had come from every direction to bring light and information to each other on important and pressing problems, and to get more light, mare spiritual insight through consultation, meditation, and prayer, under *the* dome of light. The problems discussed and faced, although on subjects seemingly disconnected with the Temple yet in reality centered in it, ramified out from it and intricately connected themselves with it and with each other. The light of the Temple symbolized the light earnestly sought for the solution of these problems, the light of the Spirit of God.

On May first, 1931 (exactly nineteen years after the day when 'Abdu'l-Bahá stood



Dedication of the First Bahi'i I-louse of Worship in the Western World and *first* devotional service in the new structure, celebrated May 1, 1931, on the 19th anniversary of the dedication of the grounds by 'Abdu'l-Bahá.



upon this site and 'blessed the effort to establish this first Mashriq'ul-Adhkár in the West), the believers stood on the large auditorium floor for the purpose of dedicating this universal Temple to prayer and the praise of God. According to the instructions of Bahá'u'lláh, and emphasized by 'Abdu'l-Bahá and Shoghi Effendi, the services held in this auditorium are always to be simple, informal and confined to the words of Bahá'u'lláh, 'Abdu'l-Bahá, and the great prophets of the ages. The hearts overflowed with joy and gratitude as the words of 'Abdu'l-Bahá were heard and the beginning of their fulfillment was sensed: "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 toward 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 mankind; the people will then stand firm in the Cause of your Lord, the Merciful."

The exultant significance of the occasion seemed to urge those present to shout for joy even while they heeded the words: "The Lord is in His Holy Temple, let all the earth keep silent before Him." Then from out of this silence were heard in supplication further words of 'Abdu'l-Bahá beginning: "In the name of God, the Most High! Lauded and Glorified art Thou, Lord God Omnipotent! Thou before whose wisdom the wise falleth short and faileth—before Whose Light the enlightened is lost in darkness." The hearts responded also to the selection from the "Discourse of the Temple" including the words, "Glory be to Him who hath caused the signs to descend." Surely this material temple was one of the signs, erected by sacrificial gifts from loving Bahá'í believers in all corners of the world as well as Americans.

The simple service ended with the reading in English and chanting in Persian of the Tablet of Visitation made precious by its use at she sacred shrines of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. Thus for the first time in history the praises of God dawned from a universal house of worship in America, this Temple where all religions blend into one religion, where all races are one race, where all creeds and prejudices are destined to vanish.

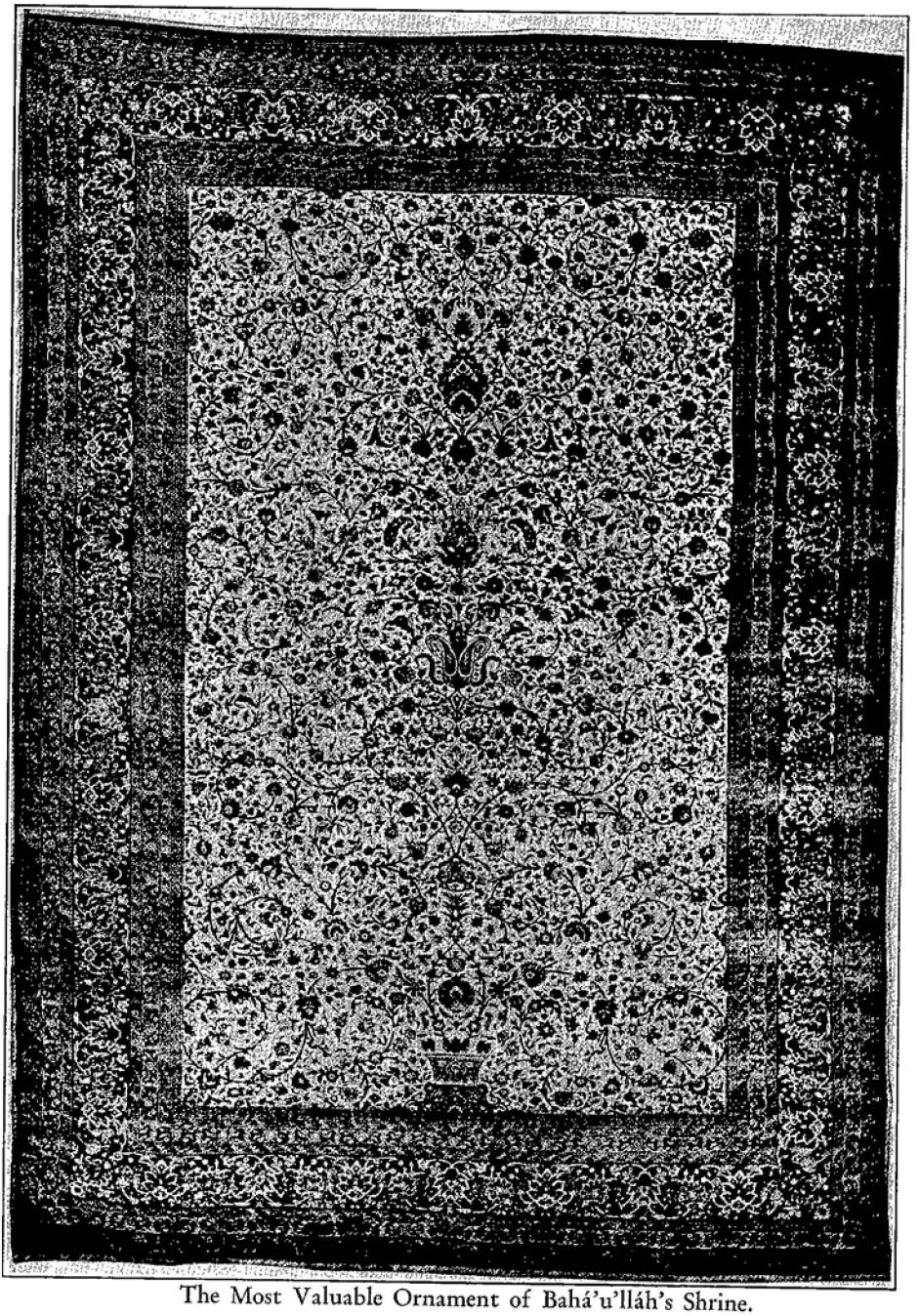
BERTHA HYDE KIRKPATRICK.

A GLORIOUS GIFT—FROM A SHRINE TO A SHRINE

THE photograph on page 209 *illustrates* one of the most exquisite and sacred tributes which have thus far been offered toward the enrichment of the Mashriqu'l-Adhkár in America, and in order that the history of this marvellous example of Oriental craftmanship may be preserved and made known to all, a brief account of its origin and journeying~has been secured from the friend through whose loving devotion it first found its way into the Cause.

The carpet, one of the most exquisite pieces ever woven in Persia, war made in Khurásán, Province of Persia, some twenty-five or thirty years ago by the most expert weaver in that country (not a Bahá'í), and is of the purest silk, patterned as a rose garden and bordered with heavy twisted cord of real gold. It was purchased from some merchants outside of Persia immediately following the World War, and the difficulties of travel and transportation at that time necessitated it being brought through Afghánistán and India to its destination in Haifa.

After many weary weeks the pilgrim finally reached Haifa and carried the carpet to the Pilgrim House on Mt. Carmel, adjacent to the Tomb of the Báb, where it was spread on the floor. When 'Abdu'l-Bahá came to the house He immediately inquired of the caretaker whose carpet that was, and upon being told, He said that so valuable a work of art should not be on the floor where



The Most Valuable Ornament of Bahá'u'lláh's Shrine.

it might become soiled, and He gave instructions for it to be rolled up and put away. The pilgrim then told 'Abdu'l-Bahá that the carpet had been brought for Him and He replied that so beautiful a gift should be placed in the Shrine of Bahá'u'lláh, and that He would place it there Himself.

Accordingly, after a few days the Master, 'Abdu'l-Bahá, announced that on the morrow the visiting pilgrims together with a few of the resident believers might accompany Him to Bahji. The little party went by train and on arrival at 'Akká they found a carriage awaiting them and the older pilgrims were thus by His loving care provided with easy transportation, while He, Himself rode the white donkey and the younger friends walked. The narrative here would best be told in the words of the pilgrim himself, as it is fraught with a love and unselfish devotion, and with that sense of spiritual exhilaration which could only be experienced in such a Presence and under such circumstances.

He says: "I offered the Master some chocolate and this He shared with some others. Then I remember I spoke to the Master of the difficulties which some of the friends in Russia, Persia and Turkey were experiencing and of their desire to come to Haifa. The Master then said: 'Those who wish good for all and everyone will always have their wishes fulfilled, but those who wish only for themselves will have to meet difficulties.' Then we asked permission of the Master to sing and when He graciously permitted us, we began m sing. I do not remember what the songs were, whether they were our chants or other songs, but I know that I never felt so happy in my life as then when singing in the presence of the Master, and I am sure all the others felt the same way. After we reached Bahjí we had dinner and then 'Abdu'l-Bahá spread the carpet in the Holy Shrine, and thus my hope was realized."

The history and the preceding incidents make it very clear why the Guardian, Shoghi Effendi, should have worded his cablegram as he did when notifying the National Spiritual Assembly of his determination to send this carpet "from a Shrine to a Shrine" as his most treasured offering toward the realization of the cherished hopes of the believers throughout the world. He mentions it at one rime as "a crowning gift on the altar of Bahá'í sacrifice," and at another he says: "Am sacrificing the most valuable ornament of Bahá'u'lláh's Shrine in order to consecrate and reinforce the collective endeavors of the American believers speedily to consummate Plan fox Unified Action."

Again he says:—"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 brother, Díyá'ulláh Aṣgharzádih, who years ago donated it to the Most Holy Shrine, this precious ornament of the Tomb of Bahá'u'lláh has been shipped to your shores."

NELLIE S. FRENCH.

THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L-ADHKÁR

MY well-beloved friends: [1]

Ever since that remarkable manifestation of Bahá'í solidarity and self-sacrifice whish has signalized the proceedings of last year's memorable Convention, I have been expecttantly awaiting the news of a steady and continuous support of the Plan which can alone insure, ere the present year draws to its close, the resumption of building operations on our beloved Temple.

Moved by an impulse that I could not resist, I have felt impelled to forego what may be regarded as the most valuable and sacred possession in the Holy Land for the furthering of that noble enterprise which you have set your hearts to achieve. With the hearty concurrence of our dear Bahá'í brother, Díyá'ulláh Aṣgharzádih, who years ago donated it to the Most Holy Shrine, this

[1] This statement is quoted from a Ictter written by Shoghi Effendi to the American Bahá'ís.

Delegates and friends in attendance at the Twenty-third Annual Convention of the Bahá'ís of the United States and Canada, held in the Foundation Hall of the Bahá'í Temple at Wilmette, Ill., May 1, 2, 3, 1931. Group photographed on steps leading to one of the main entrances of the Temple now in course of construction.

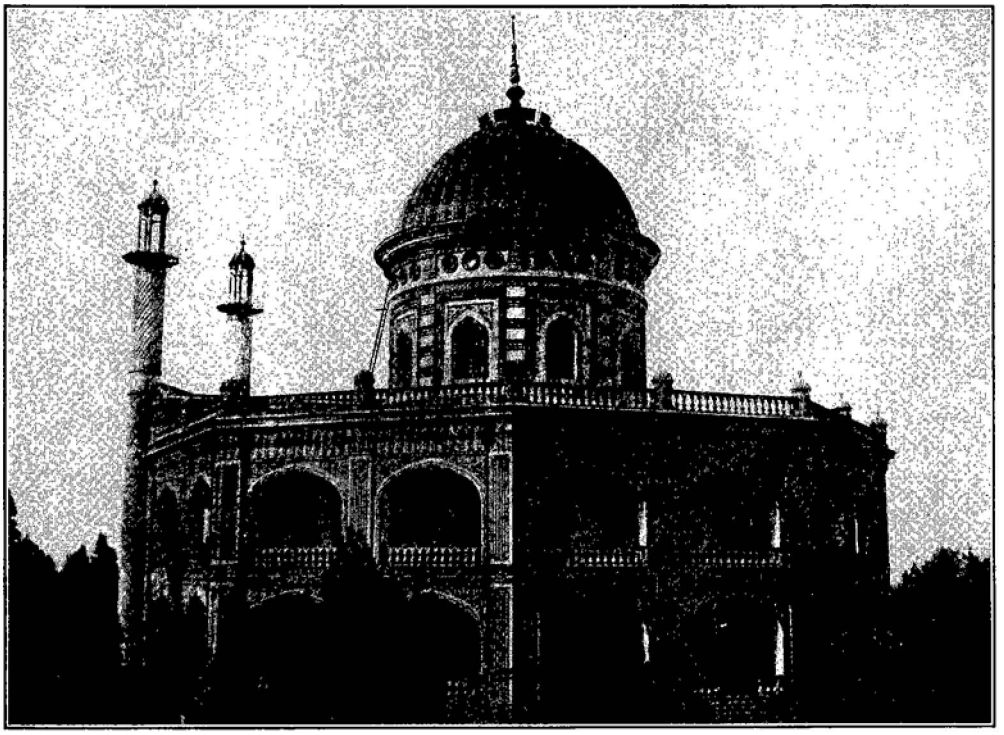
precious ornament of the Tomb of Bahá'u'lláh has been already shipped to your shores, with our fondest hope that the proceeds from its sale may at once ennoble and reinforce the unnumbered offerings of the American believers already accumulated on the altar of Bahá'í sacrifice. I have longed ever since to witness such evidences of spontaneous and generous response on your part as would tend to fortify within me a confidence that has never wavered in the inexhaustible vitality of the Faith of Bahá'u'lláh in that land,

I need not stress at chis 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 practicability of the Faith proclaimed by Bahá'u'lláh. Neither do I need to expatiate upon the hopes and fears of the Greatest I-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 oar 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. . . .

True, we cannot fail to realize at the present stage of our work the extremely limited number of contributors qualified to lend financial support to such a vast, such an elaborate and costly enterprise. We are fully aware of the many issues and varied Bahá'í activities that are unavoidably held in abeyance pending the successful conclusion of the Plan of Unified Action. We are only too conscious of the pressing need of some sort of befitting and concrete embodiment of the spirit animating the Cause that would stand in the heart of the American Continent both as a witness and as a rallying center to the manifold activities of a fast growing Faith. But spurred by those reflections may we not bestir ourselves and resolve as we have never resolved before to hasten by every means in our power the consummation of this all-absorbing yet so meritorious a task? I beseech you, dear friends, not to allow considerations of number, or the consciousness of the limitation of our resources, or even the experience of inevitable setbacks which every mighty undertaking is bound to encounter, to blur your vision, to dim your hopes, or to paralyze your efforts in the prosecution of your divinely appointed task. Neither, do I entreat you, to 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 fulfilment 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 state-



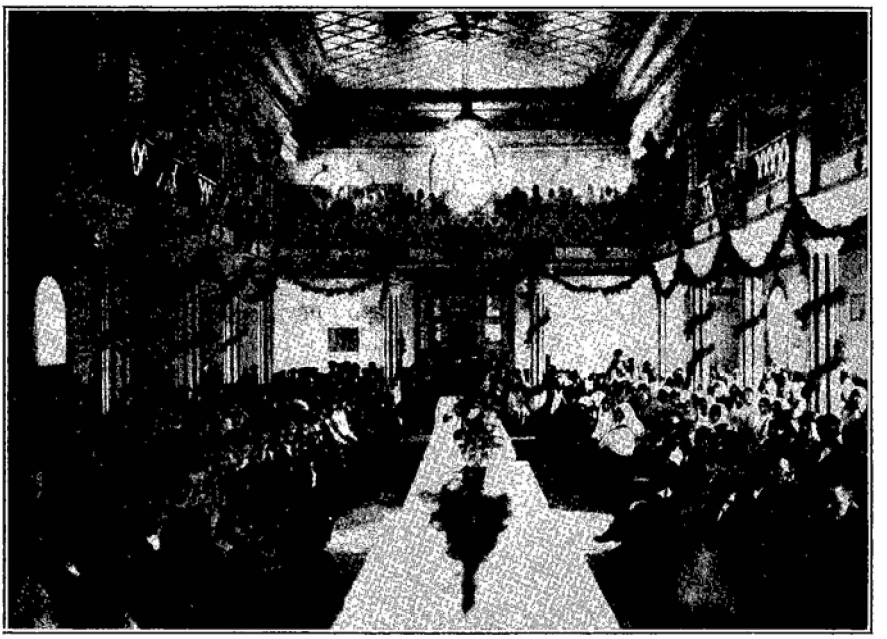
The Mashriqu'l-Adhkár **of** 'Ishqábád, Turkistán.

ments 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, arc 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.

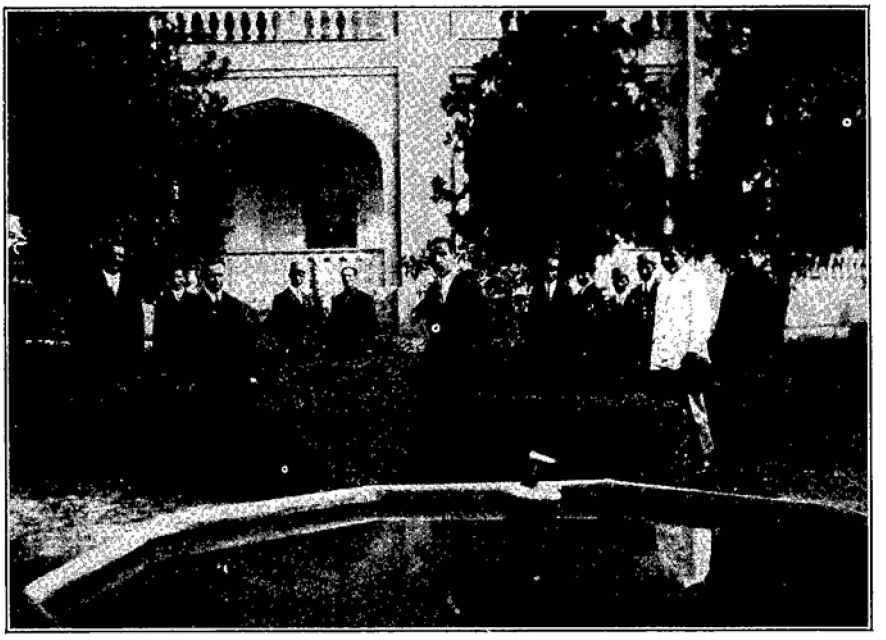
Without attempting an exhaustive survey of the distinguishing features and purpose of the Mashriqu'l-Adhkár, I should feel content at the present time to draw your attention to what I regard as certain misleading statements that have found currency in various quarters, and which may lead gradually to 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 fulness 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-Aqdás*. IF should not be inferred, however, from this general statement that the interior of the central Edifice itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, synagogues, and other temples of worship. Its various avenues of approach, all converging towards the central Hall beneath its dome, will not serve as admittance to those sectarian adherents of rigid formulæ 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 *Aqdás* and irreconcilable with the spirit it inculcate~,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 trapping of elaborate and ostentatious ceremony, are 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 Babb'i 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 designated by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'í warship,



Bahá'ís celebrating the Ridván festival in the hall on the grounds of the Mashriqu'l-Adhkár in 'Ishqábád.



Part of garden, Temple grounds.

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 worshiper. It cannot afford lasting satisfaction and benefit to the worshiper 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 essential of Bahá'í 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 fulfil our high destiny?

SHOGHI EFFENDI.

REFERENCES TO THE BAHÁ'Í FAITH

EXCERPTS FROM BOOKS AND OTHER PUBLICATIONS

I. By Dowager Queen Marie of Rumania.

A WOMAN * 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 that great, not-to-be-overcome verity that God is love, meaning just that. It teaches that all hatreds, intrigues, suspicions, evil words, all aggressive patriotism even, are outside the one essential law of God, and that special beliefs are but surface things whereas the heart that beats with divine love knows no tribe nor race.

It is a wondrous Message that Bahá'u'lláh and his son 'Abdu'l-Bahá have given us. They have not set it up aggressively knowing that the germ of eternal truth which lies at its core cannot but take root and spread.

There is only one great verity in it: Love, the mainspring of every energy, tolerance towards 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.)*

Of course, if you take the stand that creation has no aim, it is easy to dismiss life and death with a shrug and a "that ends it all; nothing comes after."

But how difficult it is so to dismiss the universe, our world, the animal and vegetable world, and man. How clearly one sees a plan in everything. How unthinkable it is that 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,

* Miss Martha L. Root.—*Editor.*

'Abdu'l-Bahh, who I know would sanction the use of his words:

"The whole physical creation is perishable. Material bodies are composed of atoms. When these atoms begin to separate, decomposition sets in. Then comes what we call death.

"This composition of atoms which constitutes the body or mortal element of any created being, is temporary. When the power of attraction which holds these atoms together is withdrawn, the body as such ceases to exist.

"With the soul it is different. The soul is not a combination of elements, is not composed of many atoms, is of one indivisible substance and therefore eternal.

"It is entirely out of the order of physical creation; it is immortal? The soul, being an invisible, indivisible substance, can suffer neither disintegration nor destruction. Therefore there is no reason for its coming to an end.

"Consider the aim of creation: Is it possible that all is created to evolve and develop through countless ages with merely this small goal in view—a few years of man's life on earth? Is it not unthinkable that this should be the final aim of existence? Does a man cease to exist when he leaves his body? If his life comes to an end, then all previous evolution is useless. All has been for nothing. All those eons of evolution for nothing! Can we imagine that creation had no greater aim than *this?*

"The very existence of man's intelligence proves his immortality. His intelligence is the intermediary between his body and his spirit. When man allows his spirit, through his soul, to enlighten his understanding, then does he contain all creation; because man being the culmination of all that went before, and thus superior to all previous evolutions, contains all the lower already-evolved world within himself. Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of creation!"

Thus does 'Abdu'l-Bahá explain to us the swl—the most convincing elucidation I know.

(From the *Toronto Daily Star,* **September 28, 1926.)**

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 I-lis 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.)

II. By Professor E. G. Browne.

Introduction to Myron H. Phelps' *'Abbás Effendi*, pages xv-xx; 1903 rev. 1912—

I have often heard wonder expressed by Christian ministers at the extraordinary success of Bábí missionaries, as contrasted with the almost complete failure of their own. "How is it," they say, "that the Christian doctrine, the highest and the noblest which the world has ever known, though supported by all the resources of Western civilization, can only count its converts in Muhammadan lands by twos and threes, while Bábíism can reckon them by thousands?" The answer, to my mind, is plain as the sun at midday. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and by dallying with doctrines plainly incompatible with the obvious meaning of its Founder's words, such as the theories of "racial supremacy," "imperial destiny," "survival of the fittest," and the like, grows steadily more rather than less material. Did Christ belong to a "dominant race," or even to a European or "white race"? . . . I am not arguing that the Christian religion is true, but merely that it is in manifest conflict with several other theories of life which practically regulate the conduct of all States and most individuals in the Western world, a world which, on the whole, judges all things, including religions, mainly by material, or to use the more popular term, "practical," standards. . . . There is, of course, another factor in the success sf 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 Bábí (or Bahá'í) propagandist, on the other hand, admits that Muhammad was the prophet of God and that the Qur'án is the Word of God, denies nothing but their finality, and does not discredit his own witness when he draws from that source arguments to prove his faith. To the Western observer, however, it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct towards mankind and especially towards their fellow-believers, which constitute their strongest claim on his attention.

Introduction to Myron H. Phelps' *'Abbás Effendi*, pages xii-xiv—

It was under the influence of this enthusiasm that I penned the introduction to my translation. of the Traveller's Narrative. . . . This enthusiasm, condoned, if not shared, by many kindly critics and reviewers, exposed me to a somewhat: savage attack in the Oxford Magazine, an attack concluding with the assertion that my Introduction displayed "a personal attitude almost inconceivable in a rational European, and a style unpardonable in a university teacher." (The review in question appeared in the Oxford *Magazine* of May 25, *1892*, page *394*, . . . "the prominence *given* to the Bib in this book is an absurd violation of historical

perspective; and the translation 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 enthusiasms; 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 Bhbi 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.

A Traveller's Narrative, page 309—

The appearance of such a woman as Quarratu'l-'Ayn is in any country and any age a rare phenomenon, but in such a country as Persia it is a prodigy—nay, almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the Bábí religion no other claim to greatness, this were sufficient—that it produced a heroine like Quarratu'l-'Ayn.

Introduction to *A Traveller's Narrative*, pages ix, x—

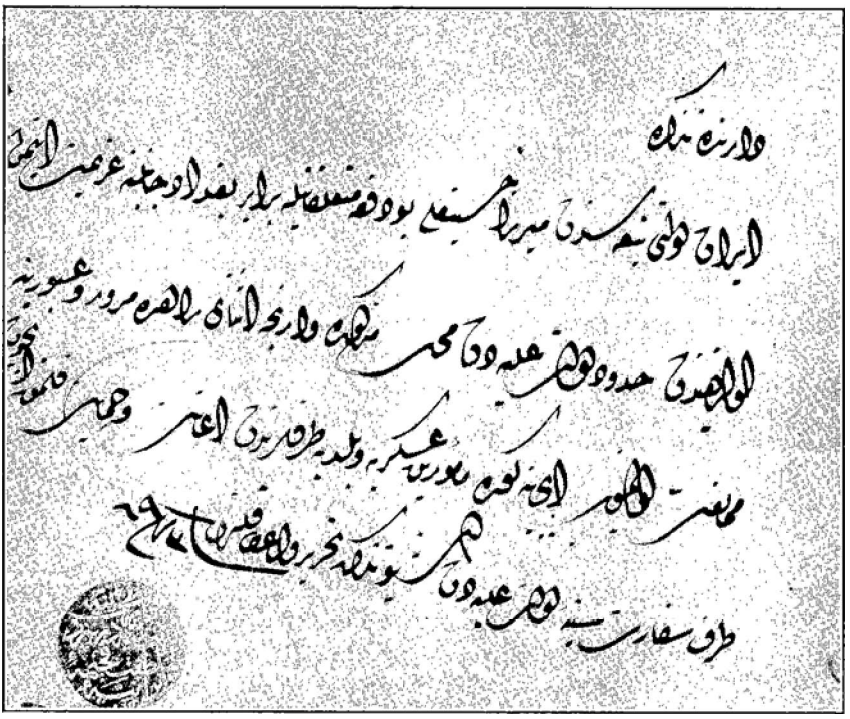
Though I dimly suspected whither I was going and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the coiner where the divan met the wall sat a wondrous 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.

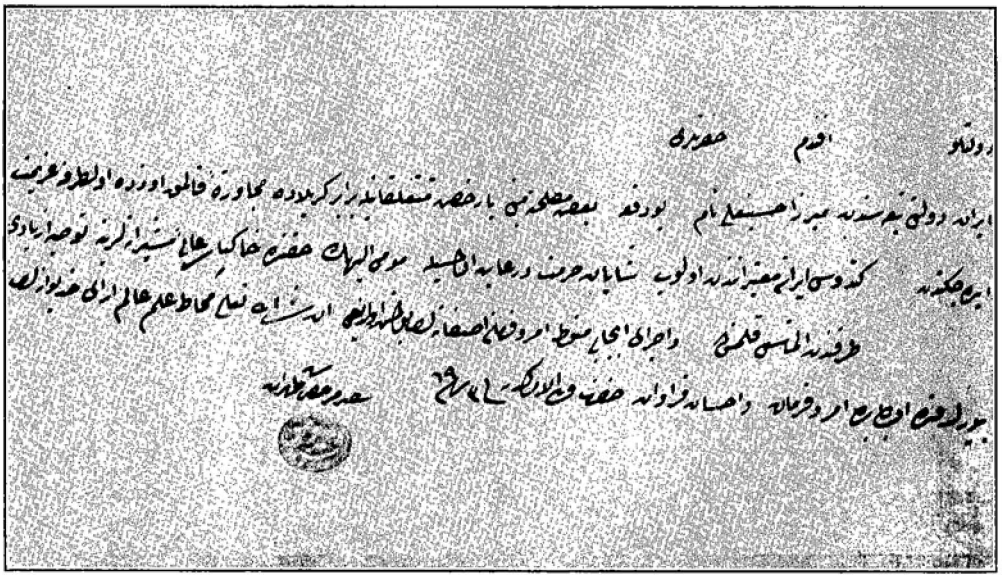
A mild, dignified voice bade me be seated, and then continued: "*Praise be to God, that thou hast attained! . . . Thou hast come to see a prisoner and an exile. . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sows 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 aad this bloodshed and discord must cease, and all men he 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 xecall 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.

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 in-





Facsimile of Letters of Recommendation issued in 1852 by the Turkish Legation in Ṭihrán and delivered to Bahá'u'lláh prior to His departure for Baghdád.

tellect, 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 par excellence is called by the Bábís. Subsequent conversation with him served only to heighten the respect with which his appearance had from the first inspired me. One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Muḥammadans, could, I should think, be scarcely found even amongst the eloquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt.

III. By Dr. J. Estlin Carpenter.

Excerpts from *Comparative Religion,* pages 70, 71—

From that subtle race issues the most remarkable movement which modem Muhammadanism has produced. . . . Disciples gathered round him, and the movement was not checked by his arrest, his imprisonment for nearly six years and his. final execution in 1850. . . . It, too, claims to be a universal teaching; it has already its noble army of martyrs and its holy books; has Persia, in the midst of her miseries, given birth to a religion which will go round the world?

IV. By the Rev. T. K. Cheyne, D.Litt., D.D.

Excerpts from *The Reconciliation of Races and Religions, (1914)*—

There was living quite lately a human being * of such consummate excellence that many think it is both permissible and inevitable even to identify him mystically with the invisible Godhead. . . . His † combination of mildness and power is so rare that we have to place him in a line with supernormal 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 Shíráz."

"Il sentait le besoin d'une reforme profond a introduire dans les moeurs publiques. . . . Il s'est sacrifié pour l'humanité; pour elle il a donné son corps et son arne, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre." (Mons. Nicolas.)

If there has been any prophet in recent times, it is to Bahá'u'lláh that we must go. Character is the final judge. Bahá'u'lláh was a man of the highest class—that of prophets. But he *was* free from the last infirmity of noble minds, and would certainly not have separated himself from others. He would have understood the *saying:* "Would God all the Lord's people were prophets!" What he does say, however, is just as fine: "I do not desire lordship over others; I desire all men to be even as I am."

The day is not far off when the details of 'Abdu'l-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-Bahá's life, and of his apostolic journeys, with the help of my friend Luṭfulláh. . . .

During his stay in London he visited Oxford (where he and his party—of Persians

* Bahá'u'lláh.
† Báb.

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. . . .

V. By Professor Vambéry.

Testimony 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 'AWL, 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 T 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 accaunt, 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-hmd 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 all their religions have became 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.

VI. By Harry Charles Lukach.

Quotation from *The Fringe of the East* (Macmillan & Co., London, 1913.)—

Bahá'ísm is now estimated to count mare than *two* million adherents, mostly composed of Persian and Indian Shí'áhs, 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 mcountered 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.

VII. By Valentine Chirol.

Quotations from *The Middle Eastern Question or Some Political Problems of Indian Defense*, chapter XI, page 116 (The Revival of Bábism.)—

When one has been like Sa'di, a great personage, and then a common soldier, and

then a prisoner of a Christian feudal chief; when one has worked as a nawy 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'ẓam twice hold sway as the Sháh's all-powerful Vazir, 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 rime to time the revolt of some nobler minds? Of such the most recent and perhaps the noblest of all became the founder of Bábíism.

Chapter XI, page 120—

The Báb was dead, but not Bábíism. He was not the first, and still less the last, of a long line of martyrs who have testified that even in a country gangrened with corruption and 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 Bábíism 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 Ṭihrán. 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.

VIII. By Professor Jowett of Oxford.

Quotation from *Heroic* Lives, pages 305—

Prof. Jowett of Oxford, Master of Balliol, the translator of Plato, studied the movement and was so impressed thereby that he said: "The Bhbite [Bahá'í] movement may not impossibly turn our 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 Bábíism (as the Bahá'í movement was then called) might prove the most important religious movement since the foundation of Christianity." Prof. Carpenter himself gives a sketch of the Bahá'í movement in his recent book on *Comparative Religion* and asks, "Has Persia, in the midst of her miseries, given birth to a religion that will go around the world?"

IX. By Alfred W. Martin.

Excerpts from *Comparative Religion and the Religion of the Future*, pages 81-91—

Inasmuch as a fellowship of faith 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 representtng 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 grew out of its cardinal teachings. It has a long roll of martyrs for the cause far which it stands, twenty thousand in Persia alone, proving it to be a movement worth dying for as well as worth living by.

From its inception it has been identified with Bahá'u'lláh, who paid the price of prolonged exile, imprisonment, bodily suffering, and mental anguish for the faith he cherished—a man of imposing personality as revealed in his writings, characterized by intense moral earnestness and profound spirituality, gifted with the selfsame power so conspicuous in the character of Jesus, the power to appreciate people ideally, that Is, to see them at the level of their best and to make even the lowest types think well of themselves because of potentialities within them to which he pointed, but of which they were wholly unaware; a prophet whose greatest contribution was not any specific doctrine he proclaimed, but an informing spiritual power breathed into the world through the example of his life and thereby quickening souls into new spiritual activity. Surely a movement of which all 'this can be said deserves--nay, compels—our respectful recognition and sincere appreciation.

. . . Taking precedence over all else in its gospel is the message of unity in religion. . . . It is the crowning glory of the Bahá'í movement that, while deprecating sectarianism in its preaching, it has faithfully practised 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, shalt 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 gem of democracy in religion, the Universal Church of Mankind?

X. By Prof. James Darmester.

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 Irán League, Bombay, 1925. {The Marker Literary Series for Persia, No. 2.)—

The political reprieve brought about by the Súfís 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 Muḥarram, when the son of 'Alí breathed his last at Karbilá—have developed a popular theater and produced a sincere poetry, dramatic and human, which is worth all the rhetoric of the poets. During the same times an attempt at religious renovation was made, the religion of Blbiism, 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. Bábíism has little of originality in its dogmas and mythology. Its mystic doctrine takes its rise from Súfism and the old sects of the Aliides 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. Bábíism, 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.

XI. By Charles Baudouin.

Excerpts from *Contemporary Studies*, Part III, page 131. (Allan & Unwin, London, 1924.)

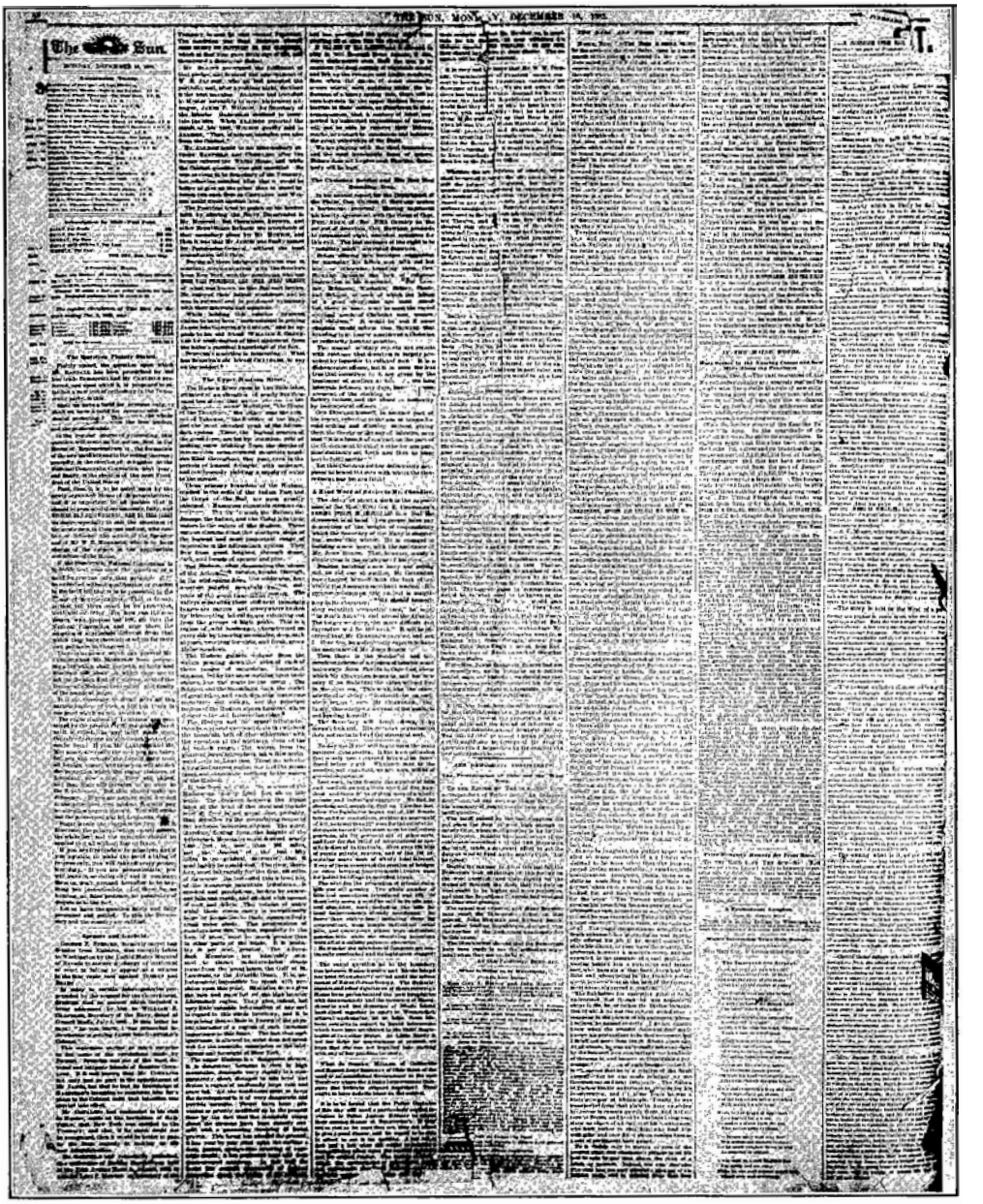
We Westerners are too apt to imagine that the huge continent of Asia is sleeping as soundly as a mummy. We smile at the vanity of the ancient Hebrews, who believed themselves to be the chosen people. We are amazed at the intolerance of the Greeks and the Romans, who looked upon the members of all races as barbarians. Nevertheless, we ourselves are like the Hebrews, the Greeks and the Romans. As Europeans we believe 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 bad 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 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 bas had thousands of martyrs, one which Tolstoy has described. H. Dreyfus, the French historian of this movement, says chat 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'ist teaching.

We shall not grasp the full significance of this tendency until we pass from the description of Bahá'ism as a theory *to* that of Bahá'ism as a practice, for the *core* of religion is not metaphysics, but morality.



The Sun.

THE SUN, MONDAY, DECEMBER 10, 1883.

The above reproduction of **a page** of *The Sun,* **published in New York** City, **December 10, 1883,** is **probably** the **first newspaper reference to** *the* Bahá'í **Faith in** *the* **United States. Note the column headed "The Bibs** and **Their Prophet."**

The Bahá'ist ethical code is dominated by the law of love taught by Jesus and by all the prophets. In the thousand and one details of practical life, this law is subject to manifold interpretations. That of Bahá'u'lláh is unquestionably one of the most 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 negkct 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 re-lived by the religious spirits

of Europe, must be rethought by minds schooled in the Western mode of thought. But, in its existing form, Bahá'ísm teaching may serve, amid our present chaos, to open for us a road kading 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.

XII. Dr. Henry H. Jessup, D.D.

From the *World's Parliament of Religions;* 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 'AWL, on the Syrian coast, there died a few months since, a famous Persian sage, the Bábí 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 af 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 Christlike, that we repeat them as our closing wards:

"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."

XIII. 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 Qurratu'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 of their activity being the Mussulman priesthood itself. It will have been noticed that the movement was initiated by Siyyids, Hájís and Mullás, i. e., persons who, either by descent, from pious inclination, or by profession, were intimately concerned with the Muhammadan creed; and it is among even the professed votaries of the faith that they continue to make their converts. . . . Quite recently the Bábís have had great success in the camp of another enemy, having secured many proselytes among the Jewish populations of the Persian towns. I hear that during the past year (1891) they are reported to have made 150 Jewish converts in Ṭihrán, 100 in Hamadán, 50 in Káshán, and 75 per cent of the Jews at Gulpáyigán. . . . The two victims, whose names were Hájí Mírzá Ḥasan and Hájí Mírzá Ḥusayn, have been renamed by the Bábís: Sulṭánu'sh-Shuhadá', or King of Martyrs, and Maḥbúbu'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 Iránían 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 sf 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-mangers of Ṭihrán. 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 sell-sacrifice. From the facts that Bábíism in its earliest years found itself in conflict with the civil powers and that an attempt was made by Bábís upon the life of the Sháh, it has been wrongly inferred that the movement was political in origin and Nihilist in character. It does not appear from a study of the writings either of the Báb 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 Bábíism continues to grow at its present rate of progression, a time may conceivably come when it will oust Muhammadanism from the field in Persia. . . . Since its recruits are won from the best soldiers of the garrison whom *it* is attacking, there is greater reason to believe that it may ultimately prevail. . . . The pure and suffering life of the Báb, his ignominious death, the heroism and martyrdom of his followers, will appeal to many others who can find no similar phenomena in the contemporaneous records of Islám. . . .

XIV. By Sir Francis Younghusband.

Excerpts from *The Gleam.* (1923.) —

The story of the Báb, as Mírzá 'Ali Muhammad called himself, was the story of spiritual heroism unsurpassed in Svabhava's experience; and his own adventurous soul was fired by it. That a youth of no social influence and no education should, by the simple power of insight, be able to pierce into the heart of things and see the real truth, and then hold on to it with such firmness of conviction and present it with such suasion that he was able to convince men that he was the Messiah and get them to follow him to death itself, was one of those splendid facts in human history that Svabhava loved to meditate on. This was a true hero whom be would wish to emulate and whose experiences he would profit by. The Bib's passionate sincerity could not be doubted, for he had given his life for his faith. And that there must be something in his message that appealed to men and satisfied their souls, was witnessed to by the face that thousands gave their lives in his cause and millions now follow him.

If a young man could, in only six years of ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch, though hunted down and without trial sentenced to death, sawn asunder, strangled, shot, blown from guns; and *if* men of high position and culture in Persia, Turkey and Egypt in numbers to this day adhere to his doctrines, his life must be one of those events in the last hundred years which is really worth study. And that study fortunately has been made by the Frenchman Gobineau and by Professor E. G. 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 af 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."

XV. 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 Ahmad Sohrab interpreting. Principal Estlin Carpenter presided, and introduced the speaker by saying that they owed the honor and pleasure of meeting 'Abdu'l-Bahá to their revered friend, Dr. Cheyne, who was deeply interested in the Bahá'í teaching. The movement sprung up during the middle of the last century in Persia, with the advent of a young Muḥammadan who took to himself the title of the Báb (meaning door or gate, through which men could arrive at the knowledge or truth of God), and who cornmend 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 mad. 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 Báb that he thought Bábiism, as the present movement was then known, might become the greatest religious movement since the birth of Christ.

XVI. By Rev, J. Tyssul Davis, B. A,

Quotation from A *League* of *Religions*. Excerpt from Chapter X: "Baháísm—The Religion of Reconciliation." (The Lindsey Press, London, England.)—

The Baha'i religion has made its way . . . because it meets the needs of its day. It fits the larger outlook of our time better than the rigid exclusive older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true, and their scriptures as inspired. The Baháísts bid the followers of these faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread, the pure gospel of eternal worth, and to apply this essential element to fife. Instances are quoted of people being recommended to work within the older faiths, to remain, vitalizing them upon the principles of the new faith. They cannot fear new facts, new truths as the Creed-defenders must. They believe in a progressive revelation. They admit the cogency of modern criticism and allow that God is in His nature incomprehensible, bur is to be known through His manifestations. Their ethical ideal is very high and is of the type we Westerners have learnt to designate "Christ-like." "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—mare 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 Iive, 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, Iove 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 chose 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.

XVII. 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. But there was also, in his complexion, carriage, and expression, an assurance of the complete *health* which is a requisite of a sane judgment. And when, as in a lighter mood, his features relaxed into the playful, the assurance was added of a sense of humor without which there is no true sense of proportion. I have never met any one concerned with the philosophies of life whose judgment might seem so reliable in matters of practical conduct.

My regret is that my meetings with him were so few and that I could not *benefit* by a lengthier contact with a personality combining a dignity so impressive with human traits so engaging.

I wish that he could be multiplied!

XVIII. By Leo Tolstoy.

Translated from a letter to Mme. Isabel Gxinevskaya, 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 Mu-

hammadan 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, quality 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 Gad.

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 conception of God we should, whether as Christians or Muhammadans free ourselves entirely from picturing God as a personality. The conception which then seems to me to be the best for meeting the requirements of reason and heart is found in 4th chap. st. John, 7-12-15 that means God is Lave. 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, Confucius, etc., it contains great basic truths but that these have become corrupted by superstition, and coarse interpretations and filled with unnecessary legendic 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.

XIX. By Dr. Edmund Privat.

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.

XX. By Dr. August Forel.

En 1920 seulement j'ai appris à connaître, à Karlsruhe, la religion supra-confessionelle et mondiale des Bahá'ís fondée en Orient par le persan Bahá'u'lláh il y a 70 ans. C'est la vraie religion du Bien social humain, sans dogmes, ni prêtres, reliant entre eux touts les homrnes sur notre petit gbbe terreste. *Je suis devenu Bahá'í.*

XXI. By General 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.

XXII. By 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 set 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 ta each of the pulsing leaves of the great family En 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.

XXIII. By Mr. Millar.

Editor of *John O'Groat Journal*, Wick, Scotland.

I was in Chicago for only some ten days, yet it wwld 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 Ms. Robert Black, a prosperous Scot belonging ro Wigtonshire, who is in the building trade. He is an ex-president of the St. Andrew's Society. Mr. Falconer and other Scots friends were present, and they were all exceedingly kind and complimentary. I could not, in short, have been treated with more distinction if I had been a prominent Minister of State instead of a humble Scottish iournalist 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 our to see the Bahá'í Temple which is in course of being erected at Wilmette, a suburb of Chicago on the shore of Lake Michigan. It is about an hour's ride out on the elevated railway. Only the foundation and basement have so far been constructed, and the work was meanwhile stopped but, we understand, is now shortly to be resumed. I have no hesitation in saying that when completed this Temple will bc one of the most beautiful pieces of architecture in the world. I had the privilege of an introduction to the architect, a Frenchman, M. Bourgeois, who speaks English fluently. We spent a considerable time with him in his beautiful studio overlooking the Lake, and he did me the honour of showing me the plans of the Temple, drawings which cost him years of toil, and they are far beyond anything I could have imagined in beauty and spiritual

significance. M. Bourgeois, who is well advanced in years, is a genius and mystic—a gentleman of charming personality. In all that I had the pleasure of seeing in his studio I had a privilege that is given to few. My signature is in his personal book, which contains the names of some of the great ones of the earth! Mr. Windust, who is a leading Bahá'í in the city, is a quiet and humble man, 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; bur 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.

XXIV. By Charles H. Prist.

Editor, *Pasadena* Star *News*.

Humanity is the better, the nobler, for the Bahá'í Faith. It is a Faith that enriches the soul; that takes from life its dross.

I am prompted thus to express myself because of what I have seen. what I have heard, what I have read of the results of the Movement founded by the Reverend Bahá'u'lláh. Embodied within that Movement is the spirit of world brotherhood; that brotherhood that makes for unity of thought and action.

Though not a member of the Bahi'i Faith, I sense its tremendous potency for good. Ever is it helping to usher in the dawn of the day of "Peace on Earth Good Will to Men." By the spread of its teachings, the Bahá'í Cause is slowly, yet steadily, making the Golden Rule a practical reality.

With the high idealism of Bahá'u'lláh as its guide, the Bahá'í Faith is as the shining light that shineth more and more unto the perfect day. Countless are its good works. For example, to the pressing economic 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 had joy in paying this little tribute to a cause that is adding to the sweetness, the happiness, the cleanness of life.

XXV. By Prof. Hart Prasad Shastri, D. Litt.

My contact with the Bahá'í Movement and my acquaintance with its teachings, given by Ḥaḍrat-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 outlwk, 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.

XXVI. 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 mare 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 dl caste, creed and color and is based on pure spiritual unity.

XXVII. By Sir Francis Younghusband.

Far many years I have been interested in the rise and progress of the Bahá'í Movement. Its roots go deep down into tk 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 futherance of peace and for the general welfare of mankind. God must be with them and their success therefore assured.

XXVIII. By Prof. Herbert A. Miller.

The central drive of the Bahá'í Movement is for human unity. It would secure this through unprejudiced search for truth, making religion conform to scientific discovery and insisting that fundamentally all religions are alike. For the coming of universal peace, there is great foresight and wisdom as to details. Among other things there should be a universal language; so the Bahá'is 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.

FURTHER DEVELOPMENTS IN THE CASE OF BAHÁ'U'LLÁH'S HOUSE IN BAGHDAD

EXTRACTS FROM THE MINUTES OF THE PERMANENT MANDATES COMMISSION OF THE LEAGUE OF NATIONS

1.

EXTRACTS FROM THE MINUTES OF THE SIXTEENTH SESSION

Held at Geneva from November 6th fo 26th, 1929

M. PALACIOS said that one matter which might throw light on the question of the degree of maturity of the 'Irhq people and on that of the relations between the British Government and the Government of 'Iráq was the problem of the Bahá'í sect, a matter which had already been before the Commission.

In its report on the work of its fourteenth session the Commission had recommended that the council should invite the British Government to request the Government of 'Iráq to redress the injustice of which the Bahá'ís had been the victims. This recommendation had been made by the Commission as a result of its examination of a petition from the Bahá'í Spiritual Assembly and of the observations of the British Government on the petition. M. Orts had been the Rapporteur.

The annual report of the mandatory Power did not refer to the matter, and it would be interesting to obtain from the accredited representative as exact information as possible regarding the measures taken by the British Government and by the 'Iráq authorities as a result of the Council decision.

Mr. BOURDILLON said that the British authorities had informed the Government of 'Iráq of the request of the Council, and had strongly pressed it to find a solution. The Government had suggested compensation on a monetary basis. The British authorities, although not considering this solution satisfactory, had, nevertheless, felt called upon to submit to the Bahá'ís any proposal that the 'Iráq Government had made. As it had expected, this proposal had not been accepted. The Bahá'ís themselves had contemplated presenting a further petition, but, after discussing the question with the High Commissioner and the British advisers, they had agreed that it would not be in their best interests to do so.

Settlement of the question had been further delayed by the death of Sir Gilbert Clayton, and it would take some time for the new High Commissionex to make himself acquainted with all the details. In the meanwhile, however, the Acting High Commissioner and the Bahá'ís' representative were following up the matter actively.

Mr. Bourdillon added that in the course of the last few days he had further discussed the question at Geneva with the Bahá'ís' representative, and that, during this discussion, a solution had been suggested which he hoped would be ventilated shortly.

M. PALACIOS did not think this reply wholly satisfactory. He recognised that for

reasons of domestic policy it might be advisable to employ this roundabout method. On the other hand, both the Mandatory Power and the Mandates Commission had admitted that injustice had been done. It was desirable therefore that this injustice should be removed without delay; such action would serve as an example.

The CHAIRMAN recalled that the Council had endorsed the Commissioner's opinion and that, as a result, the Mandatory Power had to follow it. The present state of affairs was, therefore, all the more serious.

M. RAPPARD said that he might employ the Bahá'í case as an argument fur the contention which he had already advanced. There could be no clearer example of the necessity for action by the Mandatory Power in order to prevent injustice.

M. BOURDILLON said that it was his firm conviction that a similar injustice would not be committed at the present time. Every effort was being made to remedy this particular injustice, but he would recall that it was very diicult to provide an immediate remedy for such cases.

The CHAIRMAN asked what steps were being taken to carry out the decision of the Council. What means existed for the administration of justice when the League of Nations demanded it? A solution of this question would be very difficult to find. Mr. Bourdillon should examine the question not, of course, from the historic point of view, but in order to settle it.

2.

EXTRACTS FROM THE MINUTES OF THE NINETEENTH SESSION

Held at Geneva from November 4th to 19th, 1930

IT will be noticed that there is no mention of what is called the Bahá'í case in the report under review. This is because the year 1929 closed while the matter was still under consideration, and no definite decision had been taken. The position when I arrived in Baghdád as acting High Commissioner at the end of September last year was that the late Sir Gilbert Clayton had been taking the matter up strongly with the 'Iráq Government, and that the then Prime Minister, Sir 'Abdu'l-Muḥsin Sa'dún, had undertaken to investigate the whole question with a view to deciding what steps could be taken to satisfy the claims of the Bahá'í community. The tragic death of Sir Gilbert Clayton and Sit 'Abdu'l-Muḥsin naturally resulted in a certain amount of delay; but the first action of the present 'Iráq Government, after the conclusion of the Treaty negotiations, was to appoint a strong Committee to go into the whole question. The terms of reference of the Committee were as follows:

"To consider the question of the claim of the Bahh'i community to certain houses in Baghdád, and, without going into the past history of the case, to indicate as soon as possible, what line of action the Government should adopt for disposing of this long-outstanding question."

The Chairman of the Committee was the British President of the Court of Appeal, and the three 'Iráqi members were the Director-General of the Interior, the Amínu'l-'Aṣimih, or Lord Mayor of Baghdád, and the Director of Judicial Administration. Their report was considered by the 'Iráq Government as soon as possible after the return of the Prime Minister from London in September, and I am authorised to say that the 'Iráq Government has decided to proceed in accordance with the recommendation of the Committee.

The decision of the 'Iráq Government is chat the property in question, together with a considerable area surrounding it, should

be expropriated by the Government for a public purpose—far example, for a school, dispensary, or public gardens."

Statement by the Accredited Representative, Major Young.

In connection with this question of minorities, Mr. Orts asked whether the solution contemplated in the Bahá'í case was such as would satisfy char community. How could the transformation of its properties into a school, dispensary or public gardens constitute that reparation which, according to the recommendation of the Council of the League of Nations, ought to be granted to the Bahá'í community for the injustice of which it was the victim?

M. Orts wished to make it quite clear that the Permanent Mandates Commission would not lose interest in the fate of this small community so long as it had not been granted the reparation which was its due. The way in which the Government dealt with this question would be a criterion of the spirit of the Government and the people.

The Commission notes a statement by the accredited representative that the 'Iráqí Government has appointed a Commission to propose some method of providing redress for the wrong done to the Bahá'í sect by the denial of justice to that sect. It regrets that such redress has *not* yet been given, in spite of the Council's endorsement on March 4th, 1929, of the Commission's conclusions.

Letter from the Accredited Representative, dated December 5th, 1930.

I have the honour tn acknowledge receipt of your letter No. 6A/ 22103/655 of November 20th, enclosing an advance copy of the observations of the Permanent Mandates Commission drawn up as a result of the Examination, at its recent session, of the administration of 'Iráq.

2. The only comment I have to offer is that, in special observation No. 3, on the subject of the Bahá'í case, the impression might perhaps be given that the strong Commission appointed by the 'Iráqí Government to consider this question had not yet presented its report, whereas the facts are, as I had the honour to explain to the Permanent Mandates Commission, that the report has been presented and accepted by the 'Iráqí Government.

(signed) Hubert Young.

3.

EXTRACTS FROM THE MINUTES OF THE TWENTIETH SESSION

Held at Geneva from June 9th to June 27th, 1931

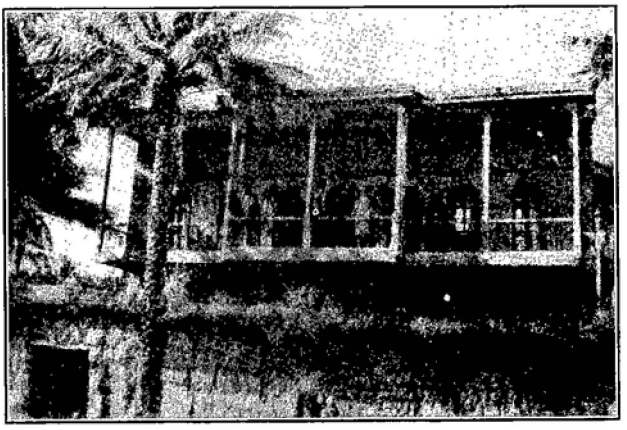
M. RAPPARD observed that this point was important in view of the Commission's present task. It bad to consider what hope there was of getting loyal cooperation as regards guarantees for minorities.

He noted one passage in the last part of the statement: "The 'Iráqí State," he read, "has shown itself jealous of the sanctity of international engagements." He thought that the Bahá'í question and the question of the Kurds were not very significant of sash an attitude.

Sir Francis HUMPHRYS observed that the international engagements to which he had referred were chiefly with Great Britain, Turkey, the Nejd and Persia—that was to say, with 'Iráq's neighbours, with whom the 'Iráqí had a p o d reputation for keeping faith. There was also the list of international Conventions given on page 37 of the report. He must join issue with M. Rappard on the suggestion that the Bahá'í case could be classed in the category of international engagements.

He agreed that the decision in this case had been unfortunate; the question now was how to deal with a *res judicata* in a manner chat was strictly legal. *The idea of taking it before the Permanent Court of Interna-*

Bahá'ís of Pretoria, South Africa.



The Ḥaẓíratu'l-Quds of the Bahá'ís of 'Avásḫiq, the first Bahá'í edifice erected in 'Iráq.

tional Justice had been abandoned, bnt be hoped to be able to show the Commission that the matter was being dealt with satisfactorily.

M. ORTS recalled the severe criticisms made both by the Mandates Commission and the British Government itself of the mpreme judicial authority e£ 'Iráq and the highest authorities in the country for their partiality and weakness in connection with the Bahá'í affair in Baghdád. This affair was an example, which was not yet forgotten, of the annoyance to which the minority was exposed at a time when the British authorities were still in a position to make their influence felt.

It was said that a Special Committee which had been instructed to examine the case in question had come to a decision which appeared to have been satisfactory to both parties. The decision was to expropriate the land on which were situated the buildings of which the Bahá'ís had been unjustly deprived, and to convert the buildings into public dispensaries.

It must be recognised that, if the Bahá'ís were satisfied with the decision reached, they were not difficult to satisfy. The expropriation had led to indemnities and the latter would be paid, not to the victims of the miscarriage of justice, but to those who benefited from judicial decisions which were notoriously biassed.

At the last session the accredited representative had stated that similar occurrences could nor now arise. It seemed, however, that the desire to conform with the recommendations of the Council, which should at the moment influence the actions of the 'Iráq Government, had not been sufficient to cause it to resist the tendencies of one section of public opinion.

Sir Francis HUMPHRYS replied that the house in question had never been formally registered in the name of the Bahá'ís. In the case before the Court there had been some false swearing on both sides. The Court consisted of a British President with two other members, one of whom was a Jew and the other a Sunní Muslim. The British President had thought the decision constituted a miscarriage of justice, and the British Government agreed with that view. The case had created much feeling, not only in Baghdád and elsewhere in 'Iráq, but also among the Shíahs of Persia. The highest court in the country had pronounced in favour of the Shíahs by two votes to one. Sir Francis Humphrys asked the Mandates Commission how this decision could be legally reversed, as there was no higher court in the country. If the Government had ordered the Shíahs to evacuate the property and had returned it to the Bahi'is, *this* would have been an illegal act.

Sir Francis Humphrys admitted there had been considerable delay in arriving at a settlement. In the first place, enquiries had been made as to whether this case could be brought before the Permanent Court of International Justice. On this solution proving impracticable, it had subsequently been decided to appoint a Special Committee, with a British judge as Chairman, to suggest a practical. solution which would be in accordance with the law. This committee suggested expropriating for purposes of public benefit, not only this house, but others in the district in connection with a town-planning scheme. It was not the intention that the structure of the house should be interfered with, bur only that the necessary internal alterations should be made in order to convert the house into a dispensary. This had satisfied the Bahá'ís as they were willing that the house should be put to some useful purpose.

Sir Francis again pointed out that, as there was no higher court in the country, any other solution of the question would have been illegal.

M. ORTS fully realised the legal difficulties. In his opinion this did not alter the fact that the case was indicative. He would like to know, however, whether the Bahá'ís who had not obtained material satisfaction had at least obtained moral satisfaction.

Sir Francis HUMPHRYS replied *that* he thought the decision must have given the Bahá'ís some moral satisfaction, since they would have access to the house when it was

situated in a public garden. Moreover, they were satisfied with the use of the house as a dispensary, as it would be used for the alleviation of misery to which the Bahá'í religion attached great importance.

M. ORTS asked whether it could not be decided that no change should be made in the arrangements of the buildings which were of sentimental value to the Bahá'ís. Such an assurance would, no doubt, give them moral satisfaction.

Sir Francis HUMPHRYS repeated that the intention was chat the building should remain, only internal changes being made for the purpose of its conversion into a dispensary.

M. RAPPARD supposed, with regard to the question of moral satisfaction that it could not be expected that the Bahá'ís would be satisfied before the solution prepared by the Government was finally adopted. But it was too soon for them to feel this satisfaction, as the funds had not yet been voted by Parliament.

The Bahá'í case was, however, not only a regrettable incident. Had it not a more general significance? An injustice had been committed which would doubtless have been avoided if the Mandatory Power had maintained greater control. If the Mandatory Power had previously withdrawn from 'Iráq, as it now proposed to do, the injustice would not even have come to the notice of the League. The Commission was now asked to approve the withdrawal of the Mandatory Power. Was this not a very serious responsibility?

Sir Francis HUMPHRYS did not understand how the Mandatory Power could have intervened in a judicial matter, ar why there should be less likelihood of such cases being brought to notice in future.

M. RAPPARD replied there would be no possibility of appeal to the League.

Sir Francis HUMPHRYS supposed that a case might occasionally happen in other countries that the ownership of property in dispute might be awarded to the wrong person.

This was the only case in eleven years in which the justice of a decision by the 'Iráqí Courts had been questioned by His Majesty's Government.

M. VAN REES asked whether there was a sentiment of hostility towards the Baha'is in 'Iráq which might lead them to feel that they were in constant danger. He asked whether the judgement of the High Court reflected this sentiment of hostility or was merely a miscarriage of justice.

Sir Francis HUMPHRYS replied that he knew of no cases where Bahá'ís were apprehensive for their safety. In the present case he thought the action was taken merely to obtain possession of the property and was not particularly directed against the Bahá'ís.

M. VAN REES explained that he had asked this question, as he had heard that the Bahá'ís felt themselves to be menaced.

Sir Francis HUMPHRYS replied that he had no knowledge of it.

Sir Francis HUMPHRYS explained that he had understood Mr. Ruppel's question to be influenced by anxiety as to the position of foreigners. He had therefore quoted from a document which was primarily concerned with that question. The intention was that the 'Iráqis should benefit equally with the foreigners from the strengthening of the judiciary.

The CHAIRMAN asked whether the British judge would not always be in a minority, since there were three judges in each Court. This had happened in the Bahá'í case.

Sir Francis HUMPHRYS said that this had been the position throughout the period under review, and pointed out that the Bahá'í case was the only case of a serious miscarriage of justice which had come to light during these eleven years. It was to be hoped that such a case would not occur again.

He (M. MERLIN) was very sorry be could not share that conviction of the accredited representative. He had apprehensions on the subject, which had been strengthened by the Bahá'í case and other cases connected with Kurds. He noted from page 78 of the report that certain changes in the judicial system were proposed. Again, on page 83, it was said that the advocates were far from competent. He was glad to see that British judges would main for ten years, as he considered they supplied the surest guarantee of justice. He, like M. Ruppel, considered that, far from being restricted, as was proposed in the 1930 treaty, the number should be increased.

4.

LETTER FROM THE BRITISH GOVERNMENT

Dated January 12th, 1931, Transmitting the Report of the Special Committee Appointed by the Government of 'Iráq to Examine the Claim of the Bahá'í Spiritual Assembly, Baghdád, and Communicating the Measures Taken by the Government of 'Iráq in Execution of the Recommendations Contained in the Report.

London, January 12th, 1931.

With reference to the last paragraph of your letter No. 6A/9245/516 of March 25th, 1929, in which you brought to the notice of His Majesty's Government in the United Kingdom the conclusions reached by the Council of the League of Nations in regard to a petition from the Bahá'í Spiritual Assembly of Baghdád, I am directed by Mr. Secretary Henderson to inform you that these conclusions have received the most careful consideration by the Government of 'Iráq.

2. The Government of 'Iráq finally decided to set up a special Committee under the Chairmanship of Mr. G. Alexander, President of the 'Iráqí Court of Appeal, ta consider the views expressed by the Bahá'í Community in respect of certain houses in Baghdád and to formulate recommendations for an equitable settlement of this question. I am now to transmit to you the accompanying translation of the report submitted by this committee to the 'Iráqí Government on August 27th, 1930, and to request that it may be communicated to the members of the Permanent Mandates Commission for their information.

3. I am to ask that the members of the Permanent Mandates Commission may at the same time be informed that the 'Iráqí Government have decided to accept the recommendations contained in the report, which have also been accepted in principle on behalf of the Bahá'í community, and have directed that detailed plans and estimates shall be prepared, with a view to carrying these recommendations into effect during the coming financial year.

(*Signed*) C. W. Baxter.

Translation of Report on the Bahá'í Case

In accordance with the Secretary to the Council of Ministers' letter No. 2003, dated July 12th, 1930, addressed to the Ministries of the Interior and Justice, stating that we were appointed to form a special Committee to consider the case of the claim of the Bahá'í community relating to certain houses in Baghdád and to examine the "method" which the Government should adopt for dealing with (or remedying) this question, we have held three meetings—on July 28th, 1930, August 25th, 1930, and August 27th, 1930—and, having gone through the proceedings of the Permanent Mandates Commission of the League of Nations and previous papers on the case and a note by the Chairman of our Committee notifying that the Prime Minister has authorised him to inform the Committee that the object of its formation was to find out what measures can be adopted to constitute a suitable solution of the Bahá'í case referred to above, having regard to existing circumstances and conditions, and after careful discussion and deliberation on the subject, we have resolved as fallows:

1. The competent courts have already considered the dispute over the houses in question which arose 'between two Bahá'í individuals by *the* name of Muhammad Hasan and Núrí, heirs of Bahá'u'lláh, of one part, and Muhammad Javád and Bibi, two Shias, of the other part, and issued final judgement to the effect that the first party had no right to the said houses. Therefore it is neither possible nor justifiable to consider the case from the aspect of the claim of the first party to the ownership of the houses.

2. If there be any justification at all to consider this case, it can only be on the ground of state interests and policy. On this assumption and having regard to the principles of the laws in force in this country and to present conditions and circnmstances, only one course of action is possible—namely that of appropriating the houses lor purposes of public benefit by means of expropriation for such purposes of public benefit.

3. Such expropriation may be carried out either for the public benefit of the Government or for that of the Municipality. As, however, the case regarding the houses has a "past reputation" (sic) arising from the fact that it had arisen between two parties of different creeds, and that their expropriation now is likely to be taken as a pretext for taking away the houses from those in whose possession they are at present, who belong to a special creed, and as such will give rise to public agitation among the followers of that creed, and in order to avert such risk, the operation of expropriation should be an extensive one and should cover the said houses together with other surrounding houses and properties in order to give out that the purpose is one of public benefit. Assuming that expropriation is to rake place, we suggest that the operation of expropriation should be extensive so as to cover the properties surrounding the houses in question for the opening of a road or the laying out of a garden if expropriation is to be made for a municipal purpose, or for a hospital (or dispensary) or a school, to be built in the middle of a square, if the expropriation is to be on behalf of and for the Government.

It should be observed that the state of *the* houses at Shaykh Bashshár quarter is such as will justify Government action in opening a wide square adequate for laying out a garden, or especially a play-ground for children and a promenade ground for women. The success of the children's playground and women's recreation ground at North Gate furnishes the strongest proof that such a project of public benefit is essential.

As houses in Baghdád West are crowded and in a bad *state* and there is no playground for children, it appears to us that the Government will be perfectly in the right in expropriating a number of the houses surrounding the Bahá'í houses and in the laying out of a public garden (park). If necessary, these (the Bahá'í) houses may be used far the construction of a special dispensary for women and children.

The existing dispensary to the North near Parliament House is common for both sexes. If the Bahá'í houses are used for a dispensary for children and women, such dispensary will be centrally situated among the crowded quarters and not on their extremity. As such, it should prove very useful for the inhabitants.

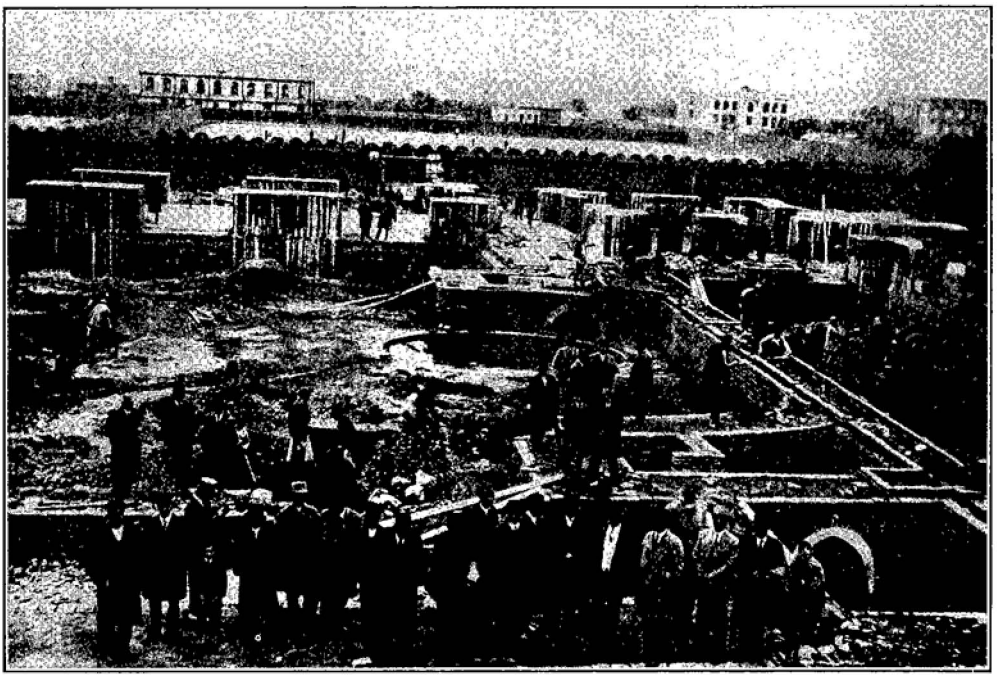
4. As will be plainly observed from the above details, the scheme will have to take financial conditions into consideration, as it will require a large provision of money. Also political considerations should be attended to, since religious feelings may be involved.

Therefore, and as the Council of Ministers are more competent to appreciate these circumstances, we leave it to them to consider what is advisable in the circumstances.

Dated August 27th, 1930.

(*Signed*) G. ALEXANDER
NASRAT AL FARISI
SUBHI AL DAFTARI
NASHAT AS SINAWI

Early believers of Sísán, Persia.



The Ḥaẓíratu'l-Quds of the Bahá'ís of Ṭihrán, the first edifice of its kind erected in Persia.

5.

EXTRACTS FROM THE MINUTES OF THE TWENTY-FIRST SESSION

Held at Geneva from October 26th to November 13th, 1931

M. ORTS wished to know whether the question raised by the Bahá'ís' petition had at last been settled. The Mandates Commission had examined this petition in November 1928,[1] and, on the basis of its report, the Council of the League [2] had, in March 1929, invited the British Government to remedy the wrong done to those people.

At the twentieth session of the Mandates Commission [3] the accredited representative had said that no steps had yet been taken. As the accredited representative was now perhaps before the Commission for the last time, M. Orts wished to ask him whether effect had been given to the Council's resolution. It might be argued that, as so much time had elapsed, the affair was of no further interest. It was, however, characteristic of the Muslim spirit of intolerance and the fears that spirit caused the 'Iráqí Government. Those fears seemed to be stronger than the Government's desire, particularly at the present time, to avoid any appearance of disregarding the opinion of the League Council.

Sir Francis HUMPHRYS repeated the explanations which he had given at the June session. There was, unhappily, no doubt in the mind of His Majesty's Government that a miscarriage of justice had taken place, and he explained at length the various difficulties, legal and otherwise, which stood in the way of a revised settlement. The 'Iráqí Government had, however, accepted in principle a solution of the problem which he regarded as satisfactory, and was determined to carry it out.

If the case had been cognisable by the Permanent Court of International Justice, it would no doubt have been settled by now, and he reminded the Commission that occasional miscarriages of justice were not peculiar to 'Iráq. He much regretted the delay which had occurred and hoped the matter would be disposed of before next summer.

M. ORTS fully appreciated the difficulties of the situation. It should not be forgotten, however, that the 'Iráqí courts had created that situation by their partiality and the 'Iráqí Government by its weakness. He noted that no progress had been made in the matter. Religious passion was at the bottom of this injustice and it was clear that the delays in righting the wrong were due to the same cause; the 'Iráqí Government was not strong enough to make a majority respect the right of a minority. That was a point which should not be forgotten.

M. Orts thought that the Commission would have to report to the Council that its 1929 resolution had remained without effect.

M. RAPPARD concluded from the explanations given that the case would have been settled if it had been subject to the jurisdiction of a supreme court. This would seem to denote, therefore, that there was merely a legal difficulty. He asked whether it would have been possible to overcome the legal difficulty if there had been no question of any religious fanaticism.

Sir Francis HUMPHRYS replied that the legal difficulty was that the highest court in the country had awarded the property to the people who were now in possession, and there was no appeal against that judgement. Up to now, it had not been found possible

[1] See Minutes of the Fourteenth Session of the Permanent Mandates Commission (document C.568. M.179.1928.VI), pages 189 and 190, 221 and 222, 261 m 264, 276.

[2] See *Official Journal*, April. 1929, Minutes of the Fifty-fourth Session of the Council, page 506.

[3] See Minutes of the Twentieth Session of the Permanent Mandates Commission (document C.422.M. 176.1931.VI), pages 127 to 129.

to settle the matter by negotiation out of court.

M. ORTS observed chat the effect of the denial of justice had been to deprive the lawful owners--namely, the Bahá'ís—of their property. The solution of expropriating that property could hardly be *accepted* as a reparation for the denial of justice. The present holders, who had no right to the property, would receive the compensation for expropriation, whereas the despoiled Bahá'ís would obtain no other satisfaction than being, like every other inhabitant of Baghdád, *allowed to enter the* public garden and apply to the dispensary. At the very least, a decree might: have been issued (as had already been suggested) that no change should ever be made in the arrangement of the places to which *they* attached a sentimental value.

Lord LUGARD asked whether it would be possible for the 'Iráqí Government to make restitution by an Act of Parliament without reversing the judgement.

Sir Francis HUMPHRYS replied that a majority would not be obtained in Parliament.

M. RAPPARD asked whether the mandatory Power had had any hope of redressing the legal judgement when it enquired into the matter. Had there been any subsequent occurrence to destroy that hope?

Sir Francis HUMPHRYS said there must have been, he thought, over a hundred consultations with *the* King, *the* Prime Minister, legal advisers, etc., with a view to finding a solution, but without success. He referred to his remark at the previous session[1] that this was the only *case* in eleven years in which the justice of a decision by the 'Iráqí courts had been questioned by His Majesty's Government. He would do his best to see that the proposed solution was put into effect next summer.

6.

Extracts from the Report to the Council of the League of Nations on the ordinary *work* of *the Twenty-First* Session of the Permanent Mandates Commission, held *at* Geneva from October 26th to November 13th, 1931.

"The Commission learned with regret that the Mandatory Power had not yet succeeded in obtaining redress for the Bahá'í Community in respect of the miscarriage of justice of which it *was* the victim and to which allusion was made in the Commission's two previous reports to the Council on 'Iráq."

[1] See Minutes of the Twentieth Session of the Permanent Mandates Commission (document C.422. M.176.1931.VI), page 129.

BAHÁ'Í CALENDAR AND FESTIVALS

FOREWORD

BY DR. J. E. ESSLEMONT

From *Bahá'u'lláh and the New Era*

AMONG different peoples and at different times many different methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, e. g., the Gregorian in Western Europe, the Julian in many countries of Eastern Europe. the I-Iebrew among the Jews, and the Muhammadan in Muslim countries.

The Bib signalized 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 B6b 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 21st), and the Baha'i era commences with the year of the Bib's declaration (i. e., 1844 A. D., 1260 A. H.).

In the not far distant future it will be *necessary* that all peoples in the world agree on a common calendar.

It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and associations which make each of the older calendars unacceptable to large sections of the *world's* population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Bib.

BAHÁ'Í FEASTS, ANNIVERSARIES AND DAYS OF FASTING

Feast of Riḍván (Declaration of Bahá'u'lláh), April 21-May 2, 1863.
Feast of Naw-Rúz (New Year), March 21.
Declaration of the Bib, May 23, 1844.
Fête Day of 'Abdu'l-Bahá, November 26.
Birth of Bahá'u'lláh, November 12, 1817.
Birth of the Bib, October 20, 1819.
Birth of 'Abdu'l-Bahá, May 23, 1844.
Ascension of Bahá'u'lláh, May 29, 1892.
Martyrdom of the Bib, 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 'Ulá, March 2—the feast of Naw-Rúz follows immediately after.

Additional Material Gleaned from Nabíl's Narrative (Vol. II), Regarding the Bahá'í Calendar

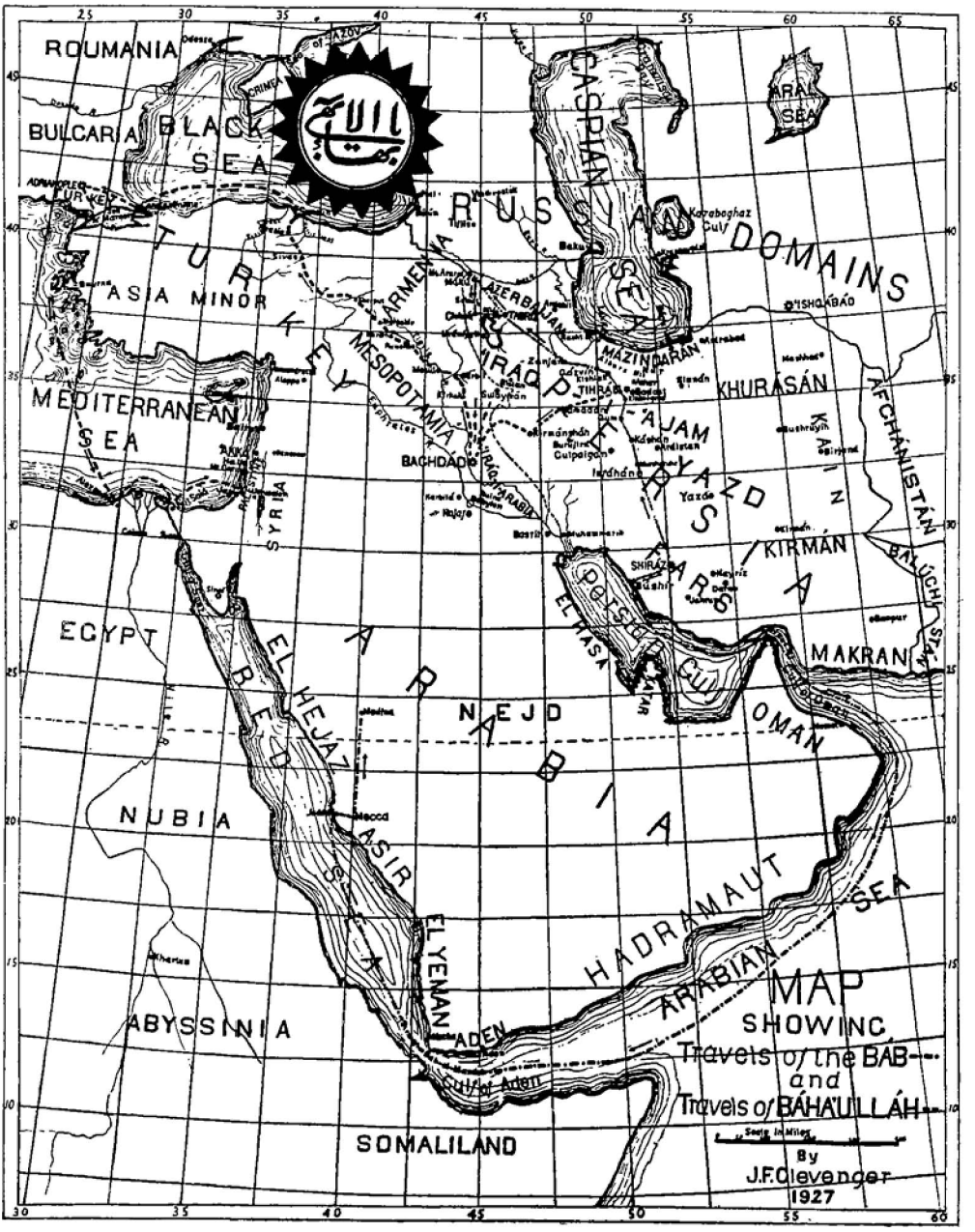
The Badí' Calendar (Bahá'í Calendar) has been taken by me from the "*Kitáb-i-Asmá',*" one of the works written by the Báb. As I have observed in these days that certain believers are inclined to regard the year in which Bahá'u'lláh departed from Baghdád to Constantinople as marking the beginning of the Badí' 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 Jamádíyu'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 Jamádíyu'l-Avval coincided with the sixty-fifth day after Naw-Rúz, has accordingly been regarded as the first year of the Badí' 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 Báb, 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 Báb) as the first Naw-Rúz of the Badi' Calendar. I have accordingly considered the Naw-Rúz of this present year, the year 1306 A.H., which is the 47th solar year after the Declaration of the Báb, as the 46th Naw-Rúz of the Badi' Calendar.

Soon after Bahá'u'lláh had left the fortress of 'Akká and was dwelling in the house of Malik, in that city, He commanded me to transcribe the text of the Badi' Calendar and to instruct the believers in its details. On the very day in which I received His command, I composed, in verse and prose, an exposition of the main features of that Calendar and presented it to Him. The versified copy, being now unavailable, I am herein transcribing the version in prose. The days of the week are named as follows:

Days	*Arabic Name*	*English Name*	*Translation*
1st	Jalál	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:

Month	*Arabic Name*	*Translation*	*First Days*
1st	Bahá	Splendor	March 21st
2nd	Jalál	Glory	April 9th
3rd	Jamál	Beauty	April 28th
4th	'Aẓamat	Grandeur	May 17th
5th	Núr	Light	June 5th
6th	Raḥmat	Mercy	June 24th
7th	Kalimht	Words	July 13th
8th	Kamál	Perfection	August 1st
9th	Asmá'	Names	August 20th
10th	'Izzat	Might	September 8th
11th	Mashíyyat	Will	September 27th



Map showing Travels of the Báb and Bahá'u'lláh.

(Designed by J. F. Clevenger, Washington, D. C.)

Month	*Arabic Name*	*Translation*	*First* Days
12th	'Ilm	Knowledge	October 16th
13th	Qudrat	Power	November 4th
14th	Qawl	Speech	November 23rd
15th	Masá'il	Questions	December 12th
16th	Sharaf	Honor	December 31st
17th	Sulṭán	Sovereignty	January 19th
18th	Mulk	Dominion	February 7th
19th	'Alá'	Loftiness	March 2nd

Ayyám-i-Há (Intercalary Days) February 26th to March 1st inclusive—four in ordinary and five in kap years.

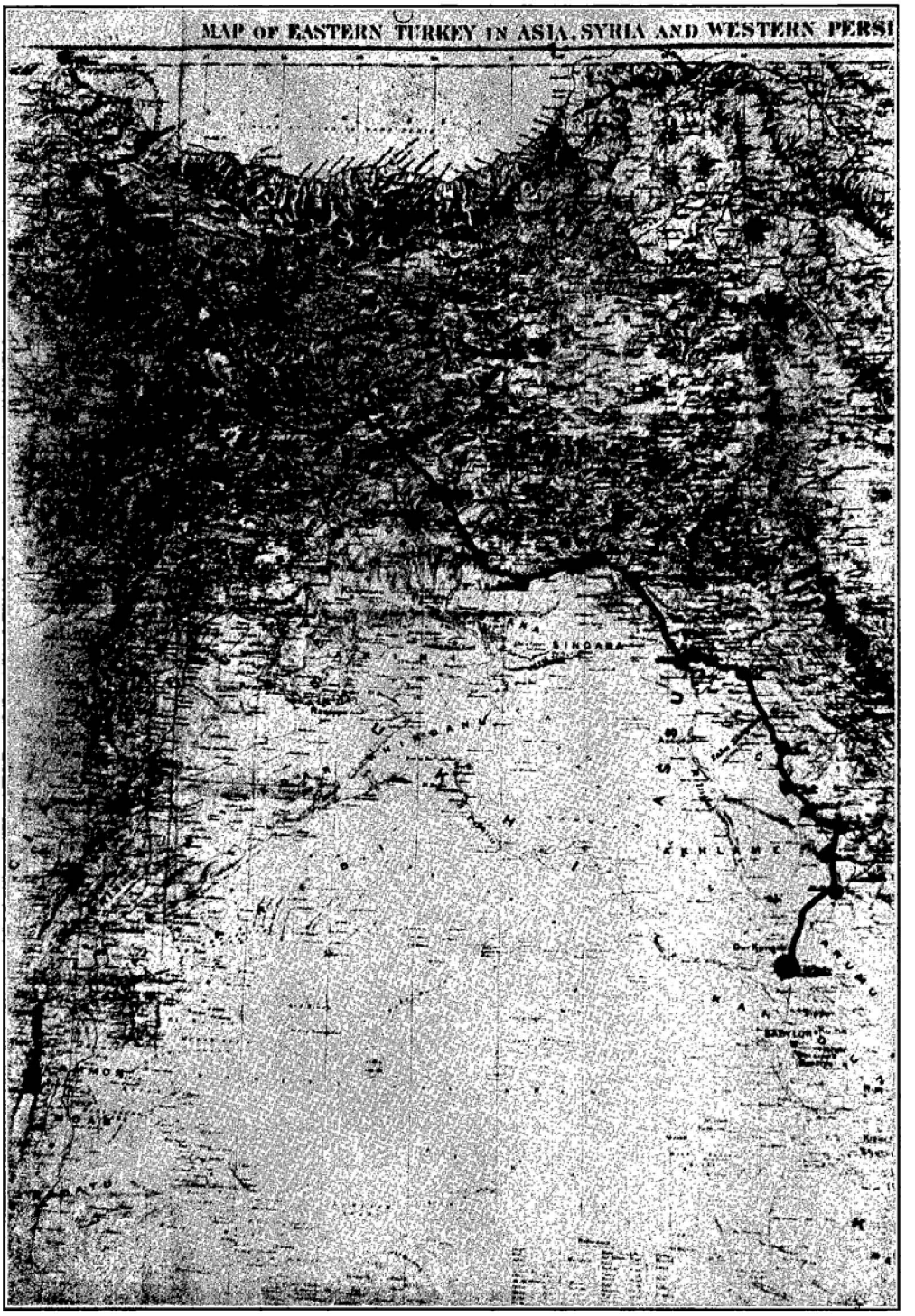
The first day of each month is thus the day of Bahá, and the last day of each month the day of 'Alá'.

The 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 Bahi. He has ordained the month of 'All' *to* be the month of fasting, and has decreed that the Day of Naw-Rúz should mark *the* termination of *that* period. As the Bib did *not* specifically define the place for the four days and the fraction of a day in the Badi' Calendar, the people of the *Bayán* were at a loss as to how they should regard them. The revelation of the *Kitáb-i-Aqdas* in the city of 'Akká resolved this problem and settled the issue. Bahá'u'lláh designated those days as the "Ayyám-i-Há" and ordained that they should immediately precede the month of 'Alá', which is the month of fasting. He enjoined upon His followers to devote these days to feasting, rejoicing, and charity. Immediately upon the termination of these intercalary days, Bahá'u'lláh ordained the *month* of fasting *to* begin. I have heard it stated that some of the people of the *Bayán,* the followers of Mírzá Yaḥyá, have regarded these intercalary days as coming immediately after the month of 'Alá', thus terminating their fast five days before the day of Naw-Rúz. This, notwithstanding the explicit text of the *Bayán* which states that the day of Naw-Rúz must needs be the first day of the month of Bahá, and must follow immediately after the last day of the month of 'Alá'. Others, aware *of* this contradiction, have started their fasting on the fifth day of the month of 'Alá', and included the intercalary days within the *period of* fasting.

Every fourth year the number of the intercalary days is raised from four to five. The day of Naw-Rúz falls on the 21st of March only if the vernal Equinox precedes the setting of the sun on that day. Should the vernal Equinox take place after sunset, Naw-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.	11. Bahháj	Delightful.
2. Bá'	B.	12. Javáb	Answer.
3. Ab	Father.	13. Aḥad	Single.
4. I361	D.	14. Vahháb	Bountiful.
5. Báb	Gate.	15. Vidád	Affection.
6. Váv	V.	16. Badi	Beginning.
7. Abad	Eternity.	17. Bahi	Luminous.
8. Jád	Generosity.	18. Abhá	Most Luminous.
9. Bahá	Splendor.	19. Váḥid	Unity.
10. Ḥubb	Love.		



Map showing section of route followed by Bahá'u'lláh on His journey from Baghdád to Constantinople.

Each cycle of nineteen years is *called* Váḥid. Nineteen cycles constitute a period called Kull-i-Shay'. The numerical value of the word "Váḥid" is nineteen, that of "Kull-i-Shay'" is 361. "Váḥid" signifies unity, and is symbolic of the unity of *God.*

The Bib has, moreover, stated that this system of His is dependent upon the acceptance and good-pleasure of "Him Whom God shall make manifest." One word from Him would suffice either to establish it for all time, or to annul it forever.

For instance, the date of the 21st of April, 1930, which is the first day of Riḍván, and which according *to* the *Kitáb-i-Aqdas* must coincide with the "thirteenth day of the second Bahá'í month," and which fell this year (1930) on Monday, would, according to the system of the Badí' Calendar, be described as follows:

"The day of Kamál, the day of Qudrat, of the month of Jalál, of *the* year Bahháj, of the fifth Vahid, of the first Kull-i-Shay'."

HISTORICAL DATA GLEANED FROM NABÍL'S NARRATIVE (VOL. II) REGARDING BAHÁ'U'LLÁH

	Works Revealed During This Period	Houses Occupied During This Period
A. BAGHDÁD arrival latter part Jamádíyu'th-Thání 1269 A.H. March 12–April 10, 1853 A.D.	Qullu'ṭ-Ṭa'ám	House of Ḥájí'Alí-Madad (in old Baghdád)
departure for Sulaymáníyyih on Wednesday, April 10, 1854 A.D.–Rajab 12, 1270 A.H.		House of Sulaymán-i-Ghannám
B. SULAYMÁNÍYYIH Before reaching Sulaymáníyyih, He lived for a time on the Sar-Galú mountain. During His absence from Baghdád, His family transferred their residence from House of Ḥájí 'Alí-Madad to that of Sulaymán-i-Ghannám. Nabil arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymáníyyih.	Prayers Qaṣídiy-i-Varqá'íyyih Saqíyas-Ghayb-i-Baqá	
C. BAGHDÁD arrived from Sulaymáníyyih on Wednesday, March 19, 1856 A.D.–Rajab 12, 1272 A.H.	Tafsír-i-Ḥurúfár-i Muqaṭṭa'ih Ṣaḥífiy-i-Shaṭṭíyyih Haft-Vádí (Seven Valleys) Tafsír-i-Hú Lawḥ-i-Ḥúríyyih Kitáb-i-Íqán Kalimát-i-Maknúnih (Hidden Words)	

C. BAGHDÁD—*continued*	Works Revealed During This Period	Houses Occupied During This Period
departure from Mazra'iy-i-Vashsháshh: Thursday, March 26, 1863 A.D.–Sharvál 5, 1279 A.H.	Subḥána-Rabbíya'l-A'lá	
Tablet of the Holy Mariner revealed while in the Mazra'iy-i-Vashsháshh.	Shikkar-Shikan-Shavand Ḥúr-i-'Ujáb Halih-Halih-Yá Bishárat Ghulámu'l-Khuld Az-Bágh-i-Iláhí	
departure from Baghdád for Constantinople, Wednesday afternoon (first day of Riḍván), April 22, 1863 A.D.–Dhi'l-Qa'dih 3, 1279 A.H.	Bázávu-Bidih-Jámí	
Súriy-i-Ṣabr revealed on first day of Riḍván.	Malláḥu'l-Quds (Holy Mariner)	
arrival at Garden of Najibíyyih (Garden of Riḍván), April 22, 1863 A.D.–Dhi'l-Qa'dih 3, 1279 A.H.		
arrival of Bahá'u'llah's Family at Garden of Riḍván on eighth day after first of Riḍván.	Súriy-i-Ṣabr	
departure from Garden of Riḍván for Constantinople lase day of Riḍván, at noon on Sunday May 3, 1863 A.D.–Dhi'l-Qa'dih 14, 1279 A.H.		
length of overland journey from Garden of Riḍván to Samsún on Black Sea: 110 days.		

Firayját, (arrival early afternoon—stayed seven days) arrived on Sunday, May 3, 1863 A.D.–Dhi'l-Qa'dih 14, 1279 A.H. (Firayját is about 3 miles distant from Baghdid)
Judaydih,
Dilí-'Abbás,
Qarih-Tapih,
Ṣaláḥíyyih, (stayed two nights)
Dúst-Khurmátú
Táwuq,
Karkúk, (stayed two days)
Irbil,
Záb River,
Barṭallih,
Mosul, (stayed 3 days)
Zákhú,
Jazírih,
Nipibin,
Ḥasan-Áqá,
Márdín,
Diyár-Bakr,
Ma'dan-Mis,
Khárpút, (stayed 2 or 3 days)
Ma'dan-Nuqrih,
Dilík-Tásh,
Sívás,
Ṭúqát,
Amasia, (stayed 2 days)
Iláhíyyih, (while approaching Sámsún, "Lawḥ-i-Hawdaj" was revealed, (last day of overland journey)
Sámsún, (stayed 7 days) Black Sea port. Sailed in a Turkish steamer about sunset for Constantinople
Sinope, (arrived next day about noon) Black Sea port. Stayed few hours
Anyábulí, (arrived next day)

D. Constantinople	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival at noon on Sunday, August 16, 1863 A.D. Rabi'u'l-Avval 1, 1280 A.H.	Subḥánika-Yá-Hú Lawḥ-i-'Abdu'l-'Azíz Va-Vukalá	House of Shamsí Big (2 storey, near Khirgih Sharíf Mosque)	1 month
Length of sea voyage from Sámsún to Constantinople 3 days.		House of Vísí Páshá (3 storey, near Sulṭán 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 (arrival 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 R.H.	Súriy-i-Aṣḥáb	1. Khán-i-'Aráb (caravanserai, two-storey, near house of 'Izzat-Ága)	3 nights
Length of stay: 4 years, 8 months, 22 days.	Lawḥ-i-Ḥajj I " " " II		1 week
Length of overland journey from Constantinople to Adrianople: 12 days.	Kitáb-i-Badí' Súriy-i-Mulúk (Tablet of the Kings)	2. House in Murádíyyih quarter, near Takyiy-i-Mawlaví	
Departure from Adrianople on Wednesday, August 12, 1868 A.D.–Rabí'u'th-Thání 22, 1285 A.H.	Lawḥ-i-Ru'yá Súriy-i-Amr Súriy-i-Damm Alváḥ-i-Laylatu'l-Quds Munájátháy-i-Ṣíyám (Brayers for Fasting)	3. House in Murádíyyih quarter, near house 2 4. Khániy-i-Amru'lláh (several stories, near Sulṭán-Salím Mosque)	6 months
	Lawḥ-i-Sayyáḥ Lawḥ-i-Nápulyún I (First Tablet to Napoleon III)	5. House of Ridi Big 6. House of Amru'lláh (3 storey. North of Sulṭan-Salím Mosque)	I year 3 months?
	Lawḥ-i-Sulṭán (Tablet to the Sháh of Persia) Lawḥ-i-Nuqṭih	7. House of 'Izzat-Aqá	11 months

1. Uzún-Kuprí
2. Kashánih, (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. Madellí, (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. Haifa, (arrived in the morning, landed and after a few hours left on a sailing vessel for 'Akká)

F. 'Akká	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival on Monday, August 31, A.D. 1868—Jamádíyu'l-Avval 12, 1285 A.H.	Kitáb-i-Aqdas Lawḥ-i-Napulyún II (2nd Tablet to Napoleon III)	1. Barracks	2 years, 2 months, 5 days
	Lawḥ-i-Malikih (Tablet to Queen Victoria)	2. House of Malik 3. House of Rábi'ih	3 months
Purest Branch died on Thursday, June 23, 1870 A.D.—Rabí'u'l-Avval 23, 1287 A.H.	Lawḥ-i-Malik-i-Rús (Tablet to the Czar) Súriy-i-Haykal Lawḥ-i-Burhán	4. House of Manṣúr 5. House of 'Abbúd (where Kitáb-i-Aqdas was revealed)	2 or 3 months
	Lawḥ-i-Ibn-i-Dhi'b (Epistle to Son of the Wolf)	6. Mazra'ih	
Passed away May 29, 1892 A.D.	Lawḥ-i-Páp (Tablet to the Pope)	7. Qaṣr (Mansion, where He passed away)	

SHORT HISTORY OF THE INTERNATIONAL BAHÁ'Í BUREAU

AT GENEVA, SWITZERLAND

By H. Emogene Hoagg

It was in the spring of 1925 that the International Bahá'í Bureau had its birth, and now after six years we might say it is still in an adolescent stage with many possibilities in view.

In February of 1921, Mrs. Stannard visited Haifa. As she intended to leave the East where she has been for some years, and work in the Occident, she went to Haifa for instructions. When she consulted Shoghi Effendi concerning the work to be done in Europe, and as to where she should best put forth her efforts for the Cause, she was thinking that Lausanne, Switzerland, might be a fertile ground in which to sow the seeds of the New Day. However when Shoghi Effendi was asked which he regarded as the most important place to inaugurate work in the Cause, he answered "Geneva." This was rather a surprise to Mrs. Stannard, but nothing daunted-she immediately mode all arrangements for a stay in Geneva.

As Geneva is the universal seat of international movements, it seemed to her most natural that this Bureau should be the international center for linking up the national centers of the Bahá'í Cause.

At that time the international associations in Geneva were endeavoring to form a group; they were meeting under the leadership of the Secretary of the group of "Friends" (Quakers) here, who gave much time and energy to the advancement of this federation of the international, interests, and were discussing the rights of this or that "association" to membership. The question as to whether or not the "Bahá'í International Bureau" was eligible to membership was given much deliberation, but Mrs. Stannard was able to settle definitely in their minds the question as to its being an international center, and was admitted to their counsels with that understanding.

The Bureau moms were taken in June 1925 and thenceforth called the "International Bahá'í Bureau."

Shoghi Effendi was much pleased with the success that attended Mrs. Stannard's efforts, and constantly wrote her most encouragingly, urging her to greater attempts toward firmly establishing this center and enlarging the scope of the work of the Bureau. He often mentioned the "International Bureau" in his letters which indicated his entire satisfaction regarding the title, and its significance.

Soon after Mrs. Stannard's arrival in Geneva, Martha Root came to help with the work. and Mrs. Nourse of America also gave assistance at this initial stage. The Bureau rooms were pleasantly fitted out, lectures were arranged and many guests were entertained. Besides addresses given by Mrs. Stannard, Martha Root and Lady Blomfield, outside speakers were invited to talk on different international subjects. Bahá'ís coming to Geneva found this a mom convenient center for meeting and visiting together.

Through the encouragement and energy of Martha Root for two consecutive years—1925 and 1926—the Esperanto Congresses were held in the Bureau Rooms. Miss Lydja Zamenhof attended these conferences and then it was that she first became interested in the Bahá'í Cause.

Mrs. Stannard found in Mr. Combs of the *Tribune de Genève* a friend and well-wisher, and some good articles were accepted by his paper.

In 1926 Mrs. Stannard started a publication she called *Messager Bahá'í* that was

printed in three languages (English, French and German). The first issue appeared in July of 1926. Four numbers were brought out between July of that year and September 1927.

Shoghi Effendi was delighted with this publication and urged Mrs. Stannard to continue, and kt nothing interfere with the development of this branch of her work.

During her stay in Geneva Mrs. Stannard emphasized the propaganda work through the publication of the *Messager* and the talks given at the Bureau; but found it impossible to keep up the correspondence with the Assemblies and individuals, as she had no secretarial help.

In the spring of 1927 Mrs. Stannard's health failed and feeling that she could no longer bear alone the burden of the work and the financial output, Be begged Miss Julia Culver to come to Geneva and assist her. Miss Culver immediately responded, arriving early in 1927. From that time on, excepting the regular monthly donation from the Guardian, and a few subscriptions, Miss Culver has unselfishly carried on the expenses of the Bureau. Various kind friends have sent, from time to time, donations, showing their interest and good will in furthering a work established by the desire of the Guardian, and encouraged and supported by him, and in 1930 the National Spiritual Assembly of America and Canada donated $300.00 to the International Bureau.

In August and September of 1927 Martha Root again came to Geneva and assisted with the Bureau work, so that many lectures were given, entertaining of guests was frequent, and an interesting summer's program arranged. But Mrs. Stannard's health and financial reverses finally made her feel it necessary to leave Geneva. Up to the spring of 1927 Mrs. Stannard had largely supported the expenses of the Bureau.

In October of 1927 a meeting of nine people was held to consult regarding the furtherance of the activities of the Bureau and the possibility of carrying on the work. This group of nine, after discussing the situation and taking into consideration the fervent desire of the Guardii, that this Center should be kept active, framed a letter putting forth certain ideas as to the carrying on of the Bureau and asked the advice of Shoghi Effendi.

Shoghi Effendi replying to chis letter said that he would subscribe a monthly sum of £6, half of which was to be placed toward the expenses of the Bureau and half to go toward the continued publication of the *Messager*, if the others would subscribe the remaining sum necessary.

After further consultation, the majority did not feel disposed for one reason or another, to subscribe the sum, and advised that the Bureau be closed. Then Miss Culver offered to take the responsibility alone, acting on advice from Shoghi Effendi. From this time on until the summer of 1928 the Bureau was kept open but with reduced activities.

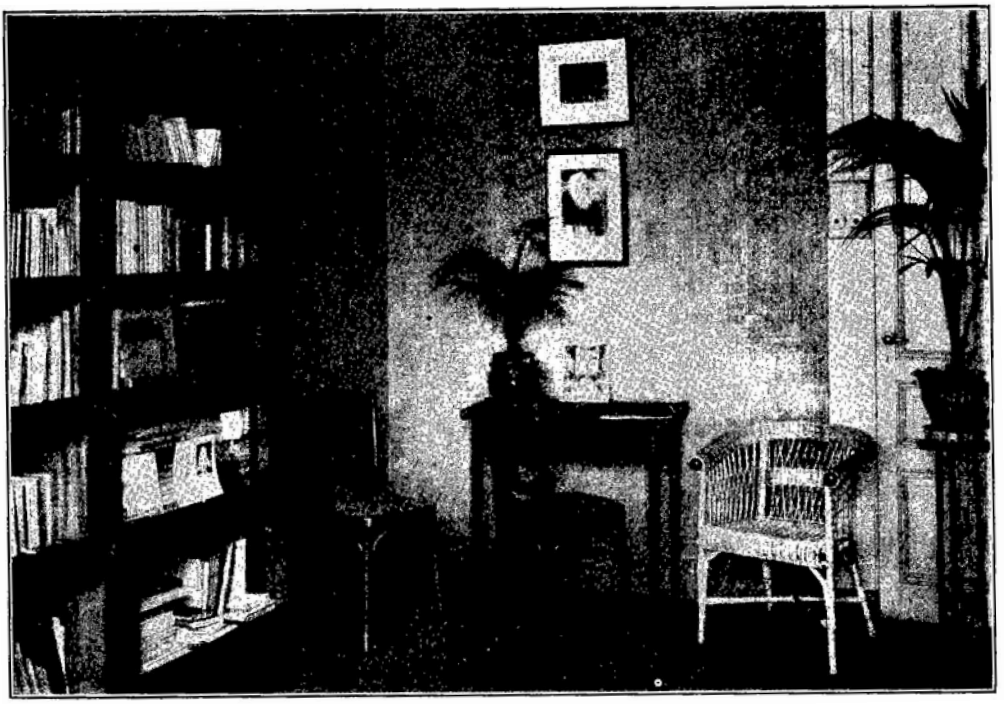
In May 1328 Miss Culver asked for help and suggested to Shoghi Effendi that Mrs. Emogene Hoagg come to Geneva; to which the Guardian agreed, and she arrived in June 1928.

The old Bureau at 19 Boulevard Georges Favon was closed in June 1928, and temporary moms at 6 rue Charles Bonnet were taken for the summer months, awaiting the finding of a permanent locality. A very active summer's work was accomplished. Martha Root was with us, and visitors were numerous. A new energy was infused into the life of the Bureau. Many interesting lectures were given, and many pleasant social and spiritual meetings were held.

On September 9th, 1928, another meeting was held to consult about the needs of the International Bureau, and to find workers and a working basis for same. The following were present: Rúḥí Effendi Afnán, Haifa; Miss Benkard, New York; Mrs. Chanler, New York; Miss Carey, Bath, England; Miss Culver, Geneva; Mrs. S. W. French, Pasadena, Cal.; Mrs. M. H. Ford, New York; Mr. M. Mills, New York; Mr. Alfred E. Martin, New York; Martha Root; Mrs. J. Stannard, Paris; Miss E. Sanderson, Paris; Mrs. H. E. Hoagg, Florence, Italy.

A few facts concerning the past difficulties and the present, and a general report of the work, were given.

Many suggestions were offered: names of



Interior of International Bahá'í Bureau, **Geneva, Switzerland,** 1931.

The International Bahá'í Bureau at Geneva, Switzerland, and group of present workers.

persons who might take on the work; ways and means to arrange for the finances; appointing committees to carry on necessary details; appealing to all National Assemblies for financial support, etc.

The result of this meeting made no changes but left Miss Julia Culver and Mrs. H. E. Hoagg to carry on the work of the International Bureau at Geneva.

A French study class of the Bahá'í Teachings was inaugurated in August, Madame Rao taking charge of it. This class has continued and grown in importance and in number. Commencing with a few we now rarely have less than twenty, and often more.

As we could remain in rue Charles Bonnet only until October, an intensive search for quarters was made by Miss Culver, and finally found at 20 bis rue Général Dufour. In October, after the rooms were thoroughly renovated, we moved to this address.

The Bureau rooms are on the ground floor with the entrance on the street, in a very quiet but intellectual and artistic part of the city. The University and its beautiful grounds are seen from our door; the Conservatory of Music is across the street, and the Opera House is but a minute's walk.

In the winter of 1929, wishing to bring the people nearer together, a monthly "Social" was initiated, with music and recitations and a short discourse by Mme. Rao. These evenings have proved very successful and have attracted the young people who offer their talents quite joyfully.

The Bureau has been slowly gathering strength and forming a spiritual center as well as installing gradually an International Bureau Library, to which a few friends and Assemblies of different countries, have generously contributed books in their native languages. This Library besides being a loaning library has also become a circulating library.

Correspondence with all Assemblies is encouraged, and a Bulletin sent from the Bureau gives the general activities of the International Centers in Geneva as well as its own.

Our correspondence, and the distribution of literature have become quite a feature of the work. Not only regarding the Teachings do we have demands, but we are often consulted about international activities in Geneva, about educational advantages, employment possibilities, and asked to serve in various capacities. Through the Bureau, by Miss Culver's efforts, Dr. Esslemont's book has been translated into French by Mme. Rao.

The social side is no small part of the word, for it is in this way that new contacts are made. This could be greatly developed if more workers were here. The routine of the Bureau does nor permit one or two persons to accomplish all that might be done.

The International Bahá'í Bureau is recognized by the League of Nations. Last year we were asked by the League Publishing Bureau for a short historical account which appeared in that year's publication.

The Bureau is a member sf the "Fédération des Mouvements Internationaux" now duly organized and offering aid to its members in various useful ways.

In 1930 the Bureau was legally registered as an International working unit, governed by a local committee which is under the direct supervision of Shoghi Effendi.

At a meeting held February 26th, 1930, the statutes that were draws up were discussed and adopted unanimously: an arrangement was also made with "Lloyds and National Provincial Foreign Bank, Ltd.," whereby two persons would be selected by the Committee to receive and disburse funds placed in the Bank to the credit of the International Bureau. At a meeting held July Pth, 1930, the Committee elected Julia Culver and Emogene Hoagg as joint Treasurers.

Mrs. Ford of New York has aided much by giving five weeks, at least, of her precious time for the last two years, when public lectures in a hall have been arranged, as well as talks in the Bureau.

The Bureau is still waiting for the time when it will be possible for all the National Centers to unitedly cooperate in the interests and work, both morally and financially, and carry out the Guardian's desire. When the question was asked Shoghi Effendi in March 1931 as to the function of

the Bureau at Geneva, and why it is "international" he answered:

*'Geneva is auxiliary to *the* Center in Haifa. It does not assume the place of Haifa, but is auxiliary. It exercises no international authority; it does not try to impose, but helps and acts as intermediary between Haifa *and* other Bahá'í *centers.* It is 'international' because it *links* the different countries; it is like a distributing center."

IN MEMORIAM

The Passing of Ethel Jenner Rosenberg, London, Nov. 17th, 1930. Born Aug. 6, 1858.

One of the pioneers of the Bahá'í Cause in the western world, Miss Ethel J. Rosenberg, passed away as her home in London on November 17, 1930, crowned with age and the service of the Master. The end was peaceful for this devoted servant of 'Abdu'l Bahá, whom He knew and loved so well and to whose devotion and untiring labours He had often paid priceless tribute by voice and pen.[1]

Known and loved by all the members of the Moly family in Haifa and Akká where she had visited for months at a time in the earlier stages of the outpouring of the Bahá'í spirit from the East to Europe and America (January 1901 and 1905-6), Miss Rosenberg played no small part in the adaptation of the Bahá'í Message to the western mind. Ever modest and unassuming the full value of her work in this capacity seldom appeared on the surface but those who knew her well and were in close touch with her activities were and are well aware of the great assistance she gave to the Master and

Miss Ethel Rosenbcrg, London, England.

[1] She was born in Bath, England, and spent her early childhood there, and came to London to study art under Legros at the Slade School. Her specialty was portrait painting, and her *red* chalk heads were quite remarkable, of which several were in the academy; also portraits in the style of Dowman. Although she had painted many beautiful landscapes she practically abandoned this side of her art when she specialized particularly in miniatures. She came into the movement through Mrs. Thornburgh-Cropper in the summer of 1899 and went to 'Akká swn after.

how valuable was the help she rendered in the translation and transcribing of some of the outstanding works through which the truths of the Bahá'í Message were made known to the peoples of the western hemisphere.

She spent a certain amount of time in studying Persian but ocher interests prevented her mastering rhe language. She spent considerable periods of time in Paris working for the Movement. She went to Haifa several times, at least three, and to America three times, spending many months there. She went to America with Mírzá Abu'l-Faḍl and stayed with Mrs. Phoebe Hearst. In the first days of the Cause in Great Britain she interested many people; some of the most important members of the Movement came to her for her valuable advice and her assistance in English, as she herself had a very easy and pleasant style. She did a great deal of speaking in the early days and addessed large audiences. She did some writing, also, about the Cause, She was of great assistance to all of the young Persians and had a very extensive correspondence in the East. She was for many years one of the most, if not the most, active workers of the pioneers of the Movement in England,

The outstanding point in her Iife in connection with the Bahi'i Cause, was her intimate, personal knowledge of the Teachings. These she heard direst from the Master's lips on her several lengthy stays in Haifa. She often read from her personal notes at the Bahá'í meetings. She gave lifelong devoted service to the Bahi'i Cause in the British Isles.

She had profound knowledge of the Bible and also of other sacred books. Also a great knowledge of general literature. Her English was very good and her French nearly perfect. Her great work was in correcting and editing the writings and translations.

No one is moxe fully cognizant of the worth of this servant's labours for the Cause of Bahá'u'lláh, as developed and expounded by the Center of the Covenant, than the beloved Guardian of the Cause, Shoghi Effendi, who, when he was advised of her passing cabled forthwith to the friends in London a heartfelt message of condolence and appreciation.

"Deeply grieved passing Rosenberg"—wrote the Guardian, "England's outstanding Bahl'i pioneer-worker. Memory of her glorious service will never die. 'Abdu'l-Bahá's family join me in expressing heartfelt condolences to her brother and relatives. Urge friends hold befitting memorial service."

(*Signed*) SHOGHI.

Services were held on the afternoon of November 20th, attended by the London Bahá'is and a Memorial Meeting was arranged at the Bahá'í Center for suitable expression of the Iove all the members of the Bahá'í Community felt for this long-time friend and counsellor, Here was voiced that reverent recognition due her for the clear vision she had of the Bahi'i Message and purposes, and the lucid and authoritative expositions she was able, through contact with the source of inspiration and the pure spirit that burned within her, to give to those who sought.

Miss Rosenberg, who was seventy-two years of *age*, was born on August 6, 1858, and had lived for many years in London. She *was* one of the most prominent and active believers in Great Britain up to a short time before her removal to the higher plane.

During her long connection with the Cause her correspondence with 'Abdu'l-Bahá had been voluminous, and to her He had revealed numerous precious Tablets, many of which, of a general nature, have already been included in the Bahá'í writings.

MRS. C. S. COLES

With the passing of this great character, Mrs. Claudia Stuart Coles, the Bahá'í *Cause* has lost one of its most loyal and enthusiastic adherents.

Mrs. Coles was born in South Carolina about sixty-five years ago. When quite young she moved to Washington, D. C., and it was here she heard and accepted the Bahá'í Teachings, and served as a faithful and honored member of the Bahá'í community for many years. In 1920 she moved to London, England, where her daughter and granddaughters lived, and thus for the past

eleven years she was a member of the London Bahá'í community. She had been re-elected many times to the National Bahá'í Assembly of England, and as Secretary of this body served indefatigably.

Mrs. Coles' home in London was a meeting place for traveling Bahá'ís from other countries. It was always a joy to associate with and consult this radiant enthusiastic Bahá'í to whom friends could turn far help and advice. She undoubtedly worked far beyond her strength in her great enthusiasm, and one might well say that from the standpoint of her physical health, there was always in her work and service the element of sacrifice. Particularly noteworthy, too, was her great efficiency. She was undoubtedly one of the best informed Bahá'í teachers in the western world, and knew where to find any quotation asked for. She certainly has been instrumental in spreading the Bahá'í Message around the world, for her personal correspondence had assumed voluminous proportions.

As a Bahá'í, Mrs. Coles had an international reputation, and was distinguished and will be forever remembered for her true spirituality and her unique spiritual enthusiasm. She classified among the most sincere and devoted Bahá'ís, and we are told that "the rays of those spirits (the sincere) are the cause of the development of the people." From this beautiful soul "will appear the traces of God."'

Mrs. Claudia Coles, London, England.

Consul Albert Schwarz

December 14, 1871-January 13, 1931

On January 13th, 1931, the Chairman of the National Spiritual Assembly of the Bahá'ís of Germany, Councillor of Commerce, Albert Schwarz, Consul of the Kingdom of Norway, entered his eternal home.

Although he suffered greatly for the past years and could not attend fully to his various duties in full measure he did his very best to serve the Holy Cause with all the might of his personality. We, the Bahá'ís,

lose in him one of the most loyal and most resigned followers and pioneers of the Revelation of Bahá'u'lláh.

By nature endowed richly with pronounced human attributes, he had at heart the progress and advancement of friendly human and social organizations, as he was permitted by the great Bounty to enter into the Circle of Light of 'Abdu'l-Bahá in the year 1913.

He had created values in the field of assisting growing artists and in the commercial line, far surpassing the limits of Wurtemberg.

With the new erection of the Baths at Mergentheim he established a healing fount or spring for suffering humanity by indefatigable and restless labors under great personal sacrifices inspired by great idealism. He later had the great pleasure to interest our beloved Master during His sojourn in Stuttgart in this social work. The Blessings pronounced on these Baths, made themselves realized very soon, and now their reputation for healing in their salubrious and life-giving waters has been felt all over the world. In deepest appreciation of our honored Chairman, a monumental stone was erected in Mergentheim as a memento of the visit of 'Abdu'l-Bahá.

During the sojourn of our beloved Master in Stuttgart our beloved departed one was granted the privilege to visit 'Abdu'l-Bahá daily, besides He has honored our home with His presence several rimes. Our departed one was so filled with the spirit of 'Abdu'l-Bahá, that this longing drove him to visit 'Abdu'l-Bahá once more in Paris, before His departure from Europe and he had the great bounty to enjoy several unforgettable days in high spiritual teachings filled with revelations and knowledge with the beloved Master. The meetings with 'Abdu'l-Bahá were for the further advancement of his far-reaching possibilities.

Consul Albert Schwarz, Stuttgart, Germany.

The passing of 'Abdu'l-Bahá in the fall of

1921 was for him exceedingly staggering, as he had always hoped to have been able to visit Him in Haifa. He traveled in the following spring with his wife to Haifa in response to an invitation from Shoghi Effendi and put himself wholeheartedly into the service of the Guardian of the Holy Cause.

Since the establishment of the National Spiritual Assembly he served as the Chairman. During his many days of acute sufferings he Bad experienced ofren the blessings of 'Abdu'l-Bahá and the answer to prayers to Bahá'u'lláh, and his faith had eased many hours of acute sufferings especially so in his tragic last and acute times of his life caused by the grievances of prevailing condirions.

In the beloved departed we all have lost an upright, loyal and devoted ready helpful friend, who stood at the side of everyone that turned to him for advice and help and with a sympathetic understanding.

With his separation a gap has appeared in our ranks which as yet we are unabb to understand.

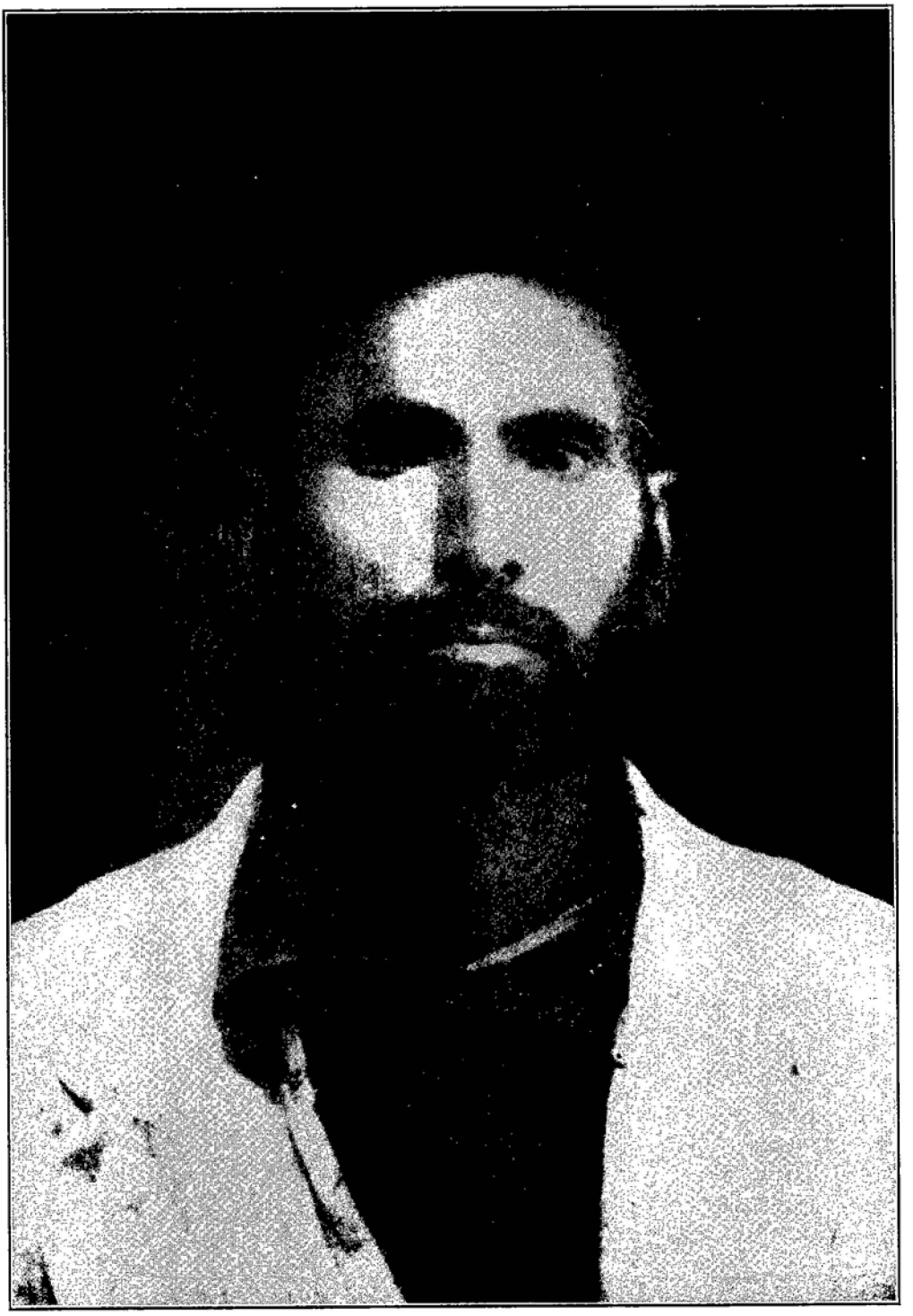
Notwithstanding the severe tests which came to him he remained faithful to his convictions and his reality. He serves us now as a shining example for all times.

Cable from Shoghi Effendi to Mrs. Alice Schwarz, Stuttgart:

INEXPRESSIBLY SAD PROFOUNDLY DEPLORE PASSING GERMANYS OUTSTANDING BAHÁ'Í PIONEER WORKER. MEMORY HIS DISTINGUISHED SERVICES IMPERISHABLE. GREATEST HOLY LEAF JOINS ME ASSURANCE AFFECTIONATE PRAYER HEARTFELT CONDOLENCES.

SHOGHI.

PART THREE



Abu'l-Qásim Khurásání, custodian of the International Bahá'í Archives and caretaker of the Gardens of the Holy Shrines on Mount Carmel.

BAHÁ'Í DIRECTORY, 1931-1932

88 OF THE BAHÁ'Í ERA

1.

BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES

National Spiritual Assembly of the Baha'is of *Caucasus*,
Care of Mr. Ḍíyá'u'lláh Aṣgharzádih,
4 Victoria Avenue, Bishopsgate, London, E. C. 2, ENGLAND.

National Spiritual Assembly of the *Bahh'is of* Egypt,
Care of Mr. Abdu'l-Raḥmán Rushdí,
P. O. Box 1865, Alexandria, EGYPT.
Telegraphic Address: Bahabureau, Cairo.

National. Spiritual Assembly of the Bahh'is of Great Britain,
Care of Mrs. Isabel Slade, Bahá'í Reading Room,
288 Upper Regent Srreet, London, W. 1, ENGLAND.
Telegraphic Address: National, *Care* Aṣgharzádih, London.

National Spiritual Assembly of the Bahá'ís of Germany,
Care of Frau Consul Schwarz,
3 Alexanderstrasse, Stuttgart, GERMANY.

National Spiritual Assembly of the Bahá'ís of India and Burma,
Care of Mr. Pritam Singh,
9 Langley Road, Lahore, INDIA.

National: Spiritual Assembly of the Bahh'is of 'Iráq,
Care of Mr. Munír H. Vakíl, Baghdád, 'IRÁQ.

National Spiritual Assembly of the Bahá'ís of Persia,
Care of Dr. Yúnis Khán Afrúkhtih,
Avenue Barq, Ṭihrán, PERSIA.
Telegraphic Address: Rawḥání, Pársíyán, Ṭihrán.

National Spiritual Assembly of the Bahá'ís of Turkistán,
Care of Mr. Ḍíyá'u'lláh Aṣgharzádih,
4 Victoria Avenue, Bishopsgate, London, E. C. 2, ENGLAND.

National Spiritual Assembly of the Bahá'ís of *the* United States and Canada.
Secretariat, Evergreen Cabin, West Englewood, N. J., U. S. A.
Telegraphic Address: Bahá'í, New York.

International Bahá'í Bureau,
Case 181, Stand, Geneva, SWITZERLAND.
Telegraphic Address: Bahá'í, *Geneva.*

Delegates attending the annual convention of the Bahá'ís of Germany, April, 1931.

2.

BAHÁ'Í LOCAL SPIRITUAL ASSEMBLIES AND GROUPS

This list has been compiled by the International Bahá'í Bureau af *Geneva, Switzerland. Omission, errors and changes should be reported to the Bureau, Case 181, Stand, Geneva.*

* Denotes Local Spiritual Assembly.

ALBANIA—
Tirana: Mr. Refo Chapary, N.K. Luno Skendo.

AUSTRALIA—
* Adelaide: Mr. H. Fitzner. Box 90 B., G. P. O.
* Brisbane: Mrs. Nell Midgley, Hilda Street, Corinda.
* Hobart, Tasmania: Miss Gretta Lamprill, "Newlands" Toorak Avenue, Newton.
* Melbourne: Bahá'í Assembly. Box 1237, G. P. O.
Perth: Mrs. Annie O. Miller, 73 Berwick Street, Victoria Park.
* Sydney: Bahá'í Assembly. Box 3116, G. P. O.

AUSTRIA—
Graz: Mr. Adolf Fontana, Kirchengasse 14.
* Vienna: Bahá'í Arbeitsgemeinschaft, Josefstädterstrasse 37, Vienna VIII.

CAUCASUS—
* Bákú.
* Bálá-Khání.
Báṭúm.
* Burda'.
Chíní.
Darband.
Erivan.
* Ganjíh.
Khillí.
Kúgcháy.
Naftálán.
Petrovki.
* Sálíyán.
Shakkí.
Shamakhí.
Shíraván.
* Tiflis.

BELGIUM—
Antwerp: Mme. Steinmann, 53 Avenue Van Peet.

BRAZIL—
Rahia: Miss Leonora Holsapple, Avenida Oceanica 5.

BULGARIA—
Plovdiv: Mr. Ivan Popov, Vegetaria Restoracio, Rodstvenost.
* Sofia: Mr. Alexander Lyaptchev, 33 Avsavov Street.
Turnovo: Mrs. Dora Bourmoff.

BURMA (see India and Burma)—

CANADA (see United States and Canada)—

CHINA—
Canton: Mr. C. S. Liu, President Agricultural College, Sun Yat Sen University.
Hongkong: Mr. Pei Tswi, Manager, Bank of China.
Shanghai: Mr. H. A. Ouskouli. P. O. Box 551; Telegraphic Address: OUSKO, Shanghai.

CZECHO-SLOVAKIA—
Praha: Mr. Vuk Echtner, c/o Bruckner, U. Pujcovny 2.

DENMARK—
Kopenhagen: Miss Johanna Sörensen, Drosselvej 9.

DUTCH EAST INDIES—
Batavia, Java: Mr. W. E. M. Grosfeld, c/o Landberg and Zoon.

EGYPT—
* Alexandria: Bahá'í Assembly. P. O. Box 1865.
Assiut: Mr. 'Anáyatu'lláh Ibráhím.
* Cairo: Bahá'í Bureau. P. O. Box 13, Ṣáhir.
Hámúl: Mr. Míkhá'íl Yúsif.
* Isma 'Ílíyyih: Mr. Khalíl 'Ayád, Suez Canal Co.
Kantara: Mr. Muhammad 'Avayda, Customs Dept.
*Port-Said: Mr. Míkhá'íl Sa'd, Egyptian State Telegraphs.
Rási'l-Khalíj: Mr. Fu'ád Yazdí.

Shibíni'l-Kawm: Mr. Ibráhím Stefanos.
Suez: Dr. Muhammad Ṣálih, Port-Tawfíq.
Tanta: Mr. Rizq Faraja'lláh, Prisons Tanta.

PRANCE —

Paris: Mme. Hesse, 27 Rue Rémusat, Auteuil.

GERMANY —

Berlin: Herr. Th. Lehne, Heiligendammerstrasse 10, Berlin-Schmargendorf.
Bremen: Mrs. Max Greeven, Hillmans Hotel.
Dresden.
* Duren, Rheinland: Herr. H. Bornhofen, Bismarckstrasse 6.
* Esslingen: a/n Fraulein Erna Kauffmann, Agnesbau.
Fellbach: b/Stuttgart, Herr. S. Häfner, Bahnhofstrasse.
Geislingen-Altenstadt/Steige: Herr Kraiss, Oelweg 22.
Gera.
* Goppingen: Herr. Robert Schultheiss, Kelterkopf.
* Hamburg: Fraulein A. Bostelmann, Postschliessfach 3319.
Heidelberg.
Heilbronn.
Leipzig: Herr. Benke, Antonstrasse 21/1.
Rostock i/m: Frau Dr. Walcher, Schillerstrasse 23.
* Ruppur-Karlsruhe: Frau M. Brauns, Resedenweg 70.
Schwerin i/m: Frau F. Reuter, Sandstrasse 8.
* Stuttgart: Frau Consul Schwarz, 3 Alexanderstrasse.
Warnemunde: Herr. Emil Jorn, Reuterstrasse 31.
Weimar.
Weinheim, Baden: Dr. H. Grossmann, Friedrich Voglerstrasse 4.
Zuffenhausen: Frau A, M. Schweizer, Karlstrasse 26.

GREAT BRITAIN AND IRELAND —

Altrincham, Cheshire: Mr. J. Craven, 15 Norman Road.
Bath: Miss Isabel Carey, Newlands, Bloomfield Road.
Blackburn, Nr.: Mrs. Cooper, Feniscowles Old Hall, Pleasington.
* Bournemouth: Sister Challis, Riḍván, Broadstone, Dorset.
Bradford, Yorks: Miss M. Burgess, 7 Summerseat Place, Great Horton.
Brighton: Mrs. Knight, 11 Montpelier Crescent.
Bristol: Mrs. D. Weeks, 48 Filton Grove, Harfield.
Bruckless, Ireland: Mrs. Fforde, Bruckless House, Co. Galway.
Farnham, Surrey: Mrs. Leitch, Fairfield Lodge.
Framfield, Sussex: Miss Cheape, Great Streele.
Hounslow: Mr. Charles Cole, Sutton Villa, Sutton Road.
* London: Mrs. Annie B. Romer, Walmar House, 288 Upper Regent Street, W. 1.
* Manchester: Mr. A. Sugar, 16 Lily Street, Mr. Crumpsall.
Newcastle-on-Tyne: Mr. and Mrs. Busby, 21 Rotbbury Tee, Heaton.
Okehampton, Devon: Mrs. Scarramucci, South Zeal.
Orpington, Kent: Miss A. Evelyn Baxter, "Timberscombe," Station Hill.
Southampton: Miss Platt, St. Roumons, Bitterne.
York: Mrs. E. P. Kenworthy, 24 Second Avenue, Heworth.

HAWAII ISLANDS (see United States and Canada) —

HOLLAND —

Brummen, Gelderland: Herr. and Frau Epple, Zutphenschewtg 74.
Enschede: Herr G. 3. Bertelinck, Hoogstraat 3.
Haarlem: Fraulein Käthe Braun, Spruit en Boschstr, 15.

HUNGARY—

Gyor: Mr. George Steiner, Aparturutca 8.

INDIA AND BURMA—

Agra: Mr. 'Uthmán Ghaní, Telegraph Master, Sndur Bazer.
* Bombay: Bahá'í Assembly. P. O. Box 470.
* Calcutta: Bahá'í Assembly. P. O. Box 8940.
Cbapra (Saram): Mr. Aḥmad-'Alí, v. Rawḍih.
Chittagong: Mr. Amíru'l-Islám, Díván Bázár.
Delhi: Mr. Maḥfúẓu'l-Ḥaqq 'Ilmí, Karol Bagh.
* Karachi: Bahh'i Assembly, Preedy Road, Camp.
Kawlin, Burma: Mr. Khudá-Bakhsh.

*Kunjangun, District Hanthawaddy, Burma: Mr. U. Son.
* Lahore: Prof. Pritam Singh, 9 Langley Road.
* Mandalay, Burma: Bahá'í Assembly, 115, 84th. str, Kunjan.
* Poona: Bahá'í Assembly, The National Hotel.
* Rangoon, Burma: Siyyid Ghulám-Murtadá-'Alí. P. O. Box 299.
* Surat: Mr. N. R. Vakil, Havadia Chakla.
Simla: Mr. 'Abbás-'Alí Butt, Army Headquarters, Panje Akhbar.
Tounggyi, Burma: Mr. 'Abdu'r-Rashíd.

"RAQ—
> Adhyábih: c/o Siyyid Khalíl Qamar, through 'Abbás Ganjí, Shahrabán.
* 'Avashiq: Same as above,
* Baghdád: c/o Adib R. Baghdádí, Secondary School, Karkh.
* Baṣrih: c/o Zakaríyyá Doccat, Port Directorate, Ashar.
* Mosul: c/o Mullá Ahmad Ḥusayn Malláḥ, Mmervah Street.

ITALY —
Bari: General R. Piola Caselli.
Como: Signora M. Forni, Crevenna, Sopra Erba.
Florence: Signora Teresa Campani, Viale Duca di Genova 24.
Milan: Mrs. Valentin Gilberti, Viale Monza 46.
Rome: Mrs. V. Kropf Venturino, Via Marche 84.

JAPAN —
Kobe: Dawn Inouye, 42 Sairinji, Nishimiyauchicho, Hiogo.
Kyoto: Prof. Torii Tokujiro, Nishino Toin Shimoda Chiuri.
Tokyo: Miss Agnes Alexander, 31 Nichome, Fujimicho, Kudan.
Yokohama: Prof. S. Koyama, University of Commerce.

JUGO-SLAVIA—
Petrinja: Mr. Phi. P. Opatchitch, (Carpag).

NEW ZEALAND—
* Auckland: Miss M. Stevenson, 3 Cowie Road, Parnell.
Wellington: Mrs. Jessie McQuarrie, "Ulva" Oban Street, Highland Park.

NORWAY—
Fjösanger: Mr. Ludvig Anjér. Pöstfako 96.
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PALESTINE AND TRANSJORDANIA—
* 'Adasíyyih: P. O. Box 11, Samakh.
* 'Akká: Mr. Yadu'lláh Sísání Íráni.
Beersheba: Mr. Rhtib Amín.
Gaza: Mr. Miṣbaḥ Murád.
* Haifa: Post Box 23.
Hebron: Mr. Ḥusayn Rúḥí, Education Dept.
Jaffa: Mr. 'Abdu's-Ṣamad Naḥḥás Íráni.
Jerusalem: Mr. A. R. Parvíz, Audit Department,
Nablus: Mírzá Badí' Bushrú'í, District Officer.
Salt, Transjordania: Mr. H. Rúḥí, Salt Secondary School.
Tiberias: Mr. Tawfíq Yazdí, District Officer.

PERSIA (see sub-section 5 "Bahá'í Administrative Divisions in Persia")—

PHILIPPINES—
Manila: Mr. Theodoro Yanko, 421 Muelle de la Industria.

POLAND—
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RHODESIA—

RUSSIA—
Leningrad: Isabel Grinevskaya, Prospect Nahimson, No. 10, log. 32.

SOUTH AFRICA—
Cape Town.
Heidelberg: Prof. C. Y. Spruyt, Lower Market Street.
Johannesberg: Mrs. A. Kemp, 20 Wellington Road, Parktown.
Pretoria: Mr. H. Vernon Durose, 220 Johann Street, Arcadia.

SUDAN—
Dárfúr: Mr. Gabra 'Abdu'lláh, Senior Translator, Dárfúr Province, Súdán Gov.

SWEDEN—
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Stalboga: Pastor A. Palmgron.
Stockholm: Miss A. Zetterlund, Kocksgatan 35 B.
Uddevalla: Mr. W. M. Kjelmann.

SWITZERLAND—
Geneva: International Baha'i Bureau, Case 181, Stand.
Lausanne: Mme. Beck, Rue Caroline, 3.

Mendrisio: Miss E. Mundwyler, Monte s/Mendrisio.
Pully: Mme. Libermann, Villa Carina, Dent d'Oche.
Zurich: Mrs. Gladys Vautier, Schönburgergasse 15.

SYRIA—
Aleppo: Mr. Núri'd-Dín Chalabí. Post Box 281.
* Alexandretta: Mr. I. Faláh. P. O. Box 16.
* Beirut: Mr. H. Bályúzí, American University.
* Damascus: Shaykh 'Abdu'r-Raḥmán Hindí.
Mersine: Mr. Ismá'íl Íráni.

TAHITI—
* Papeete: Mr. George Spitze.

TUNISIA—
* Tunis: Bahá'í Assembly, c/o Muḥammad 'Azíz Ḥayyúní, Agriculture Department.

TURKEY—
* Adana: 'Abdu'l-Vahháb Náji. P. O. Box 53.
* Antep: Mr. Jamíl 'Álí, c/o Mr. Najjár Sulaymán Áqá, Najjár Bázár.
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UNITED STATES AND CANADA (see sub-section 4).

WEST INDIES, BRITISH—
Barbados: Miss Ella Robarts, c/o Mrs. Hynam, Woodside Bay Street, Bridgetown.

3.

This list has been compiled by the American National Spiritual Assembly for use by local secretaries and committees in their Bahá'í correspondence. It is corrected to August 1st, 1931. Omissions, errors and changes should be reported to the Secretariat, National Spiritual Assembly of the Bahá'ís of the United States and Canada, Evergreen Cabin, West Englewood, N. J.

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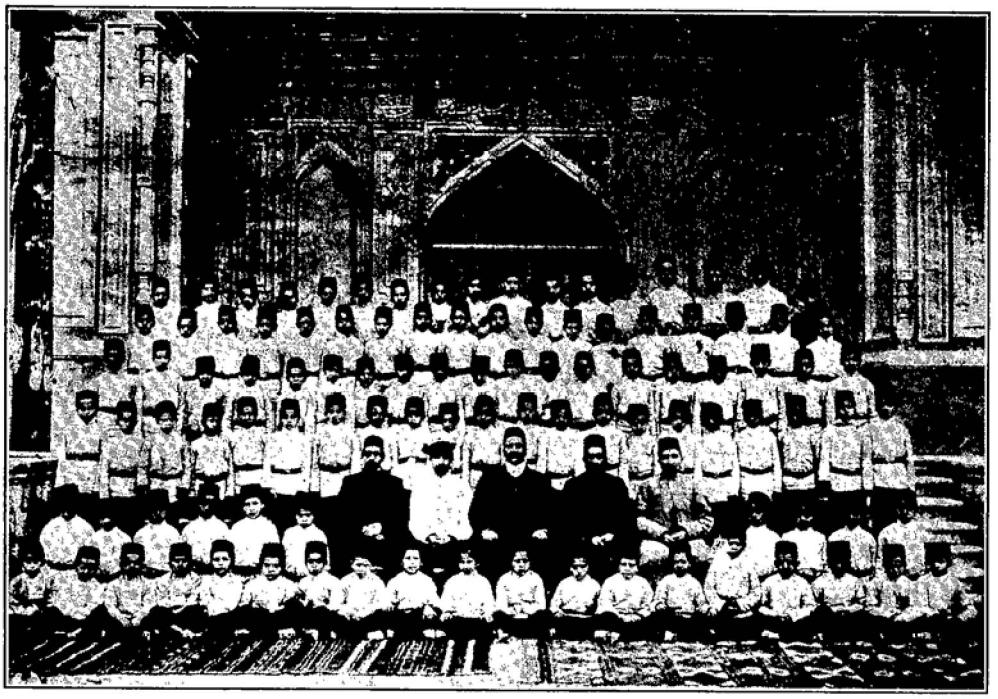

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4.

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"	Cincinnati	Miss Hilda Stauss, 3640 Epworth Ave., Westwood.
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Pennsylvania	Philadelphia	Miss Jessie E. Revell, 2531 No. 19th Street.
"	Pittsburgh	Mrs. Ruth Randall Brown, 8003 St. Lawrence Avenue, Swissvale, Pa.
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Wisconsin	Kenosha	Mr. Louis J. Voelz, 6108 Sheridan Road.
"	Milwaukee	Mrs. Ida Suhm, 3433 No. 8th Street.
"	Racine	Mr. Andrew J. Nelson, 2013 Carmel Avenue.

LIST OF THE LOCAL BAHÁ'Í GROUPS IN THE UNITED STATES AND CANADA

California	Clearlake Highlands	Mrs. Flora M. Clark, P. O. Box 7.
"	Santa Barbara	Miss Helen E. Starr, 122 W. de la Guerra Street.
"	South Gate	Mrs. Josephine F. Clark, 9231 Alexander Avenue.
Colorado	Colorado Springs	Mrs. Lee Wilson, 1332 Tejon Street.
Connecticut	Hartford	Mrs. Ives Johnson.
Georgia	Atlanta	Dr. J. C. Oakshette, 405 Grand Building.
"	Augusta	Miss Margaret Klebs, Leonard Building.
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Iowa	Keokuk	Mrs. Glenn Carlson, 1206 Orleans Avenue.
Massachusetts	Springfield	Mrs. E. P. Timmerman, 112 Belle Street.
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Montana	Butte	Mrs. Martha Caldwell, 247 Walnut Street.
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" "	Ithaca	Miss H. B. Townley, 241 So. Cayuga Street.
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Wisconsin	Madison	Mrs. May P. Stebbins, Observatory Hill.

5.

BAHÁ'Í ADMINISTRATIVE DIVISIONS IN PERSIA

As fixed by the Delegates to the first Bahá'í Convention
Ṭihrán, May 23, 1927

I. Ṭihrán Division: *center* 1. Ṭihrán. *includes:* 2. Ḥasan-Ábád, 3. Ja'far-Ábád, 4. 'Alí-Ábád, 5. Ḍíyá-Ábád, 6. Khání-Ábád, 7. Ismá'íl-Ábád, 8. Yakhshí-Ábád, 9. Kamálíyyih, 10. Jalálíyyih, 11. Sháhzádih-'Abdu'l'Aẓím, 12. Qum, 13. Sangisar, 14. Simnán, 15. Shahmírzád, 16. Sháhrúd, 17. Dámghán, 18. Ṭáliqán, 19. Ávah, 20. Naráq, 21. Jásb, 22. Maḥallát, 23. Tajrásh.

II. Ádhirbáyján Division: *center* 1. Tabríz, *includes:* 2. Míyán-Duáb, 3. Qujulú, 4. Ághchah-Dízaj, 5. Malik-Kandí, 6. Bunáb, 7. Rúsht, 8. Marághih, 9. Shíshanán, 10. Gawgán, 11. Mamagán, 12. Ílkhchí, 13. Uskú, 14. Mílán, 15. Bávíl, 16. Khuy, 17. Pír-Kandí, 18. Ív-Ughlí, 19. Víshluq, 20. Ridáíyyih, 21. Marand, 22. Zunúz, 23. Khámnih, 24. Khalkhál, 25. Míyánij, 26. Sísán, 27. Bábá-Kandí, 28. Diznáb, 29. Maṭanih, 30. Ardibíl, 31. Qarih-Shírán, 32. Qarajah-Dágh, 33. Julpá, 34. Ástará, 35. Saujbulágh, 36. Saráb, 37. Salmás.

III: Khurásán Division: *center* 1. Mashhad, *includes:* 2. Sharíf-Ábád, 3. Ḥusayn-

Ábád, 4. Sarakhs, 5. Kalát, 6. Bilàn, 7. Chahchahih, 8. Naṣr-Ábád, 9. Bákharz, 10. Turbat-i-Ḥaydarí yyih, 11. Biṭrú, 12. Závih, 13. Furúgh, 14. Mahnih, 15. Míyándihí, 16. Katih-Talkh, 17. Khayr-Ábád, 18. Marghzár, 19. Zahír-Ábád, 20. Azghand, 21. Dawlat-Ábád, 22. Gul-bú, 23. Rushkhár, 24. Turshíz, 25. Shafí-Ábád, 26. Mámaq, 27. Kúh-i-Surkh, 28. Kákhk, 29. Gunábád, 30. Hiṣár, 31. Qulú, 32. Júymind, 33 Bajistán, 34. Tún-i-Fárán, 35. Bághistán, 36. Basṭáq, 37. Sih-Qal'ih, 38. Burún, 39. Bushrúyih, 40. Khayru'l-Qurá, 41. Ṭab'an, 42. Ruqih, 43. Múrústan, 44. Húband, 45. Bírjand, 46. Qáyin, 47. Khusf, 48. Durukhsh, 49. Sarcháh, 50. Riḍván, 51. Ásyábán, 52. Khuvaynak, 53. Dastujirdmid, 54. Zirak, 55. Khuráshád, 56. Nawfirist, 57. Sanqird, 58. Síkán, 59. Mihdí-Ábád, 60. Nawqáb, 61. Bágh-i-Sunqur, 62. Kákán, 63. Qal'ih-Kan, 64, Chashmih, 65. Máhan, 66. Gúgchí, 67. Sinak, 68. Bídukht, 69. Husayn-Ábád, 70. Qúchán, 71. Bájgirán, 72. Shírván, 73. Bujnúrd, 74. Kífán, 71. Jájarm, 76. Muhammad-Abld-i-Darijaz, 77. Luṭf-Ábád, 78. Níshábúr, 79. Ma'múrí, 80. Farrukh, 81. Dastjird, 82. Isháq-Ábád, 83. Rúḥ-Ábád, 84. Sar-Viláyat, 85. Ma'dan, 86. Sabzivár, 87. Súdkharn, 88. Kúshg-Bágh, 89. Rubáṭ-i-Gaz, 90. Zarqán, 91. Ṣafí-Ábád, 92. Ja'far-Ábád, 93. Juvayn, 94. Kúh-i-Mísh, 95. Dávarzan, 96. Núdbám.

IV. Fárs Division: *center* 1, Shíráz, *includes:* 2. Sarvistán, 3. Jahrum, 4. Nayríz, 5. Qasr-i-Dasht, 6. Shams-Ábád, i-Takht, 7. Sarvistán-i-Bavánát, 8. Ábádih, 9. Himmat-Ábád, 10. Darghúk, 11. Kúshkak, 12. Zarqán, 13. Fárúq, 14. Fasá, 15. Dáráb, 16. Váriyán, 17. Shams-Ábád-Burzú, 18. Fatḥ-Ábád, 19. Qalát, 20. Siryán-i-Bavánát.

V. Kirmán Division: *center* 1. Kirmán, *includes:* 2. Rafsinján, 3. Bahrám-Ábád, 4. Sírján, 5. Isfand-Ábád, 6. Barn, 7. Anár, 8. Báft, 9. Qaryatu'l-'Arab, 10. Chitrúd, 11. Rávar, 12. Rábur, 13. Hasan-Ábád, 14. Himmat-Ábád, 15. Kamál-Ábád, 16. Zarand, 17. Qal'ih-'Askar, 18. Núg, 19. Máhán, 20. Sivughin, 21. Ṣafrak.

VI. Gílán Division: *center* 1. Rasht, *includes:* 2. Bandar-i-Pahlaví, 3. Láhíján, 4. Langrúd, 5. Síyáhkal-Dílmán, 6. Shahsavár, 7. Sangar, 8. Rúd-i-sar.

VII. Mázindarán Division: *center* 1. Sárí, *includes:* 2. Bárfurúsh, 3. Bahnamir, 4. 'Arab-Khayl, 5. Máhfurúzak, 6. Araṭih, 7. Chálih-Zamín, 8. Kafshgar-Kalá, 9. Chakaknár, 10. Ashraf, 11. Mashhad-Sar, 12. Ámul, 13. Kapúr-Chál, 14. Khár-Kulá, 15. Dárí-Kulá, 16. Aḥarusáq, 17. Núr, 18. Tákur, 19. Sárú-Kulá, 20. Shírgáh, 21. Ívil, 22. Firaydún-Kinár, 23. Bandar-i-jaz, 24. Ista-rábád, 25. Ziyár-Kulá, 26. Kúh-sán, 27. Rashmangú, 28. Amrah, 29. Nawkandih, 30. Bín-Jistának, 31. Úzún-dih, 32. Valújáh, 33. fsh-khandug.

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XVII. Sístán Division: *center* Duzdab.

Bahá'ís of Hamadán.

6.

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Rasht (Gílán): Mírzá 'Abbás-Qulí Khán, Sháhqulí. Telegraphic address: Rawḥání, Pársíyán.

Bárfurúsh (Mázindarán): Dr. Furúghu'-lláh Khán Baṣṣárí. Telegraphic address: Rawḥání, Furúgh Baṣṣarí.

Náṣirí (Khuzistán): Mírzá Muḥammad Khán Rustamí. Telegraphic address: Rawḥání, Rustamí.

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Kirmánsháh (Kirmánsháh): Dr. Ḥabíbulláh Khán Mu'ayyad. Telegraphic address: Rawḥání, Ḥabíbulláh Mu'ayyad.

Qazvín (Qazvín): Mírzá Muhammad Khán Taslímí, Care of Mírzá Báqir Khán As'adu'l-Ḥukamá'. Telegraphic address: Rawḥání, Taslímí.

Hamadán (Hamadán): Mírzá Muqbil Ázádih, Saráy-i-Naw. Telegraphic address: Rawḥání, Muqbil Ázádih.

Yazd (Yazd): Mírzá Muḥammad-'Alí Falláh. Telegraphic address: Rawhini, Falláh.

Bandar-'Abbás (Banádir-i-Junúb): Asadu'-lláh Khán Ṣádiq-Zádih. Telegraphic address: Rawḥání, Ṣádiqzádih.

Káshán (Káshán): Dr. Sulaymán Barjisi, Páqupán. Telegraphic address: Rawḥání, Barjisi.

Duzdáb (Sístán): Mírzá Naṣru'lláh Khán Dabiri, Care Ardikání Brothers. Telegraphic address: Rawḥání, Dabiri, Banque Nationale.

7.

LIST OF THE BÁB'S BEST-KNOWN WORKS

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2. The Arabic Bayán.
3. The Qayyúmu'l-Asmá'.
4. The Ṣaḥífatu'l-Ḥaramayn.
5. The Dalá'il-i-Sab'ih.
6. Commentary on the Súrih of Kawthar.
7. Commentary on the Súrih of Va'l-'Aṣr.
8. The Kitáb-i-Asmá'.
9. Ṣaḥífiy-i-Makhdhúmíyyih.
10. Ṣaḥífiy-i-Ja'faríyyih.
11. Zíyárat-i-Shah-'Abdu'l-'Aẓím.
12. Kitáb-i-Panj-Sha'n.
13. Ṣaḥífiy-i-Raḍavíyyih.
14. Risáliy-i-'Adlíyyih.
15. Risáliy-i-Fiqhíyyih.
16. Risáliy-i-Dhahabíyyih.
17. Kitábu'r-Rúh.
18. Súriy-i-Tawḥíd.
19. Lawḥ-i-Ḥurúfát.
20. Tafsír-i-Nubuvvat-i-Khaṣṣih.
21. Risáliy-i-Furú'-i-'Adlíyyih.
22. Khaṣá'il-i-Sab'ih.
23. Epistles to Muhammad Shah and Ḥájí Mírzá Áqásí.

N. B.—The Báb Himself states in one passage of the Persian Bayán that His writings comprise no less than 500,000 verses.

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   (e) Writings of Shoghi Effendi.
   (f) Prayers.
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15. Bahá'i Periodicals.
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1.

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(a) BOOKS ABOUT THE BAHÁ'Í FAITH

Bahá'i Proofs, The, by Mírzá 'Abu'l-Faḍl of Gulpáyigán. The best known book of this great Oriental scholar, philosopher and disciple of Bahá'u'lláh translated into English. It presents the truth of the Bahá'i Revelation from manifold points of view, and also contains a biographical outline of the lives of the Bib, Bahá'u'lláh and 'Abdu'l-Bahá. 288 pp. Crown 8vo.; 4½ x 6½. Bound in blue cloth.

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Bahá'i World, The (April 1926-April 1928). A biennial record giving a com-

prehensive account of the activities of the Bahá'í Cause throughout the world. Contains many interesting illustrations showing the universal growth of this movement. 304 pp., 7 x 10. Bound in blue cloth.

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Dawn-Breakers, The. Nabíl's Narrative of the Early Days of the Bahá'í Revelation translated and edited by Shoghi Effendi. 736 pp. 6½ x 9¾. 200 pp. of illustrations. Reproductions of twenty tablets written by the Báb. Standard edition bound in green leather. Limited edition bound in morocco.

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Whence Comes *the Light?* by Loulie 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.

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6. Bound in white parchment stamped in gold. Also bound in paper.

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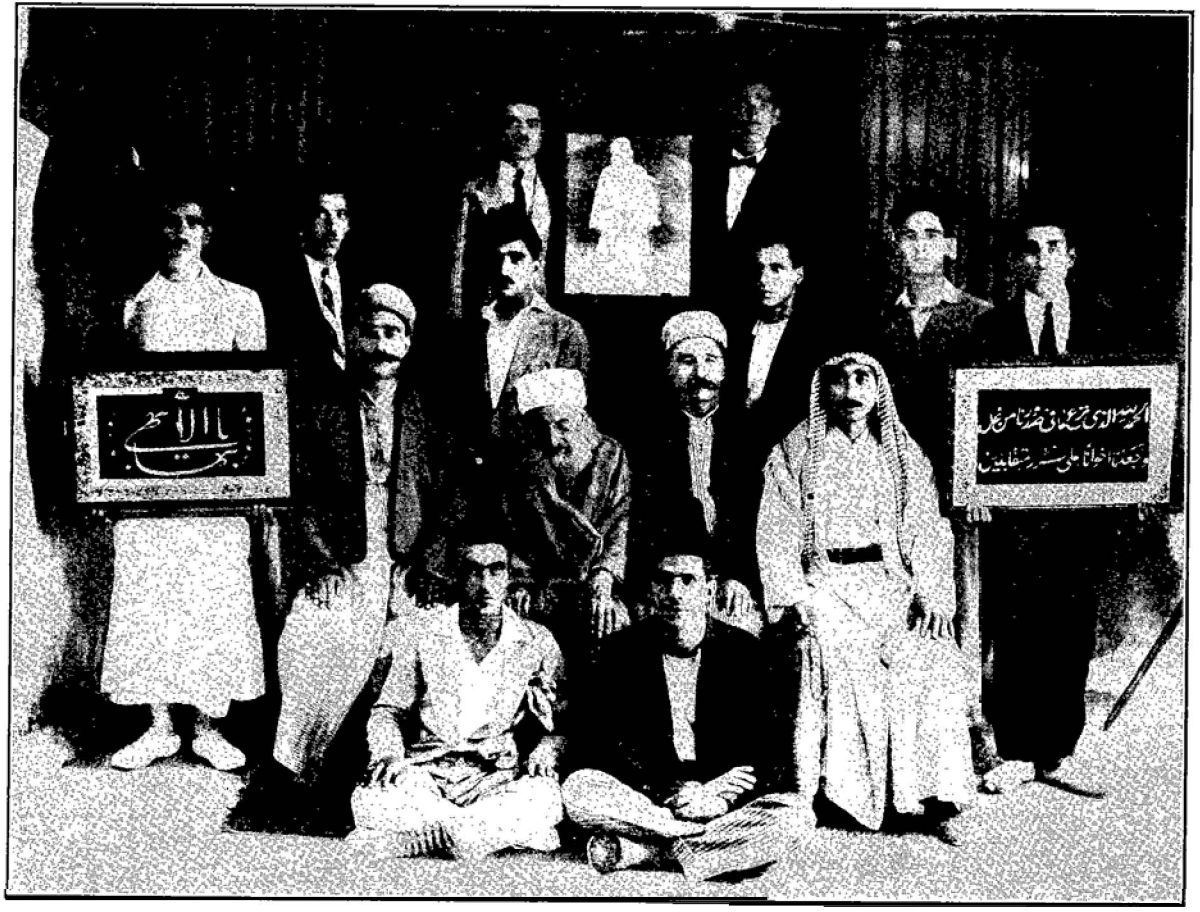

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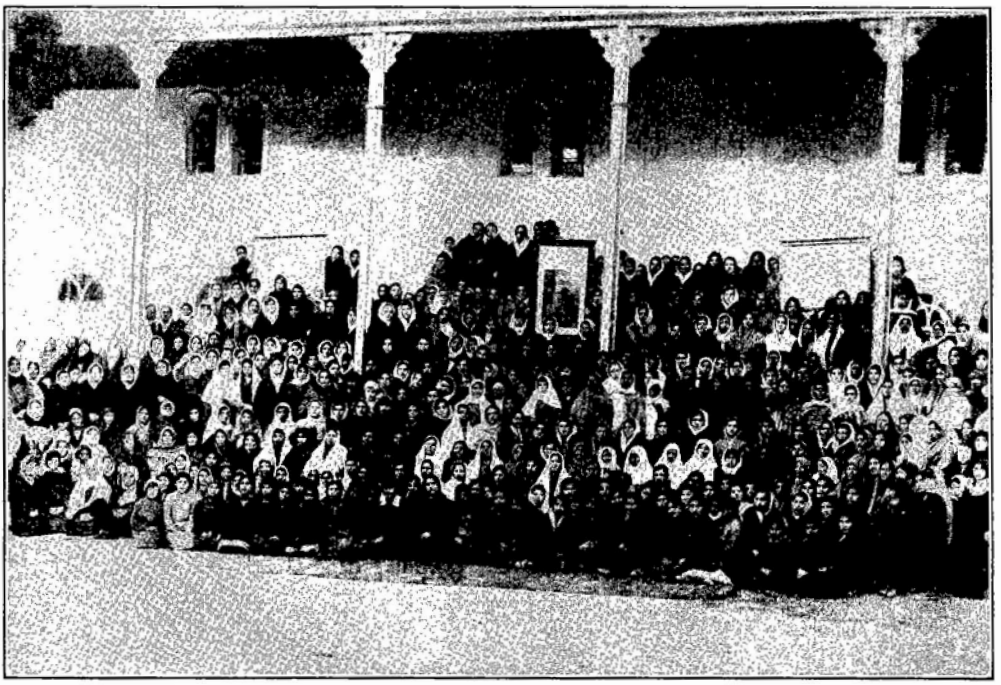

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A group of Bahá'ís of Baghdád. Shaykh Muhyiddin Sabri, Bahá'í Teacher of Egypt, in center.

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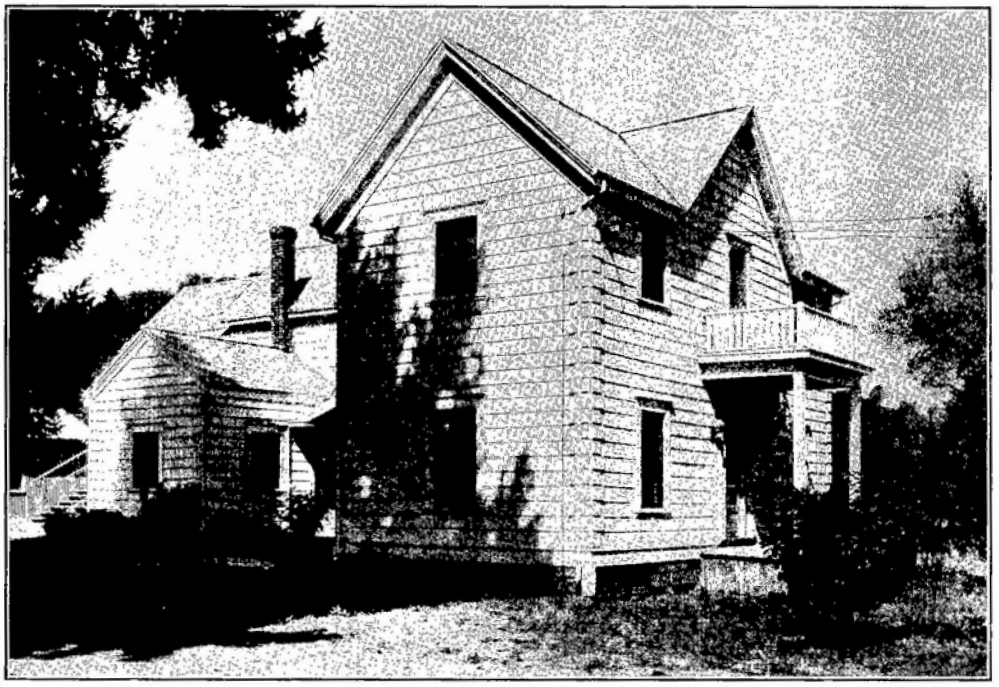

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17.

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TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHA'I LITERATURE

'Abá
Ábádih
'Abbás
'Abdu'l-Bahá
'Abdu'l-Ḥamíd
'Abdu'l-Ḥusayn
'Abdu'lláh
Abu'l-Faḍl
'Adasiyyih
Adhán
Ádhírbáyján
Afnhn
Aghṣán
'Ahd
Aḥmad
Aḥsá'í
Ahváz
Akbar
'Akká
'Alí
'Alí-Muḥammad
Alláh-u-Abhá
Alváḥ
Alváḥ-i-Saláṭín
Amín
Amír
Amír-Niẓám
Amru'lláh
Ámul
Anzalí
Áqá
Aqdas
'Arabistán
Asmá'
'Avásiq
Ayádí
Azal
'Aẓamat
'Azíz

Báb
Bábu'l-Báb
Baghdád
Balıá
Bahá'í
Bahá'u'lláh
Bahíyyih
Bahji
Balúchistán
Bandar-'Abbás
Báqir
Baqíyyatu'lláh
Bárfurúsh
Baṣrih
Báṭúm
Bayán
Bayt
Big
Birjand
Bishárát
Bismi'lláh
Bukhárá
Burújird
Búshihr
Bushrúyih
Bushrú'í

Chihríq

Dalá'il-i-Sab'ih
Dárúghih
Dawlat-Ábád
Dhabíḥ
Duzdáb

Fará'id
Fárán
Farmán
Farrásh-Bashi
Fárs
Farsakh
Fatḥ-'Alí
Firdaws
Firdawsí

Ganjih
Gílán
Gul
Gulastán
Gurgin

Ḥabíb
Ḥadíth
Ḥaḍrat
Ḥájí
Hájí Mírza Ágásí
Ḥajj
Hamadán
Ḥasan
Ḥaydar-'Alí
Haykal
Ḥaẓíratu'l-Quds
Himmat-Ábád
Ḥujjat
Ḥusayn
Huvaydar

Ibráhím
Íl
'Ilm
Imám
Ímám-Jum'ih
Ímám-Zádih
Íqán
Írán
'Iráq
'Iráq-i-'Ajam
Iṣfáhán
'Ishqábád
Ishráqát
Ishtihárd
Islám
Ismá'ílíyyih
Istarábád
'Izzat

Jalál
Jamádíyu'l-Avval
Jamál
Jamál-i-Mubárak
Jamál-i-Qidam
Jásb
Jubbíh

Ka'bih
Kad-Khudá
Kalantar
Kalím
Kalimát
Kamál
Karand
Karbilá
Káshán
Kashkúl
Kawmu'ṣ-Ṣa'áyidih
Kawthar
Káẓim
Káẓimayn

Khalkhál
Khániqayn
Khaylí-Khúb
Khurásán
Khuy
Kirmán
Kirmánsháh
Kitáb-i-'Ahd
Kit6b-i-Aqdas
Kitáb-i-Asmá'
Kitáb-i-Íqán
Kuláh
Kurdistán

Láhíján
Lár
Lawḥ
Luristán

Madrisih
Maḥbúbu'sh-Shuhadá'

Mahd-i-'Ulyá
Máh-Kú
Maḥmúd
Maláyir
Man-Yuẓhiruhu'lláh
Maqám
Marághih
Marḥabá
Marv
Masá'il
Mashhad
Mashíyyat
Mashriqu'l-Adhkár
Masjid
Maydán
Mázindarán
Mihdí
Miḥráb
Milán
Mi'ráj
Mírzá
Mishkín-Qalam
Mu'adhdhin
Mufti
Muhammad
Muḥammarih
Muḥarram
Mujtahid
Mulk
Mullá
Munírih
Mustaghátḥ
Muẓaffari'd-Dín

Nabil
Najaf
Najaf-Ábád
Náqiḍín
Náṣiri'd-Dín
Navváb
Naw-Rúz
Nayríz
Nishábúr
Nuqtih
Núr

Pahlaví

Qádí
Qádíyán
Qahqahih
Qá'im
Qalyán
Qamsar
Qasr-i-Shírín
Qawl
Qayyúm
Qayyumu'l-Asmá'
Qazvín
Qiblih
Qúchán
Quddús
Qudrat
Qum
Qur'án
Qurbán
Qurratu'l-'Ayn

Rafsinján
Rahim
Raḥmán
Raḥmat
Ramaḍán
Rasht
Rawḥání
Riḍván
Rúḥu'lláh

Sabzivár
Sadratu'l-Muntahá
Sáhibu'z-Zamán
Ṣaḥífatu'l-Ḥaramayn
Sa'íd
Samarqand
Sangsar
Sárí
Sha'bán
Sháh
Shahíd
Shahmírzád
Sháhrúd
Sharaf
Shaykh
Shaykh-Ṭabarsí
Shaykhu'l-Íslám
Shí'ih
Shíráz
Shushtar
Simnán
Sísán
Sístán
Síyáh-Chál
Siyyid
Ṣúfí
Ṣulaymán
Sulṭán
Sulṭán-Ábád
Sulṭánu'sh-Shuhadá'
Sunni
Súratu'l-Haykal
Súrih

Tabríz
Tihirih
Tajalliyát
Tákur
Taqi
Ṭarázát
Tarbiyat
Ṭáshkand
Tawḥíd
Thurayyá
Ṭihrán
Túmán
Turkistán

'Ulá
'Ulamá
Urúmíyyih
'Uthmán

Vaḥíd
Váḥíd
Valí
Vali-'Ahd
Varqá
Vazír

Yá-Bahá'u'l-Abhá
Yaḥyá
Yazd

Zanján
Zarand
Zaynu'l-Muqarrabín

GUIDE TO TRANSLITERATION AND PRONUNCIATION OF THE PERSIAN ALPHABET

ا ..... á	خ .... kh	ص ..... ṣ	ک ..... k
ب ..... b	د ..... d	ض ..... ḍ	گ ..... g
پ ..... p	ذ .... dh	ط ..... ṭ	ل l
ت ..... t	ر ..... r	ظ ..... ẓ	م ..... m
ث .... th	ز ..... z	ع ..... ʿ	ن ..... n
ج ..... j	ژ .... zh	غ .... gh	و v
چ ... ch	س ..... s	ف ..... f	ه ..... h
ح ..... ḥ	ش ..... sh	ق ..... q	ی ..... y
			ء ..... ʾ

a.. .. as in account á . . .as in arm	i... as (e) in best i . as (ee) in meet	u. .as (o) in short ú. . . as (oo) in moon	aw. . . .as in mown

The "i" added to the name of a town signifies "belonging to." Thus, Shírází means native of Shíráz.

Bahá'ís of Constantinople.

DEFINITIONS OF ORIENTAL TERMS USED IN BAHÁ'Í LITERATURE

'Aba: Cloak or mantle.

'Abdu'l-Bahá: servant of Bahá.

Adhán: Muslim call to prayer.

Adib: literally "the learned."

Aghsán: literally "branches." Denotes sons and descendants of Bahá'u'lláh.

Afnán: literally "twigs." Denotes the relations of the Báb.

A.H.: "After Hijirah." 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."

Aqá: "Master." Title given by Bahá'u'lláh to 'Abdu'l-Bahá.

A'ẓam: "The greatest."

Bib: "Gate." Title assumed by Mírzá 'Alí-Muhammad, after the declaration of His Mission in Shíráz in May 1844, A.D.

Bábí: follower of the Báb.

Badí': literally "the wonderful."

Bahá: "Glory," "splendor," "light." Title by which Bahá'u'lláh (Mírzá Ḥusayn-'Alí) is designated.

Bahá'í: follower of Bahá'u'lláh.

Bahjí: 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.

Baqíyyatu'lláh: "Remnant of God"; title applied both to the Bib and to Bahá'u'llah.

Bayán: "Utterance," "explanation." Title given by the Báb to His Revelation, particularly to His Books.

Big: Honorary title, lower title than Khán.

Bishárát: literally "Glad-tidings!" Title of one of the Tablets of Bahá'u'lláh.

Caravansarai: An inn for caravans.

Dárúghih: "Nigh constable."

Dawlih: "State," "government."

"Endowed with constancy:" a title given to Prophets who revealed a book and instituted religious laws.

Farmán: "Order," "command, "royal decree."

Farrásh: "Footman," "lictor," "attendant."

Farrásh-Báshí: The head-farrásh.

Farsakh: Unit of measurement. Its length differs in different parts sf the country according to the nature of the ground, the local interpretation of the term being the distance which a laden mule will walk in the hour, which varies from three to four miles. Arabicised from the old Persian "parsang," 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.

Ḥájí: A Muḥammadan who has performed the pilgrimage to Mecca.

Hijírah: literally "migration." The basis of Muḥammadan chronology. The date of Muhammad's migration from Mecca to Medina.

Howdah: A litter carried by a camel, mule, horse or elephant for traveling purposes.

Íl: "Clan."

Imám: Title of *the* twelve shí'ah successors of Muḥammad. Also applied to Muslim religious leaders.

Imám-Jum'ih: The leading imám in a town or city; chief of the mulláhs.

Imám-Zádih: Descendant of an imám or his shrine.

Bahá'ís of Antep, Turkey.

Bahá'ís of Adelaide, Australia.

Íqán: literally "Certitude." The title of Bahá'u'lláh's epistle to the uncle of the Bib.

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.

Jaáhiliyyih: the dark age of ignorance among the Arabs before the appearance of Muhammad.

Jubbih: An outer coat.

Ka'bih: Ancient shrine at Mecca. Now recognized as the *most* holy shrine of Islám.

Kabir: literally "great."

Kad-Khudá: Chief of a ward *or* parish *in a* town; head-man of a village.

Kalantar: "Mayor,"

Kalím: "One who discourses."

Kalimát: literally "words." Title of one of the Tablets of Bahá'u'lláh.

Karbilá'í: A Muhammadan who has performed *the* pilgrimage to Karbilá.

Kawthar: a river in Paradise, whence all the other rivers derive their source.

Khán: "Prince," "lord," "nobleman," "chieftain."

Kitáb-i-Aqdas: literally "The Most Holy Book." Title of Bahá'u'lláh's Book of Laws.

Kulah: The Persian lambskin hat worn by government employees and civilians.

Madrisih: Religious college.

Man-Yuzhiruhu'lláh: "We Whom God will make manifest." The title given by the Bib to the promised One.

Mashhadí: A Muhammadan who has performed the pilgrimage to Mashhad.

Mashríqu'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.

Mihdí: 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.

Mírzá: A contraction of Amír-Zádih, meaning son of Amír. When affixed to a name it signifies prince; when prefixed simply Mr.

Mishkín-Qalam: literally "the musk-scented pen."

Mu'adhdhin: 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.

Mustaghath: "He Who is invoked." The numerical value of which has been assigned by the Bib as the limit of the time fixed for the advent of the promised Manifestation.

Nabíl: "Learned," "noble."

Naw-Rúz: "New-Day." Name applied to the Bahá'í New Year's Day; according to the Persian Calendar the day on which the sun enters *Aries*.

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."

Ridván: 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,

Ṣáḥibu'z-Zamán: "Lord of the Age"; one of the titles of the promised Qá'im.

Salsabíl: a fountain in Paradise.

Samandar: literally "the phoenix."

Sarkár-i-Áqá: literally the "Honorable Master," applied by certain Bahá'is to 'Abdu'l-Bahá.

"'Seal of the Prophets": one of the titles of Muhammad.

"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 religions court, appointed to every large city by the Sháh.

Sirát: literally "bridge" or "path," denotes the religion of *God.*

Siyyid: Descendant of the Prophet Muḥammad.

Súrih: Name of the chapters of the Qur'án.

Tajallíyát: 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-Vuthqá: literally "the strongest handle," symbolic of the Faith of God.

Valí-'Ahd: "Heir to the throne."

Varaqiy-i-'Ulyá: literally "the most exalted Leaf,"' applied to Bahíyyih Khánum, sister of 'Abdu'l-Bahá.

Varqá: literally "the dove."

Viláyat: guardianship.

"White Path'": symbolizes the Religion of God.

Yamál-i-Mubárak: literally "'the Blessed Beauty," applied by certain Bahá'ís to Bahá'u'lláh.

Yamál-i-Qidam: literally "the ancient Beauty." Applied by certain Bahá'ís to Bahá'u'lláh.

Zádih: "Son."

Zaynu'l-Muqarrabín: literally "the Ornament of the favored."

PART FOUR

THE GOAL OF A NEW WORLD ORDER

A LETTER OF SHOGHI EFFENDI

THE inexorable march of *recent* events has carried humanity so near to the goal foreshadowed by Bahá'u'lláh that no responsible follower of His Faith, viewing on all sides the distressing evidences of the world's travail, can remain unmoved at the thought of its approaching deliverance.

It would not seem inappropriate, at a time when we are commemorating the world over the termination of the first decade since 'Abdu'l-Bahá's sudden removal from our midst, to ponder, in the light of the teachings bequeathed by Him to the world, such events as have tended to hasten the gradual emergence of the World Order anticipated by Bahá'u'lláh.

Ten years ago, this very day, there flashed upon the world the news of the passing of Him Who alone, through the ennobling influence of His love, strength and wisdom, could have proved its stay and solace in the many afflictions it was destined to suffer.

How well we, the little band of His avowed supporters who lay claim to have recognized the Light that shone within Him, can still remember His repeated allusions, in the evening of His earthly life, to the tribulation and turmoil with which *an* unregenerate humanity was to be increasingly afflicted. How poignantly some of us can recall his pregnant remarks, in the presence of the pilgrims and visitors who thronged His doors *on* the morrow of the jubilant celebrations that greeted the termination of the World War-a war, which by the horrors it evoked, the losses it entailed and the complications it engendered, *was* destined to exert so far-reaching an influence on the fortunes of mankind. How serenely, yet how powerfully, He stressed the cruel deception which a Pact, hailed by peoples and nations as the embodiment of triumphant justice and the unfailing instrument of an abiding peace, held in store for an unrepentent humanity. *Peace,* Peace, how often we heard Him remark, the lips of potentates and peoples unceasingly proclaim, whereas the fire of unquenched hatreds still smoulders in their hearts. How often we *heard* Him raise His voice, whilst the tumult of triumphant enthusiasm was still at its height and long before the faintest misgivings could have been felt or expressed, confidently declaring that the Document, extolled as the Charter of a liberated humanity, contained within itself seeds of such bitter deception as would further *enslave* the world. How abundant are now the evidences that attest the perspicacity of His unerring judgment!

Ten years of unceasing turmoil, so laden with anguish, so fraught with incalculable consequences to the future of civilization, have brought the world to the verge of a calamity too awful to contemplate. Sad indeed is the contrast between the manifestations of confident enthusiasm in which the Plenipotentiaries at Versailles so freely indulged and the cry of unconcealed distress which victors and vanquished alike are now raising in the hour of bitter delusion.

Neither the force which the Framers and Guarantors of the Peace Treaties have mustered, nor the lofty ideals which originally animated the Author of the Covenant of the League of Nations, have proved a sufficient bulwark against the forces of internal disruption with which a structure so laboriously contrived had been consistently assailed. Neither the provisions of the so-called Settlement which the victorious Powers have sought to impose, nor the machinery of an institution which America's illustrious and far-seeing President had conceived, have proved, either in conception or practice, adequate instruments to ensure the

integrity of the Order they had striven to establish. "The ills from which the world now suffers," wrote 'Abdu'l-Bahá in January 1920, "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 worldwide 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."

Economic distress, since those words were written, together with political, confusion, financial upheavals, religious restlessness and racial animosities, seem to have conspired to add immeasurably to the burdens under which an impoverished, a war-weary world is groaning. Such has been the cumulative effect of these successive crises, following one another with such bewildering rapidity, that the very foundations of society are trembling. The world, to whichever continent we turn our gaze, to however remote a region our survey may extend, is everywhere assailed by forces it can neither explain nor control.

Europe, hitherto regarded as the cradle of a highly-vaunted civilization, as the torch-bearer of liberty and the mainspring of the forces of world industry and commerce, stands bewildered and paralyzed at the sight of so tremendous an upheaval. Long-cherished ideals in the political no less than in the economic sphere of human activity are being severely tested under the pressure of reactionary forces on one hand and of an insidious and persistent radicalism on the other. From the heart of Asia distant rumblings, ominous and insistent, portend the steady onslaught of a creed which, by its negation of God, His Laws and Principles, threatens to disrupt the foundations of human society. The clamour of a nascent nationalism, coupled with a recrudescence of skepticism and unbelief, come as added misfortunes to a continent hitherto regarded as the symbol of age-long stability and undisturbed resignation. From darkest Africa the first stirrings of a conscious and determined revolt against the aims and methods of political and economic imperialism can be increasingly discerned, adding their share to the growing vicissitudes of a troubled age. Not even America, which until very recently prided itself on its traditional policy of aloofness and the self-contained character of its economy, the invulnerability of its institutions and the evidences of its growing prosperity and prestige, has been able to resist the impelling forces that have swept her into the vortex of an economic hurricane that now threatens to impair the basis of her own industrial and economic life. From even far-away Australia, which owing to its remoteness from the storm-centres of Europe would have been expected to be immune from the trials and torments of an ailing continent, has been caught in this whirlpool of passion and strife, impotent to extricate herself from their ensnaring influence.

Never indeed have there been such widespread and basic upheavals, whether in the social, economic or political spheres of human activity as those now going on in different parts of the world. Never have there been so many and varied sources of danger as those that now threaten the structure of society, The following words of Bahá'u'lláh are indeed significant as we pause to reflect upon the present state of a strangely disordered world: "How long will humanity persist in *its* waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair axe, 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."

The disquieting influence of over thirty million souls living under minority conditions throughout the continent of Europe; the vast and ever-swelling army of the unemployed with its crushing burden and demoralizing influence on governments and peoples; the wicked, unbridled race of armaments swallowing an ever-increasing share of the substance of already impoverished nations; the utter demoralization from

which the international financial markets are now increasingly suffering; the onslaught of secularism invading what has hitherto been regarded as the impregnable strongholds of Christian and Muslim orthodoxy—these stand out as the gravest symptoms that bode ill for the future stability of the structure of modern civilization. Little wonder if one of Europe's preëminent thinkers, honoured for his wisdom and restraint, should have been farced to make so bold an assertion: "The world is passing through the gravest crisis in the history of civilization," "We stand," writes another, "before either a world catastrophe, or perhaps before the dawn of a greater era of truth and wisdom." "It is in such times,"' he adds, "that religions have perished and are born."'

Might we not already discern, as we scan the political horizon, the alignment of those forces that are dividing afresh the continent of Europe into camps of potential combatants, determined upon a contest that may mark, unlike the last war, the end of an epoch, a vast epoch, in the history of human evolution? Are we, the privileged custodians of a priceless Faith, called upon to witness a cataclysmical change, politically as fundamental and spiritually as beneficent as that which precipitated the fall of the Roman Empire in the West? Might it not happen-every vigilant adherent of the Faith of Bahá'u'lláh might well pause to reflect—that out of this world eruption there may stream out forces of such spiritual energy as shall recall, nay eclipse, the splendour of those signs and wonders that accompanied the establishment of the Faith of Jesus Christ? Might there not emerge out: of the agony of a shaken world a religious revival of such scope and power as to even transcend the potency of those world directing forces with which the Religions of the Past have, at fixed intervals and according to an inscrutable Wisdom, revived the fortunes of declining ages and peoples? Might: not the bankruptcy of this present, this highly-vaunted materialistic civilization in itself clear away the choking seeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

Let Bahá'u'lláh Himself shed the illumination of His words upon our path as we steer our course amid the pitfalls and miseries of this troubled age. More than fifty years ago, in a world far removed from the ills and trials that now torment it, there flowed from His Pea these prophetic words: "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 unfurled and the Nightingale of Paradise warble its melody."

Dearly-beloved friends! 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. No appeal for mutual tolerance which the worldly-wise might raise, however compelling and insistent, can calm its passions or help restore its vigour. Nor would any general scheme of mere organized international cooperation, in whatever sphere of human activity, however ingenious in conception or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and economic unification of the world—a principle that has been increasingly advocated in recent times—provide in itself the antidote against the poison that is steadily undermining the

vigour of organized peoples and nations. What else, might we not confidently affirm, but the unreserved acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years aga, by Bahá'u'lláh, embodying in its essentials God's divinely-appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society. It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive.

To claim to have grasped all the implications of Bahá'u'lláh's prodigious scheme lor world-wide human solidarity, or to have fathomed its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to visualize it in all its possibilities, to estimate its future benefits, to picture its glory, would be premature at even so advanced a stage in the evolution of mankind.

All we can reasonably venture to attempt is to strive to obtain a glimpse of the first streaks of the promised Dawn that must, in the fulness of time, chase away the gloom that has encircled humanity. All we can do is to point out, in their broadest outline, what appear to us to be the guiding principles underlying the World Order of Bahá'u'lláh, as amplified and enunciated by 'Abdu'l-Bahá, the Center of His Covenant with all mankind and the appointed Interpreter and Expounder of His Word.

That the unrest and suffering afflicting the mass of mankind are in no small measure the direct consequences of the World War and are attributable to the unwisdom and shortsightedness of the Framers of the Peace Treaties only a biased mind can refuse to admit. That the financial obligations contracted in the course of the war, as well as the imposition of a staggering burden of reparations upon the vanquished, have, to a very great extent been responsible for the maldistribution and consequent shortage of the world's monetary gold supply, which in turn has, to a very great measure, accentuated the phenomenal fall in prices and thereby relentlessly increased the burdens of impoverished countries no impartial mind would question. That inter-governmental debts have imposed a severe strain on the masses of the people in Europe, have upset the equilibrium of national budgets, have crippled national industries, and led to an increase in the number of the unemployed, is no less apparent to an unprcjudiccd observer. That the spirit of vindictiveness, of suspicion, of fear and rivalry, engendered by the war and which the provisions of the Peace Treaties have served to perpetuate and foster has led to an enormous increase of national competitive armaments, involving during the Iast year the aggregate expenditure of no Icss than a thousand million pounds, which in turn has accentuated the effeces of the world-wide depression, is a truth that even the most superficial observer will readily admit. That a narrow and brutal nationalism which the post-war theory of self-determination has served to reinforce has been chiefly responsible for the policy of high and prohibitive tariffs, so injurious to the healthy flow of international trade and to the mechanism of international finance is a fact which few would venture to dispute.

It would be idle however to contend that the war, with all the losses it involved, the passions it aroused and the grievances it left behind, has solely been responsible for the unprecedented confusion into which almost every section of the civilized world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasize—that the fundamental cause of this world unrest is attributable, nor so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their systems of economic and political institutions to the imperative needs of a fast evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable in-

ability of the world's recognized leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the corner-stone of Bahá'u'lláh's world-embracing dominion, implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. "In every Dispensation," writes 'Abdu'l-Bahá, "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."

How pathetic indeed are the efforts of these leaders of human institutions who, in utter disregard sf 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 quâ 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-Bahá, 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 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.

In 'The Secret of Divine Civilization" ("The Mysterious Forces of Civilization"'), 'Abdu'l-Bahá's outstanding contribution to the future re-organization of the world, we read the following:

"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 rhe 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 humanitv must be mobilized to msure 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 militarv 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 Iater violate any one of its provisions, all the governments an 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," He further adds, "unaware of the power latent in human endeavour, 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 lovingkindness of Hi favoured ones, the endeavours of unrivalled wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable. Endeavour, ceaseless endeavour, is required. Nothing short of an indomitable determination can possibly achieve it. Many a cause past ages have regarded as purely visionary, yet in this day have become most easy and practicable. Why should this most great and lofty cause—the day-star of the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of all humanity—be regarded as impossible of achievement? Surely the day will *come* when its beauteous Iight shall shed illumination upon the assemblage of man."

In one of His Tablets 'Abdu'l-Bahá, elucidating further His noble theme, reveals the following:

"In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity sf 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, rhis 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 illuminaeion. 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 splendour. The fifth candle is the unity of 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."

Over sixty years ago, in His Tablet to Queen Victoria, Bahá'u'lláh, addressing "the concourse of the rulers of the earth," revealed the following:

"Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof . . . Regard the world as the human body which though created whole and perfect has been afflicted, through divers causes, with grave 31s and maladies. Not for one day did it rest, nay its sicknesses waxed more severe, as it fell under the treatment of unskilled physicians who have spurred an the steed of their worldly 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 . . . 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, all-powerful and inspired Physician. This verily is the truth, and all else naught but error."

In a further passage Bahá'u'lláh adds these words:

"We see you adding every year unto your expenditures and laying the burden thereof on the people whom ye rule; this verily is naught but grievous injustice. Fear the sighs and tears of this wronged One, and burden not your peoples beyond that which they can endure . . . Be reconciled among yourselves, that ye may need armaments no more save in a measure to safeguard your territories and dominions. Re united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

What else could these weighty words signify if they did not point to the inevitable curtailment of unfettered national sovereignty as an indispensable preliminary to the formation of the future Commonwealth of all the nations of the world? Some form of a world super-state must needs be evolved, in whose favour 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 Labour definitely recognized; in which the clamour of religious fanaticism and strife will have been for ever 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 representative* 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 Tabernacle of Unity," Bahá'u'lláh proclaims in His message to all mankind, "has been raised; regard ye not one another as strangers . . . Of one tree are all ye the fruit and of one bough the leaves . . . The world is but one country and mankind its citizens . . . Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind."

Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose 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 tra-

dition, of thought and habit, that differentiate the peoples and nations of the world. It calls fox 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. Its watchword is unity in diversity such as 'Abdu'l-Bahá Himself has explained:

"Consider the flowers of a garden. Though differing in kind, colour, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and colour! Diversity of hues, form and shape enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas and convictions of the children of men."

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honoured institutions, if certain social assumptions and religious formulæ have ceased to promote the welfare of the generality of mankind, if they no longer administer to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed w 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.

Let there be no mistake. 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 appeal is not to be merely identified with a re-awakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which rhe 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 does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence, It implies an organic change in the structure of present-day society, a change suck as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creed——reeds chat have had their day and which must, in the ordinary course of events as Shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political, machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

It represents the consummation of human evolution-an evolution that bas had its earliest beginnings in the birth of family Me, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state,

and expanding later into the institution of independent and sovereign nations.

The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it, no more and no less, than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it.

So marvellous a conception finds its earliest manifestations in the efforts consciously exerted and the modest beginnings already achieved by the declared adherents of the Faith of Bahá'u'lláh who, conscious of the sublimity of their calling and initiated into the ennobling principles of His Administration, are forging ahead to establish His Kingdom on this earth. It has its indirect manifestations in the gradual diffusion of the spirit of world solidarity which is spontaneously arising out of the welter of a disorganized society.

It would be stimulating to follow the history of the growth and development of this lofty conception which must increasingly engage the attention of the responsible custodians of the destinies of peoples and nations. To the states and principalities just emerging from the welter of the great Napoleonic upheaval, whose chief preoccupation was either to recover their rights to an independent existence or to achieve their national unity, the conception of world solidarity seemed not only remote but inconceivable. It was not until the forces of nationalism had succeeded in overthrowing the foundations of the Holy Alliance that had sought to curb their rising power, that the possibility of a world order, transcending in its range the political institutions these nations had established, came to be seriously entertained. It was not until after the World War that these exponents of arrogant nationalism came to regard such an order as the object of a pernicious doctrine tending to sap that essential loyalty upon which the continued existence of their national life depended. With a vigour that recalled the energy with which the members of the Holy Alliance sought to stifle the spirit of a rising nationalism among the peoples liberated from the Napoleonic poke, those champions of an unfettered national sovereignty, in their turn, have laboured and are still labouring to discredit principles upon which their own salvation must ultimately depend.

The fierce opposition which greeted the abortive scheme of the Geneva Protocol; the ridicule poured upon the proposal for a United States of Europe which was subsequently advanced, and the failure of the general scheme for the economic union of Europe, may appear as set backs to the efforts which a handful of foresighted people are earnestly exerting to advance this noble ideal. And yet, are we not justified in deriving fresh encouragement when we observe that the very consideration of such proposals is in itdf an evidence of their steady growth in the minds and hearts of men. In the organized attempts rhat are being made to discredit so exalted a conception are we not witnessing the repetition, on a larger scale, of those stirring struggles and fierce controversies that preceded the birth, and assisted in the reconstruction, of the unified nations of the West?

To take but one instance. I-low confident were the assertions made in the days prtceding the unification of the states of the North American continent regarding the insuperable barriers that stood in the way of their ultimate federation! Was it not widely and emphatically declared that the conflicting interests, the mutual distrust, the differences of government and habit that divided the states were such as no force, whether spiritual or temporal, could ever hope to harmonize or control? And yet how different were the conditions prevailing a hundred and fifty years ago from those that characterize present-day society! It would indeed be no exaggeration to say that the absence of those facilities which modem scientific progress has placed at the service of humanity in our time made of the problem of welding the American states into a single federation a task infinitely more complex than that which confronts a divided humanity in its efforts to achieve the unification of all mankind.

Who knows that for so exalted a conception to take shape a suffering more in-

tense than any it has yet experienced wilt have to be inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitude —— war that nearly rent the great American Republic—have welded the states, not only into a Union of independent units, bur into a Wation, in spite of all the ethnic differences that characterized its component parts? That so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of diplomacy and education seems highly improbable. We have but to turn our gaze to humanity's blood-stained history to realize that nothing short of intense mental as well as physical agony bas been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilization.

Great and far-reaching as have been those changes in the past, they cannot but appear, when viewed in their proper perspective, except as subsidiary adjustments preluding thar transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces sf a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities, that constitute the elements of present-day civilization, into the integral components of the world Cammonwealth of the future is a truth which future events will increasingly demonstrate.

The prophetic voice of Bahá'u'lláh warning, in the concluding passages of the Hidden Words, "the peoples of the world" that "an unforeseen calamity is following them and that grievous retribution awaiteth them" throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder.

I would again direct your attention to those ominous words of Bahá'u'lláh which I have already quoted: "And when the appointed hour is come, there shall suddenly appear thar which shall cause the limbs of mankind to quake."

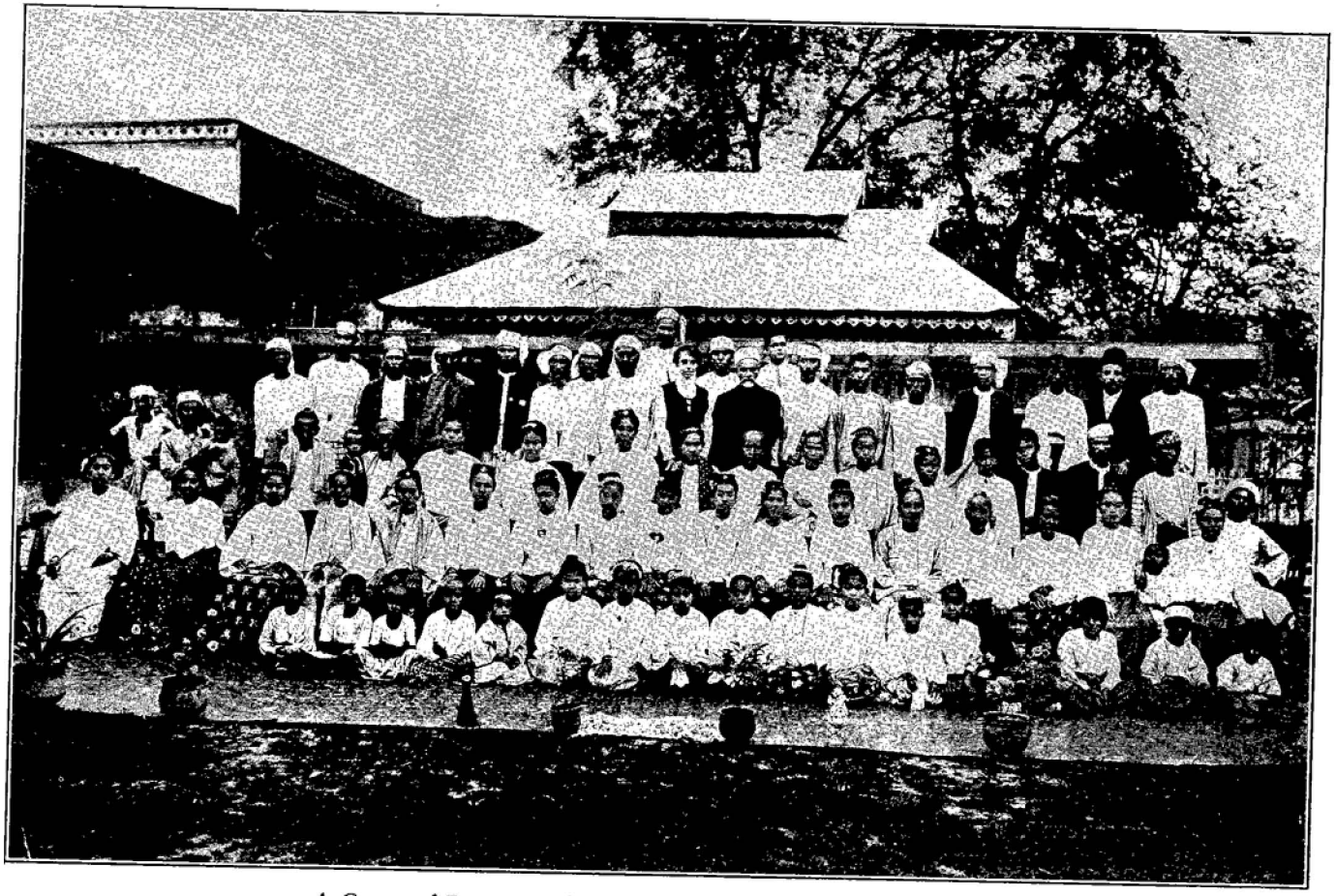
Has not 'Abdu'l-Bahá Himself asserted in unequivocal language that "another war, fiercer than the last, will assuredly break out"?

Upon the consummation of this colossal, this unspeakably glorious enterprise-an enterprise that baffled the resources of Roman statesmanship and which Napoleon's desperate efforts failed to achieve—will depend the ultimate realization of that millennium of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfilment of the prophecies uttered by the Prophets of old when swords shall be beaten into ploughshares and the lion and the lamb lie down together. It alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith of Jesus Christ. It alone can lay the foundation for the New World Order visualized by Bahá'u'lláh—a World Order that shall reflect, however dimly, upon this earthly plane, the ineffable splendours of the Abhá Kingdom.

One word more in conclusion. The proclamation of the Oneness of Mankind—the head corner-stone of Bahá'u'lláh's all-embracing dominion—can under no circumstances be compared with such expressions of pious hope as have been uttered in the past, His is not merely a call which He raised, alone and unaided, in the face of the relentless and combined opposition sf two of the most powerful Oriental potentates of His day—while Himself an exile and prisoner in their hands. Jt implies at once a warning and a promise—a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise thar its realization is at hand.

Uttered at a time when its possibility had not pet been seriously envisaged in any part of the world, it has, by virtue of that celestial potency with which the Spirit of Bahá'u'lláh has breathed into it, come at last to be regarded, by an increasing number of thoughtful men, not only as an approaching possibility, but as the necessary outcome of the forces now operating in the world.

Surely the world, contracted and trans-



A Group of Burmese Bahá'ís with Martha Root in Their Center.

formed into a single highly complex organism by the marvellous progress achieved in the realm of physical science, by the world-wide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilization, stands in dire need of a restatement sf the Truth underlying all the Revelation of the past in a language suited to its essential requirements. And what voice other than that of Bahá'u'lláh—the Mouthpiece of God for this age—is capable of effecting a transformation of society as radical as that which He has already accomplished in the hearts of those men and women, so diversified and seemingly irreconcilable, who constitute the body of His declared followers throughout the world?

That such a mighty conception is fast budding out in the minds of men, that voices are being raised in its support, that its salient features must fast crystallize in the consciousness of those who are in authority, few indeed can doubt. That its modest beginnings have already taken shape in the world-wide Administration with which the adherents of the Faith of Bahá'u'lláh stands associated only those whose hearts are tainted by prejudice can fail to perceive.

Ours, dearly-beloved co-workers, is the paramount duty to continue, with undimmed vision and unabated zeal, to assist in the final erection of that Edifice the foundations of which Bahá'u'lláh has laid in our hearts. Ours is the duty to derive added hope and strength from the general trend of recent events, however dark their immediate effects, and to pray with unremitting fervour that He may hasten the approach of the realization of that Wondrous Vision which constitutes the brightest emanation of His Mind and the fairest fruit of the fairest civilization the world has yet seen.

Might not the hundredth anniversary [1] of the Declaration of the Faith of Bahá'u'lláh mark the inauguration of so vast an era in human history?

Haifa, Palestine
November, 28, 1931

[1] 1963.

THE WAY OF THE MASTER

By G. Townshend

To live today in deed and truth the kind of life that Jesus of Nazareth lived and bade his followers lead; to love God wholeheartedly and for God's sake to love all mankind even one's slanderers and enemies; to give consistently good for evil, blessings for curses, kindness for cruelty and through a career darkened along its entire Iength by tragic misrepresentation and persecution to preserve one's courage, one's sweetness and calm faith in God—to do all this and yet to play the man in the world of men, sharing at home and in business the common life of humanity, administering when occasion arose affairs large and small and handling compkx situations with foresight and firmness—to live in such a manner throughout a long and arduous life, and, when in the fulness of time death came, to leave to multitudes of mourners a sense of desolation and to be remembered and loved by them all as the Servant of God—to how many men is such an achievement given as it has been given in this age of ours to 'Abbás Effendi.

The story would be two sad to recount or to recall were it not chat the impression which it fixes on the mind' is Iess that of human perverseness and depravity than that of the power of the soul of man, aided by God, to face, endure and transcend the utmost power of earthly evil--evil in its most mean and most malevolent form: hypocrisy, jealousy, guile, implacable hate and frigid cruelty. Enveloped by it stand the figures of a few unarmed and unresisting victims whose resolution is nor weakened, whose enthusiasm is not lowered, whose calmness is not shaken by the fury or the length of the persecution, but who after an ordeal lasting an old man's lifetime emerge with their great purpose achieved and their foes beaten from the field. Here is everything of high colour and of strong contrast to give to the narrative force and sharpness of impression. Here is the luxury of the Orient and here its sloth, its squalor and its baseness. Here is the saint, the philosopher, the reformer, the crusader; and here the outraged despot, the subtle vazir, the fanatical priest, the jailer, the torturer, the headsman and the howling mob. Reversal follows upon reversal, and the inevitable yields place to the impossible. Power and wealth-dissolve; force is vanquished by weakness; the defeated win the spoils, and they who inherit all are the meek and the poor in spirit. The story seizes and holds fast the attention of *the reader.* Now *it* attracts *and* now repels; now horrifies, now softens; now uplifts the heart and now makes the blood run cold. But its final and Iasting effect is to sweeten, to exhilarate, to strengthen, and to infuse into the soul a yet profounder faith in the overruling might of God.

To the historian, the psychologist, the student of comparative religion, the narrative in all its aspects has much to offer of interest and value. But to the practising Christian of the twentieth century the personal life and character of 'Abbás Effendi make a direct and peculiar appeal.

The Christian who has set himself really to follow the precepts of Christ finds himself in special difficulties today. The very understanding and knowledge of the will of Christ, as well as the performance of it, seem now less easy to attain than they *were* for our forefathers. The accuracy of the Gospel record not only in phrase and detail but in larger matters likewise is questioned by an increasing number of scholars. The record in any *case* is brief and fragmentary; and the utterances attributed to the Christ are not only very few but so terse and epigrammatic that their bearing is often uncertain and they admit of diverse interpretations. The problems of the contemporary world too are so much more complex than *those* of the period in which Christ lived

that his words which suited so well the conditions of the past are difficult to apply to the present. Those who profess themselves the teachers of Christendom speak with such different voices and offer such contradictory advice that the public mind is bewildered. And since many of these self-appointed guides fail to be true in their lives to those injunctions of Jesus which all admit to be authentic, the bewilderment fiecomes mixed with impatience and disrespect. Guidance from both the ancient Book and from living example, is therefore less easy to gain than it was once. And the natural weakness of our nature which finds so arduous the moral life demanded by Christ is no longer supported by custom and general opinion but is on the contrary further enervated by the influence of a self-willed and flippant age.

In the story of 'Abbás Effendi the Christian comes upon something which he ardently desires and which he finds it difficult to obtain elsewhere. There awaits him here reassurance that the moral precepts of Christ are to be accepted exactly and in their entirety, that they can be lived out as bully under modern conditions as under any other, and that the highest spirituality is quite compatible with sound common sense and practical wisdom. Many of the incidents in 'Abbás Effendi's life form a commentary on the teachings of Christ and illuminate the meaning of the ancient words. Being a philosopher as well as a saint he was able to give to many a Christian enquirer explanations of the Gospel which had the authority not only of their own reasonableness and beauty but also the authority of his own true love for Christ and his life of Christlike righteousness.

Thus the beauty of Christ and of his words, obscured by so much in modern life, is through 'Abbás Effendi brought nearer to us and made real again, and a perusal of the story imparts to the Christian encouragement and light.

Christ taught that the supreme human achievement is not any particular deed nor even any particular condition of mind: but a relation to God. To be completely filled —heart—mind—soul—with love for God, such is the great ideal, the Great Commandment. In 'Abbás Effendi's character the dominant element mas spirituality. Whatever was good in his life he attributed not to any separate source of virtue in himself but to the power and beneficence of God. His single aim was servitude to God. He rejoiced in being denuded of all earthly possessions and in being rich only in his love for God. He surrendered his freedom that he might become the bondservant of God; and was able at the close of his days to declare that he had spent all his strength upon the Cause of God. To him God was the center of all existence *here* on earth as heretofore and hereafter. All things were in their degree mirrors of the bounty of God and outpourings of his power. Truth was the word of God. Art was the worship of God. Life was nearness to God; Death remoteness from him. The knowledge of God was the purpose of human existence and the summit of human attainment. No learning nor education that did not lead towards this knowledge was worth pursuit. Beyond it there was no further glory, and short of it there was nothing that could be called success.

In 'Abbás Effendi this love for God was the ground and cause of an equanimity which no circumstance couid shake, and of an inner happiness which no adversity affected and which in his presence brought to the sad, the lonely, or the doubting the most precious companionship and healing. He had many griefs but they were born of his sympathy and his devotion. He knew many sorrows but they were all those of a lover. Warmly emotional as he was he felt keenly the troubles of others, even of persons whom he had not actually met nor seen, and to his tender and responsive nature the loss of friends and the bereavements of which he had to face more than a few brought acute anguish. His heart was burdened always with the sense of humanity's orphanhood, and he would be so much distressed by any unkindness or discord among believers that his physical health would be affected. Yet he bore his own sufferings however numerous and great with unbroken strength. For forty years he endured in a Turkish prison rigours which *would have* killed most men in a twelvemonth. Through all this time he

was, he said, supremely happy being close to God and in constant communion with Him. He made light of all his afflictions. Once when he was paraded through the streets in chains the soldiers. who had become his friends, wished to cover up his fetters with the folds of his garment that the populace might not see and deride; but the prisoner shook off rhe covering and jangled aloud the bonds which he bore in the service of his Lord. When friends from foreign lands visited him in prison and seeing the cruelties to which he was subjected commiserated with him he disclaimed their s ~ pathy, demanded their felicitations and bade them become so firm in their love for God that they too could endure calamity with a radiant acquiescence. He was *not* really, he *said,* in prison; for "there is no prison but the prison of self" and since God's love filled his heart he was all the time in heaven.

From this engrossing love for God *came the austere* simplicity which marked 'Abbás Effendi's character. Christ's manner of life had been simple in the extreme. A poor man poorly clad, often in his wanderings he had no drink but the running stream, no bed but the earth, no lamp but *the* stars. His teaching was given in homely phrases and familiar images and the religion he revealed however difficult to follow was as plain and open as his life. His very simplicity helped to mislead his contemporaries. They could recognise the badges of greatness bur not greatness itself, and they could not see the light though they knew its *name.* He was neither Rabbi nor Shaykh though he was the Messiah. He had neither throne nor sword though all things in heaven and in earth were committed into his charge.

The life of 'Abbás Effendi too *was* simple and severe. Familiar during much of his life with cold, hunger and all privation, he chose for himself in his own home the most frugal bare. The room in which he slept and in which he would sometimes deny himself even the comfort of a bed served him as a work-room too. His clothing was often of the cheapest kind; and he taught his family so to dress that their apparel might be "an example *to the* rich and an encouragement to the poor." The household prayers which he held morning and evening were quite informal.

Partly from a natural modesty but also from a resolve to do nothing that might encourage in others a tendency to formalism, he objected to any parade or unnecessary ceremonial, particularly if he were to be concerned in it. When, as he was about to leave the ship on his first visit to New York, he saw that his reception was to be made a public spectacle he peremptorily declined to have anything to do *with* the arrangement, dismissed the company, and at a Inter hour went ashore as unostentatiously as possible. In Haifa on another occasion, he managed to turn the tables on those who sought to *do* Rim *an* unacceptable *honour and* created a diversion which had not the less its serious meaning because he invested it with the spirit of high comedy. Some wealthy visitors from the Occident planned to involve him in a picturesque *scene* in which *a* page Boy, a chased bowl flowing with crystal water, and a scented towel. had their part. Just before the meal hour 'Abbás Effendi saw the designful group approaching across the lawn. He divined their intention at once; and running over to a little water-trough performed quickly in it the customary ablution, wiped his fingers on the gardener's cloth that hung close by and then turned to greet with his radiant smile his guests, who a moment later were receiving at his hands the elaborate attention they had designed for him,

Even if some degree of circumstance and formality were called for, 'Abbás Effendi would reduce *them* to the smallest possible proportions. When on April 27th 1920 he was to receive in the grounds of the Governor's Residence at Haifa the honour of knighthood he evaded the equestrian procession and the military reception prepared for him by slipping unobserved from his house and making his *way* to the rendezvous by some unaccustomed route. When all were in perplexity and many thought that he was lost, he appeared quietly at the right place and the right time and proceded in the prescribed manner with the essential part of the ceremony.

Of all material things, as of food, clothing, shelter he sought and desired for him-

self the barest sufficiency. But asceticism was not part of his creed nor of his teaching. "Others may sleep on soft pillows; mine must be a hard one," he said once in declining a kind friend's offer of some little comfort for his room. Men were to take what God had given them, and to enjoy the good things of nature: but with renunciation. Fasting was a symbol, and as such had high value, but in itself was no virtue: "God has given you an appetite," he said; "eat." Riches he thought no blessing: if they had been Christ would have been rich. The poverty however which he inculcated was not impecuniousness but the heart's poverty of him who is so rich in love for God that he is destitute of all desire for aught else.

He was the most unassuming of men. He counted himself personally as less than others, put himself below them and served them in every way he could find with unaffected humility. He used to entertain at his table visitors from far and near; but if the occasion were one of special importance he would rise and wait on his guests with his own hands—a practice he recommended to other hosts.

When his father was alive and dwelt outside 'Akká among the mountains, 'Abbás Effendi used frequently to visit Him, and though the way was long he habitually went on foot. His friends asked him why he did not spare himself so much time and effort and go on horseback. "Over these mountains Jesus walked on foot," he said. "And who am I that I should ride where the Lord Christ walked?" Once when in his latter davs he had to return from distance to his home, he rook a seat in the common stage. The driver thought this unseemly in a man of his standing and remonstrated with him for not hiring a private carriage; but 'Abbás Effendi insisted on using the stage. At the end of his journey as he alighted, he was accosted by a beggar to whose pleading he listened and to whom he gave a gold coin. Then turning to the driver, he said—"Why should I travel in a carriage when such as he need money?"

But this humility did not come from any weakness. It was a proof of his strength and a cause of his spiritual power. Once when a child asked him why all the rivers of the earth flowed into the ocean, he said, "because it sets itself lower than them all and so draws them to itself." Pride repels; humility attracts. When commenting on Christ's direction to be as little children, he emphasised the face that the virtues of children are due to weakness, and adults must learn to have these virtues through strength. A palsied arm cannot strike an angry blow; but the virtue of forbearance belongs to one who can but will not. His humility was not due to any diffidence or other failing. Nor did it imply any self-abasement or self-depreciation. What it meant: was the obliteration of the personal self. His separate ego had no existence at all save only as an instrument of expression for the higher self that was one with God. He did not minimise his spiritual station, nor did any circumstance large or small separate him from it. He upheld under all conditions the cause to which his heart was given. Somebody who knew him in the West remarked that he was always master of the situation, and amid the novel and alien surroundings of such cities as London, Chicago, and New York he preserved his self-possession and his power. On one occasion in America when he had arrived at a house where he was to be a guest at luncheon, a coloured man called an him just before the meal hour. Being known to the hostess the caller was admitted but 'Abbás Effendi observed that according to the prevailing social custom there was no intention of admitting him to sit at the table with the regular guests. Now race prejudice is what 'Abbás Effendi could not tolerate. At his own table members of all races and religions met on an equality as brothers. He was not going to countenance it among his friends in America if he could help it. What was the surprise of the hostess and of everyone else present when he was observed clearing a place beside him and calling for knives and forks for the new arrival. Before any seemly way of countering 'Abbás Effendi's initiative was found, before anyone had quite realized how it had happed, the lady found herself doing what neither she nor any other hostess in her position would have dreamed of doing and entertaining at her table with her

white friends a negro. 'Abbás Effendi had become the spiritual host. He spread before those who sat with him the reality of the Fatherhood of Cod. Such was his radiant power that the unconventional challenging meal passed off without unpleasantness or embar assment to any who partook of it.

Pouring forth unceasingly kindness and compassion he forgot himself, and thought only of others: not of some others only bot of all. His love seemed to know no bounds and showed itself throughout his whole life in every variety of shape.

It was told of him as a little boy that he once was sent out to inspect the shepherds who had charge of his father's flocks among the Persian hills. When the review was completed he was told by his attendant it was customary to give each of the shepherds a present. He said he had nothing to give; but was told the men would expect something and something should be given them. The boy thereupon presented the shepherds with the flocks. His father hearing of this munificent gift was pleased at his son's generosity but said "We shall have to watch 'Abbás; for next he will give away himself."

Even when some years later 'Abbás Effendi and his father, as exiles and prisoners, were reduced to destitution, he still managed to help others and contrived (so his companions said) somehow to find something to give away.

In his old age when he was living in Haifa he used to set aside a special hour each Friday for dispensing charity to the poor who came to ask for it; and many visitors have left pictures of the strange wild scene as the crowd of alms-seekers, many of them guileful—menacing—violent, many of them dreadful to look on, but all of them pitiable, jostled around the venerable figure of their host who walked among them distributing smiles and good cheer and warm encouragement along with the material gift that seemed to fit each case of need. It was his practice too to seek out the poor and needy in their homes, and the sight of their deprivations brought him great sadness. Returning from such a visit of charity be could hardly bring himself to partake of his own frugal supper, lor thinking of their greater poverty.

When he traveled in the West it was his custom to take out with him a bag of silver pieces to give to the poor whom he met; and being brought down one evening to the Bowery Mission in New York he delivered there one of the most compassionate and moving of his addresses, It is recorded in the third volume of the *Star of the West*, and reads in part as follows:

"Tonight I am very happy for I have come here to meet my friends. I consider you my relatives, my companions, and I am your comrade. You must be thankful to God that you are poor, for his Holiness Jesus Christ has said, 'Blessed are tbe poor'; he never said, 'Blessed are the rich.' He said too that the Kingdom is for the poor. Therefore you must be thankful to God that though in this world you are indigent yet the treasures of God are within your reach; and although in the material realm you are poor, yet in the Kingdom of God you are precious. His Holiness Jesus himself was poor. He did not belong to the rich. He passed his time in the desert traveling arnong the poor, and lived upon the herbs of the field. He had no place to lay his head, no home; yet he chose this rather than riches. It was the poor who accepted him first, not the rich. Therefore you are the disciples of Jesus; you are his comrades; your lives are similar to his life, your attitude is like unto his, you resemble him more than the rich. Therefore we will thank God that we have been so blest with real riches and in conclusion I ask you to accept me as your servant."

At the end of the meeting 'Abbás Effendi stood at the Bowery entrance to the Mission Hall, shaking hands with from four to five hundred men and placing within each palm a piece of silver.

With not less tenderness he answered the need of those whose poverty was spiritual. His guards and jailers, servants of a cruel and despotic master, were won by his kindness and became his friends. "What is there about him," people would say, "that he makes his enemies his friends?" Towards those who displayed to him personal ill-will and malice he showed forbearance and gen-

erosity. Missionary work, he said, is not promoted by being overbearing and harsh; bad people are not to be won to God by criticisms and rebukes, nor by returning to them evil for evil. On the contrary the cause of God advances through courtesy and kindness and the bad are conquered by intercession on their behalf and by sincere unflagging love. "When you meet a thought of hate, overcome it with a stronger thought of love." Christ's command to love one's enemies was not obeyed by assuming love nor by acting as though one loved them: for this would be hypocrisy. It was only obeyed when genuine love was felt. When asked how it was possible to lave those who were hostile or personally repugnant, he said that love could be true yet indirect. One may love a flower not only for itself but for the sake of someone who sent it. One may love a house because of one who dwells in it. A letter coming from a friend may be precious though the envelope which held it was torn and soiled. So one may love sinners for the sake of the universal Father and may show kindness to them as to children who need training, to sick persons who need medicine, to wanderers who need guidance. "Treat the sinners, the tyrants, the bloodthirsty enemies as faithful friends and confidants," he would say. "Consider not their deeds; consider only God." His kindness was persistent and unflagging: he forgave until seventy times seven. A neighbour of his in Haifa (a self-righteous Muslim from Afghánistán, who regarded 'Abb6s Effendi as a renegade and an outcast) pursued him for years with hate and scorn. When he met 'Abbás Effendi on the street he would draw aside his robes that he might not be contaminated by touching a heretic. He received kindnesses with obdurate ill will. Help in misfortune, food when he was hungry; medicine in sickness, the services of a physician, personal visits, all made no impression en his hardened heart. But 'Abbás Effendi did not relax nor despair. For five and twenty years he returned continuously good for evil; and then suddenly the man's long hate broke down, his heart warmed, his spirit awoke and with tears of disillusion and remorse be bowed in homage before the goodness that had mastered him.

Even with enemies much more dangerous and cruel than this poor Afghán, 'Abbás Effendi showed the same forbearance and good will. He would suffer or invite any personal lass or humiliation rather than miss an opportunity of doing a kindness to an enemy; be would suffer calamity in order to avoid doing something which might be to the spiritual detriment of an ill-wisher. When he had been liberated, a secret enemy procured his re-imprisonment by misrepresentations to the authorities. 'Abbás Effendi might probably have secured his release by a special appeal; but he declined to take this action. He went back to the prison and was held there for years, *one reason* for this non-resistance to evil being that the success of his appeal would but deepen the envy and degradation of his enemy: "he must know that I will be the first to forgive him." In this submissiveness he acted in the same spirit as his father in parallel circumstances. For during that period when a certain jealous member of their entourage was by various means covertly seeking His life, Bahá'u'lláh and all the members of His family, including His eldest son, remained (so Professor Cheyne records) on cordial relations with him, admitting him as before to their company, even though they thus afforded him further opportunities of pursuing his deadly designs.

So confident were all who knew 'Abbás Effendi that they could count on his largeness of mind that even the Sháh of Persia, when in extremity and threatened with revolution, stooped to send a letter to him asking for his opinion and advice, and received an assurance that if he would end despotism and establish a constitution he might count on a happy reign but that if he persisted in his present path be would be dethroned. The Sháh neglected the counsel and brought down upon himself the fate from which his generous prisoner would have shielded him.

* * * * *

He that is faithful in a very little will Be faithful also in much. The foot of a Hercules will be enough to reveal the giant dimensions of his strength. And from the few phrases and incidents quoted in this brief sketch one may recognise the keenness

of 'Abbás Effendi's insight into the spiritual meaning of the Gospel, and the Christlikeness of his character and his life.

Who can even casually regard this story without being touched to the quick by this spectacle of wisdom held in chains and tender love scourged by bloodthirsty hate, and without being moved to long wonder at the obliquity of our human nature which metes out to a heaven-born goodness either icy neglect or ferocious persecution? It is strange that 'Abbás Effendi should have walked the streets of Christendom and spoken in its halls, little honoured and little heeded, and that when he had gone, the sluggish tides of materialism should have closed over his tracks and rolled on their accustomed course. Yet it is still more strange that in Islám every virtue in his breast should have called forth in the breast of priest and politician its opposite, and that he should Rave been a target for the last extremes of all injustice. But even in these unparalleled tribulations appears the unveiling hand of Almighty God. The spiritual eminence of the central figure stands out with a loftier majesty because it rises from an uttermost abyss, and the world could never have realised the tremendous power of that character had it not been put to the proof by trials proportioned to its strength.

ITALY AND THE BAHÁ'Í CAUSE

By General Renato Piola Caselli

WHILE dark clouds, harbingers of storms and suffering, grow ever denser over all the civilized world, in the hearts of the sincere grow ever stronger the indestructible seeds of truth, of peace and of love. With such faith and such vision before him, a friend long interested and attracted to the Bahá'í ideals, begs to be permitted in these troublous times to express his joyous thoughts which reflect: the sentiments and hopes of many Italians who fervently desire to see the brilliant light of Truth illumine our "old mother" earth and cause to appear the glorious realization of universal peace and brotherhood.

The writer begs indulgence if, when speaking of universal subjects in which no personality, nor nation, nor politics nor army should really appear, he nevertheless must make allusion to these things. Having been engaged all of his life in the training of men, he does this mare 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 wherein, without sacrificing in the least their honest sentiments, they may be quickened by the light of truth, which, with pure faith in God, they have awaited so many years.

Men of science too, will find in the Bahá'í Revelation the ideals of progress realized, for its Principles maintain and prove that *there is no contradiction between religion and science:* "They are twa wings by which the human intellect can fly to the apex of the Spirit and the human soul is enabled to progress," said 'Abdu'l-Bahá.

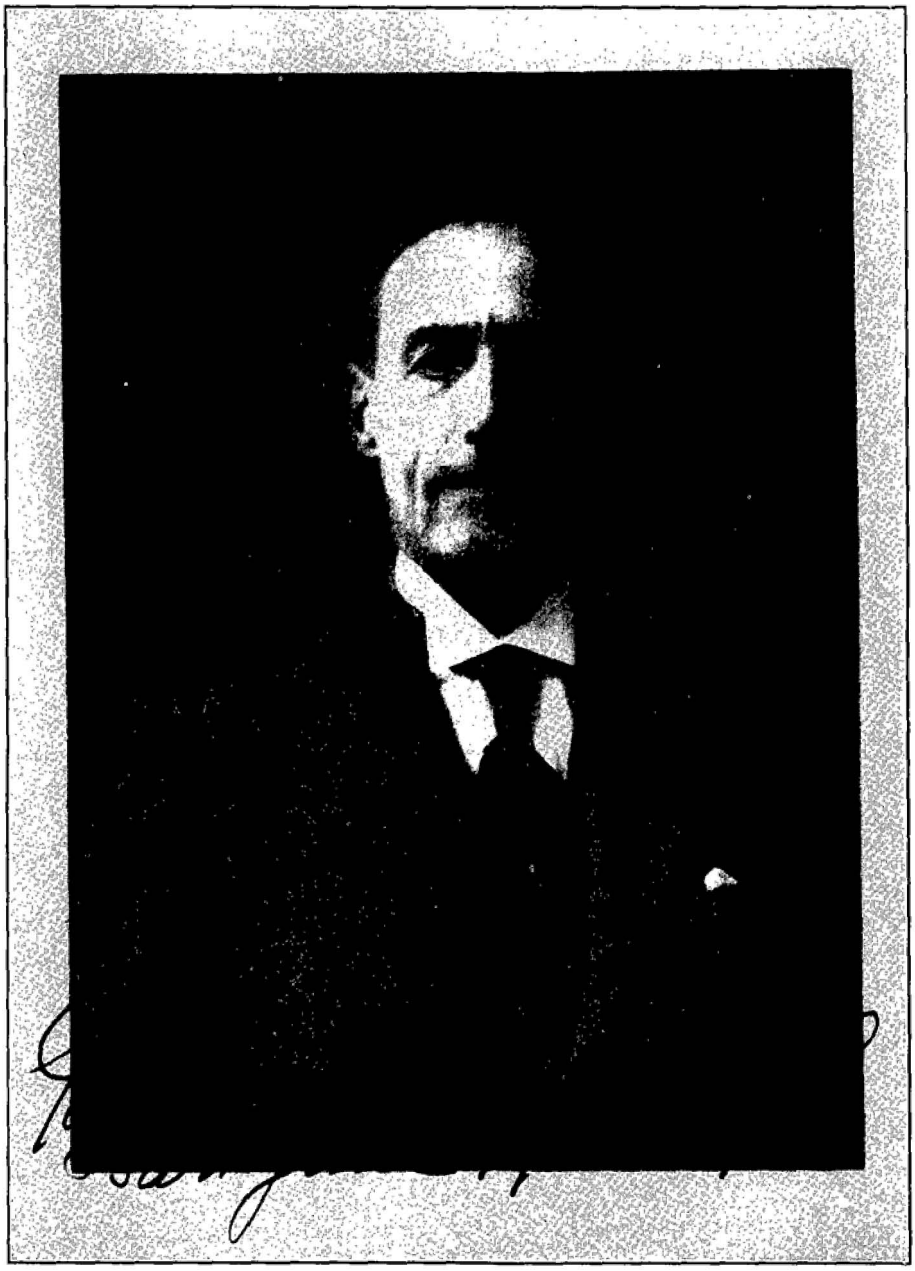
Enter today into our churches teeming with worshipers, and look around, then ask yourself how many among this mass of people who pray before the altars are truly believers, fervent ones in the pure Catholic faith. You will be bitterly disillusioned and you will frankly agree that not a half, nor even a third of them possess a true sense of religion nor know how to turn themselves to God, and *then* you will feel a great desire to call them to you in order that you may direct them in a prayer less encumbered with form; a simple, direct and heartfelt appeal free from all the ceremonials and superstructures which have rendered so complex the religious rites, and have diverted them from the straight path of truth, of unity, of faith proclaimed by God through the mouths of His holy Prophets. Truly in Italy the established form of religion,[1] too rich in externalities, has become complicated and obscure. After the austere and magnificent simplicity of the first classic churches where but one altar existed. numerous altars and minor centers have appeared, contrasting sharply with the simplicity and oneness of the primitive faith. Such structures do not express a true evolution of the rites for they have led to prejudice and fanaticism.

That which occurs in Italy occurs in all the world. In the words of an old friend and earnest seeker after truth: "Religion throughout the world has become a mere form. The churches read the Word, but the world has lost the Spirit. How far have we departed from the simple truth of Jesus and His disciples!"

I believe that today the majority of thinking Italians aspire to truth and to unity of religious faith as they have in the past aspired to and attained political unity. They seek a light which will indicate the way, confirm them in faith, dispel all doubt and ignorance and permit the liberated soul to turn to God "in spirit and in truth."

We friends of the Bahá'í Cause have

[1] "Know that in *every* cycle and in every religious Dispensation all the Divine ordinances change and transform in accordance with the needs of the times excepting the law of Love which, like unto a stream, flows forever, and is never changed."—Bahá'u'lláh.



General Renato Piola Caselli, Commanding the IX Corps of the Italian Army with Headquarters at Bari.

(Though coming from a long line of distinguished military men of noble family, General Piola Caselli is a profound sympathizer with the Bahá'í ideals and a devoted lover of the reality af religion. He received high commendation from 'Abdu'l-Bahá.)

strongly sensed these aspirations and through our consciousness of this Revelation have overcome many doubts, perceived the great path, and gained true happiness. "Blessed is he who penetrates the mystery and finds his place in the world of the illumined ones." To this happiness we desire to bring our brothers.

Undoubtedly Italy both by nature and history holds in itself the best elements for comprehending and penetrating the verities of the "New Era."[1] The true religion of Jesus Christ, with its essential ideals of unity was felt in Italy from the earliest Christian times, but the Catholic religion, in its successive forms and in the temporal aspirations of the Popes has divided, in the course of ages, that unity, that harmony of thought and of desire in the religious and moral field which was one of the most remarkable characteristics of the Christian Middle Ages. But the sentiment of unity inherited from Rome, together with the sense of universality, is still deeply rooted in the Italian heart, especially among the country people in whom the Latin blood remains purest. These people feel strongly the ties of family and of attachment to the soil which, unless stained with an egotism menacing to its existence, constitutes, to my mind, a basis for a step toward universal love. 'Abdu'l-Bahá has said: "In order that love may manifest its power there must be an object, an instrument, a motive. Many ways exist to express the love principles; so there is love for family—" Naturally when this love turns into egotism it ceases to be perfect. "The perfect love needs an unselfish instrument. Love must be free from boundaries."

Centuries of foreign rule and the interference of religion with politics have caused a set-back in the religious sentiment of Italy. In those centuries of oppression education was neglected, while prejudices waxed unrestrained.[2]

With the political independence of Italy there commenced a period of national re-education to which the army contributed a great share, for the army was the real military, intellectual and moral school of the nation.

Religious education languished also as a result of the differences between church and state; but today Italy, purified by the War, drawn together and governed by a strong and united power, has initiated a period of great spiritual, educational and scientific progress. The agreement between the State and the Holy See has bound together religion and the Fatherland in the bonds of faith and love. In such a situation the spiritual values of Italy begin to blossom anew, they offer a new field for hope, for such values contain, as I have mentioned before, the fundamental elements for progress toward spiritual unity, which is the leading principle of faith and universal brotherhood.

Modern education makes the Italians better able to understand the meaning of true religion, for it abolishes prejudices and stimulates aspiration towards the supreme ideals of faith. The spirit of the new age in Italy has revealed new horizons and has brought with it the consciousness that one does not live for himself alone, nor for his own work, nor his own joy or grief, but that his interest* are inseparably allied to those of all his brothers. This truly Latin renaissance is being stimulated and directed by our government.

The Italian government today is united and strong, for there is no unity without strength, and with this strength Italy maintains her internal discipline and her recently regained national integrity. Educated, disciplined, sure of her independence, Italy (without the spirit of political supremacy) will soon be able to make the world feel the guiding principles which her government has deeply rooted in the hearts of her people; that is, the principles of love, of peace and of brotherhood for all nations.

I write as an Italian now in the decline of life, who during his long years of service has witnessed the political and spiritual resurrection of his native land once subject to foreign power, and I write too, as an old soldier who has for forty years labored in the education of the Italians in discipline and justice and the love of the great Italian family. I know my people. I have stood be-

[1] *Bahá'u'lláh* e *La Nuova Era*, Esslemont. Italian translation by T. C. B. and H. E. H.

[2] 'Abdu'l-Bahá has said that if man lacks education he becomes bestial when allowed to live according to the laws of nature; without education, he falls into a state lower than the animals.

side them and suffered with them during the fearful struggles and horrors of war; but our efforts have won for us our independence and with this independence has come the resurrection of spiritual values and the purifying effect which is begotten by sacrifice. We are not yet Bahá'í because so recently re-born, and surrounded as we are by armed peoples, there must needs be restrictions in our Faith. The desire for peace and tranquillity for which we fought is still limited to the confines of out own country; but great were our sacrifices for these ideals and blessed are those who lay down their lives for their country! Christ does nor candemn communities which in justice arise to defend their human rights. However, if death for the defense of one's country is glorified by men, love and sacrifice fox humanity is glorified by God and excels all other sacrifice. The sacrifice of the soldier is a step toward the greater sacrifice: if all the world becomes one nation, then he who was yesterday a sincere soldier 05 his country, will be tomorrow a beloved guardian of universal peace,

Italy is greatly blest to be under the protection of a royal dynasty' which is known and loved for its profound religious and moral principles. Mussolini, who governs the affairs of State, is an outstanding figure because of his great intellectual and moral energy and his devotion to his work. He is indefatigable in his efforts for unity and discipline, and for the moral and material welfare of the Italian people, and his eye is ever fixed upon the highest ideals of humanity for unity and universal peace. Through his faith and his accomplishments the territorial unity attained by the renaissance has become the national and spiritual unity of the Italian people who axe entering upon a period of a new expression of their historic mission as exponents of universal valor.

The Fascist State has given manifest proofs that Italian national unity does include the universal idea; a fact which all the world is observing and studying with lively interest, Mussolini, whose honesty is beyond question, expressed the Italian spirit of peace in his message to the American people when he *said:*

"The modern history of humanity cannot be conceived without *the* aid of a great nation like the United States; without it the Great War could not have been brought to an end, without it prosperous times cannot return. Neither I nor my people want to prepare for war. Italy will never take the initiative in war. The American people must believe in our sincere desire to live in peace with all the nations of the world."

The same spirit is expressed by his Ministers:

"The time has come for all the nations to consider themselves not as potential enemies bnt as united in one common purpose for peace. This is the policy which Italy is pursuing and for which all. possible agreements have been started by the national government.

"The Italian nation has its independent, irrefutable and precious mission; that of equilibrium and conciliation among the nations, races and contrasting ideas appearing in the thousand years of our glorious political history, which is developing along the lines and according to the design of a vaster future outlook.

"There was a time in which Italy, her eye turned only upon herself, on the eve of her tremendous national struggle regarded her liberty and her rights as a 'sacred egoism.' Today this formula no longer satisfies our searching spirit. Our breathing has grown deeper, our horizons vaster. Our eyes seek to look farther ahead. The greatness of a nation is measured by the vastness of the interests to be defended, and also by the importance and the nobility of the duties involved. The consciousness of a mission to fulfill uplifts peoples and men above a grey mediocrity. This moral, idea1 and therefore universal law constitutes the rule and the goal of Fascist Italy.'"

The Italian of tomorrow, as Mussolini desires him to be, is the exact antithesis of the Italian of yesterday, sick with every form of scepticism and weakened by all

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[1] "Although republican forms of government profit all the peoples of the world, yet the majesty of kingship is one of the signs of God. We do not wish that *the* countries *of* the world should be deprived thereof. If statesmen combine the two into one form their reward will be great before God."—Bahá'u'lláh: *"Glad-Tidings."*

kinds of demagogy. With these principles and objectives which we find expressed in the "New Era'" we friends of the Bahi'i Cause have the best guide for overcoming, as Mussolini says, "The small and sometimes ignoble everyday vicissitudes and to advance confidently toward the future."

The "New Era" marks the positive path of true civilization for the people, and in my opinion the Italians today are advancing toward this path as they gradually become modernized along educational, political and economic lines, in the first instance toward peace, and in the second, toward harmony and agreement between capital and labor through a cooperative state—this being wholly an Italian creation—which brings a happy solution to the economic and social problems for the present generation. Without such a solution the world will never attain to peace.[2]

It is my earnest desire that my sincere statements on Italy and her government, and the pure motive which impels me to utter them, be understood in their true sense. They are not meant to exalt the army, nor the government, nor the country. They are uttered with a warm, deep and sincere faith that the Italians, in the atmosphere which they are creating, and with the government which is leading them, will understand the Bahá'í Revelation and cultivate one day, with happy hearts, its fruitful principles.

A period of preparation and gradual progress such as is observed today in the Italian friends of the Bahi'i Cause will be necessary. These Italian friends are already perceiving with great joy during these troublous times,-the first rays of the New Age, lights which reveal, through the semi-obscurity of the present, the path to the Great Way of Truth, Unity and Love leading to one Center.

And now, my companions and friends in Bahá, I have opened my glad and trusting heart to you, and I long to hear your joyous response, for joy is greatest when it is shared. I have desired to convince you that our first early services to the Cause in Italy will gradually show fruitful results, for (as I have said before) rich is our soil, great is our longing for truth, and beneficial is the rain which is falling upon the tender plants. We do not wish to cultivate a new religion, but to renew the ancient one with the rich seed of the Bahá'í Revelation.

May my modest words be as an echo to the words which the Guardian, Shoghi Effendi, addressed to the Italian Bahá'ís in 1922:

"To the friends in Italy,

Dear co-workers in His Holy Vineyard:

I have learned with deep gratitude and pleasure the glad-tidings of your spiritual activities in a country hitherto unknown to the Bahá'í world but rapidly awakening to the Light of the Baha'i Revelation.

Italy, so ancient in its history, so brilliant in its religious traditions, so renowned in its past achievements, will I trust acquire in this present age, through your labors of lave and service, the great gift of the knowledge of God—a gift that will crown all its glories and triumphs of the past.

In my prayers at the Holy Shrines, I shall not fail to supplicate for your rising community the grace and protection of the Lord that *you may* be enabled to raise the call of God in that land and infuse the glorious spirit of Bahá'u'lláh in the lives of the people.

I shall welcome with intense joy and satisfaction the full report of your activities, the account of your meetings, the story of the rise and development of various Bahá'í centers around you, and your various experiences in your work of service to His Sacred Threshold.

Awaiting your joyful news,

I am your brother and co-worker,

(signed) Shoghi."

Haifa, Palestine
Dec. 21st, 1922.

Ten years have passed. The tempest of the war has stimulated our faith. In these ten years the Italians have built up a strong and loyal state under the guidance of which, through education, our spiritual forces are

[1] "*Bahá'u'lláh and the New Era*," J. E. Esslemont, Italian translation.

[2] "We shall never arrfve at the solution of the economic problem so long as capital is ready to fight with labor or labor to fight with capital." ('Abdu'l-Bahá: Address in America, *1912.)*

Bahá'ís of Tahiti.

Bahá'ís of Sofia, Bulgaria.

developing. Thus little by little the clouds which obscure the truth are being dispelled. The new troubles which are arising in the world do not intimidate us, they unite us and make us feel doubly the need of that faith which emanates from God.

O friends in Bahá! Let us mite in thought under the great dome of the Mashriqu'l-Adhkár, the "Temple of Light," symbol of unity and universal faith, the fairest *oasis* after our labors and our hopes and prayers. Let us unite with all the believers in the world in glorifying God Who makes us all brothers in one faith, for the good of all:

"In the Name of God the Victor of the Most Victorious proclaim: God will assist all those who arise to serve Him. No one is able to deprive Him of his Majesty, His Dominion or His Sovereignty, for in the heavens and in the earth and in all the Realms of God, He is the Victorious and the Conqueror."

(Prayer revealed by the Bib.)

Bari, Italy. August 31st, 1931.

(Translated from the Italian by the International Bahá'í Bureau at Geneva, Switzerland, in collaboration with N. S, F.)

THE WORLD ECONOMY OF BAHÁ'U'LLÁH

By Horace Holley

To an unprecedented degree, the power of constructive thought has been released from the realm of private affairs for study of the basic social structure, as responsible men in all countries have since the European War come to realize their new obligation to give concern to the general problem of depression and unrest.

The rime is therefore favorable for more widespread knowledge of the fact that a plan of world order was advanced more than fifty years ago which not only anticipates many proposals now receiving serious consideration, but rests upon the substantial foundation of a true analysis of the malady afflicting modern Life.

It is, in fact, a matter of importance for the serious student of current conditions, whether his interest is primarily economic, political or sociological, to learn that a body of literature has existed for two generations in which are to be found explicit principles and teachings meeting the very difficulties *now* so profoundly felt throughout the world.

The world economy of Bahá'u'lláh transcends in scope and purpose the belated response to the risk of calamity made by economists and statesmen under the pressure of events in recent years. His principles *are* established upon organic *laws* of human evolution. They interpret the modern problem not as a temporary maladjustment of industry and trade—the effects of an "industrial revolution"—but as a movement in humanity itself. They make the necessary connection between the spiritual and practical affairs of men which alone can breathe the breath of life into any mcial mechanism.

Careful study of this body of literature makes it apparent that Bahá'u'lláh stood at that major turning-point of social evolution where the long historic trend toward diversity—in language, custom, civil and religious codes and economic practises—came to an end, and the movement was reversed in the direction of unity. The human motive in the former era wax necessarily competitive. The human motive in the new era is necessarily cooperative.

From this point of view it becomes clear that the European War and the uninterrupted sequence of international disturbances since 1918 arc, cssentially, vital indications *that* by sheer spiritual inertia humanity has continued to function under the old competitive motive when conditions have arisen which make cooperation and unity imperative to the very existence of mankind. Instead of temporary "maladjustment" we have the urgent necessity to transform the whole structure of civilization. Institutions and social organisms created in the age of diversity and competition have become unfit *to* serve *human needs* in the age of cooperation and peace. Our present "crisis" discloses more and more clearly the tragic fact that people turn for the divine gifts of peace and sustenance to agencies adapted for the opposite ends of war and destruction.

The new conditions affecting every branch of human activity today are the result of the physical unity of the world achieved during the last century through technological equipment. As the arena of human affairs has become one unit, and is no longer *a* series of unrelated territories, the law of cause and effect, for the first time in history, operates for society as positively as it operates fox the material universe. The consequence is thar every public action has its immediate reaction. National and racial or class movements are no longer isolated and irresponsible; they no longer can be made to secure definite and limited objectives, like a small, compact medieval army

turned loose among unarmed peasants, but every social movement and influence today affects the general structure of society and brings about results of a general character.

Just as this new law of cause and effect connects in one common destiny hitherto isolated geographical areas, so likewise, within the single political or economic area of each nation, consequences of political or economic action now cannot be confined to their own special field, but flow throughout the whole nation aand produce effects in all fields.

That is, not only has humanity become an organic unit by reason of geographical relationship, but in addition its structure of civilization has become interdependent by reason of the new relationships affecting such apparently unrelated activities as business and religion, ox government and philosophy. The real significance of this vital fact is that politics is no longer politics alone, and economics is no longer economics alone, but both are nothing else than facets of the one, indivisible substance of human life.

We have arrived, in other words, at a stage in human evolution when moral value —that which serves the good of humanity and not merely the interest of any one group—determines not alone the desirability but also the feasibility of every public policy and every social program.

That is why the present world crisis escapes every effort to bring it under the control of normal social agencies. When another international war seems imminent, we call the crisis "political" and effort is made to control it by political bodies. When the economic depression seems most acute, we call the crisis "economic" and seek to control it by economic bodies. It would be just as logical to call the crisis "religious" and base our hopes of recovery upon the influence of the churches. In reality, the crisis is at once political, economic and religious, but humanity possesses no responsible, authoritative agency capable of coordinating all the factors and arriving at a world plan which takes all factors into account.

These considerations reveal the vital importance of a new principle of action, a new attitude and a new quality of understanding such as the student of society encounters in the teachings of Bahá'u'lláh. Here one makes contact with a world view raised above local and partisan interests, and a spirit of faith in divine Providence so profound that it sustains the certitude that mankind will be guided through the most terrible storm of confusion and strife the world has ever faced.

In contradistinction to those social plans which attempt to rationalize an abstract system of political economy and apply it, with or without the element of compulsion, to the body of humanity in naive disregard of the complexity of human nature, the principles of Bahá'u'lláh operate from the heart outward to the social structure. His principks interpret the realities of man's spiritual nature, upholding an ideal civilization which will come into being gradually, by voluntary action of those who understand it, accept it as truth and strive for its attainment as the fulfillment of their own highest aspiration.

His aim was the unity of mankind in the world of the mind and spirit, that the external unity in process of realization might become man's blessing, the means sf peace and cooperation, rather than a bitter curse, the means of chaos and strife. Through the leaven of spiritual knowledge those prejudices which now divide the hearts and confuse the minds, setting nation against nation, class against class and creed against creed, will be transmuted into a common loyalty and positive fellowship identifying social order with true ethics and true mystical experience.

If we desire material abundance, leisure, security, opportunity for broader knowledge, a larger conquest of nature and a social environment enabling men to enjoy creative relationships—if we seek to give actuality to those visions and desires which society now resists and makes impossible—the door of attainment is unity and cooperation. As unity of personality brings power to individuals, so human fellowship will release yet-dormant capacities in the race.

Bahá'u'lláh exemplified the possibility of this human fellowship and its capacity to transform society from the clash of hostile communities to an organic structure embracing the world. The literature expressing

his insight into human reality, when responsive to *the* transforming spirit of the one God, links together those necessary steps in evolution which lead from the new outlook required by the individual to a world order coordinating the different aspects of social activity now functioning separately and aimlessly: education, religious devotion, industry, finance, trade, government.

Before adding certain important details to these fundamental tenets, it is desirable to meet the attitude which represents the chief danger to human welfare at this time, namely the opinion that a few superficial alterations in the political and economic organization are sufficient to overcome the difficulties we new confront.

The Nature of World *Unrest*

Warfare and strife have ever been present in human society, but since the outbreak of military operations in Europe seventeen years ago, the principle of war has been enormously reinforced. The cessation of hostilities by no means meant the termination of war. The military period served to exhaust and destroy all the human and social resources at the command of governments, but the consuming flame was communicated from the field of battle to the broader field of business, where its destructiveness assumed new forms.

In passing from the military to the economic domain, the principle of war escaped the control vested by society in government, which throughout history has served to confine the area and duration of violent combat within the attainment of definite objectives. The principle of war today—that is, the condition of organized conflict—spreads throughout the body of society, engaging all civil activities and setting not only nation against nation but class against class and interest against interest. In this domain no government nor any other social institution is powerful enough to stamp out the flames. Civilization has become one continuous crisis, a state of unending civil war. Meanwhile, under the steady pressure of fear arising as much from the possibility of domestic revolution as of foreign aggression, the military establishments directed by all leading governments have accumulated means of violence sufficient virtually to destroy the human race.

As long as war can be regarded as abnormal, a temporary emergency within the control of responsible governments, ended at will by victory or surrender, its operation does not interrupt fixed social habits nor affect fundamental ideas. A people during war temporarily abandons its civil routine and its inherited moral and religious tenets, as a family abandons a house injured by storm, to re-enter it when the storm has subsided and repair whatever damage has been done. But when the principle of war has carried over from the limited field of government operation to the unlimited field of general social activity, we have a condition in which the inherited capital of social loyalty and constructive idealism is readily impaired. The steady, relentless pressure exercised by a society divided against itself and reduced to the elemental struggle for existence affects the form and nature both of government and other responsible institutions. It affects also the aims and habits of the mass of the people. The failure of social philosophies emanating from ancient religious teachings opens the door to philosophies and doctrines essentially materialistic in aim and outlook. These compete for the control of the state and its complex agencies of legislation, finance and public education, altering radically the traditional relations of political parties. Industry has the alternative of entering this political struggle at the risk of separating the interests of labor, capital and consumer, or of concentrating upon its business task at the risk of finding its international markets crippled by nationalistic policies abroad and its domestic market interfered with by socialistic programs at home. As materialistic philosophies spread among a confused, a burdened and disillusioned people, religious bodies follow industry in its effort to control legislation and education in order to safeguard their special interests and values, with the result that the power of the state to adopt broad and fundamental public policies is sacrificed to the clash of determined interests. Only occasionally, and timidly, can the state rise above this interminable wrangle to con-

sider its true relations to the world situation as a whole.

The individual, meanwhile, finds himself more and more conditioned by this general, ever-changing and menacing competition. He finds himself becoming a lone being in a social jungle threatening his welfare at many points. Isolated goodwill and personal integrity tend to lose their meaning as he finds that they no longer produce their habitual result in terms of his life and work. He feels that there is no longer any connection between ultimate faith and today's shelter and food. He finds materialism in his church and idealism in his economic party. Above all, he witnesses the confounding of leadership in high places and recognizes that the balance of competing forces is so complete that no social group can through political influence successfully enforce its will upon the whole population. Under these conditions the final impact of world unrest upon the mass of people is anti-social, manifested in indifference, in uneasy fear or in determination to seek the short cut through direct action.

The combined and successive shock to human nature of the butchery during the war, the depreciation of currencies, the post-war revolutions, unemployment, public dishonesty, and the rise of materialistic philosophies to the stature of fully developed institutions, not to mention other vital factors such as the inadequacy of the education afforded by public school and sectarian church, and the social blindness exhibited by responsible leaders in all fields of human activity since 1914, has been underestimated in the promotion of plans promising general improvement, The ultimate triumph of the principle of war has been to reduce the richly varied capacities of people to the sheer instinct to survive. Society is no longer under control—it is a rudderless ship, an unpiloted plane. No one can predict events, and no authority can deal properly with the emergencies that continually arise.

An adequate social diagnosis, one on which a permanent plan of betterment may be founded, can at this time scarcely afford to overlook these three essential facts: first, that through their inability to establish real peace and their endorsement of universally destructive instruments of warfare, governments no longer protect life and property, but, on the contrary, have become the chief sources of peril to mankind; second, that as the result of the concentration of the means of production and distribution, without corresponding social policy, industry and commerce no longer feed, clothe and shelter the people, but, on the contrary, have increased the area and intensity of poverty and destitution; and, third, tbat through the diversity and strife of creeds, and their materialistic dependence upon civil authority to enforce moral principles, established religion no longer intensifies the inner life of man, relating people one to another in the spirit of cooperation and sincere consultation for mutual protection and general betterment, but, on the contrary, poisons the very sources of loyalty and understanding and fans the flame of competition and dissension which, passing out from the church into life, sanctioned nationalism in the stare and self-aggrandisement in business affairs,

By gradual, imperceptible stages, the constructive instruments of civilization have acquired destructive aims. The condition called "peace" is one in which antagonisms and strifes grow to the breaking point within each nation; the condition called "war" is the only one in which people in each nation attain solidarity and exercise collective will. The logical end of either condition is the same.

Regarded from the institutional point of view, this age marks the end of a civilization which no longer serves mankind. From the point of view of human experience, it marks the complete and final frustration of the instinct of physical self-preservation, which man shares with the beast, as the dominating social motive. Both statements reflect the same truth, for it is the instinct of physical self-preservation which throughout history has impelled humanity to organize the competitive institutions of state, industry and church which are miscalled "civilization."

Disillusion would only be justified if human society could be successfully established on the war principle. An age which has fully proved that war no longer leads

to the fruits of victory, and that a competitive economy no longer produces wealth, is an age permeated and sustained by providential forces. The complexity of the problem, and the greatness of the crisis, is in itself the true measure of human capacity.

To realize that antagonism and hatred, no matter how magnified by the leverage of social institutions, no matter how gilded and refined by cultural and doctrinal philosophies, threaten the very existence of humanity, is to perceive that human life functions under other and higher laws than those which condition the life of the brute. It is likewise to perceive that, all along, the external man-made world of civilization has had no true inner correspondence with the spiritual nature and infinitely varied talents, desires and thoughts of the race. Only by continuous suppression of one entire aspect of his being—his latent and passive reality—has man, acting from emergency to emergency, made competition the dominant motive in comparison to cooperation. Both motives are. always present; if competition has created governments and industrial systems, *the* vision of unfulfilled Iove has supplied the power and inspiration for true music, art and poetry in every age.

The rise of science in the modern age has enormously reinforced the Iatent powers of men in comparison to those faculties developed during the era of external struggle against the physical environment. Important as its technological achievement has been, the ultimate value of science lies not in its inventions but in its assertion of yet-undeveloped resources within the mind and soul. The faculties that make *for* discovery in the realm of the material universe can, and will, be employed in the more important realm of spiritual reality. Science restores the balance between man as being and man as desiring and doing. It reveals a new measure of human capacity, and confirms the integrity of the race as the vehicle for further evolution. While the effects of science so far have been negative no less than positive, a spiritual science concerned with the central problem of human welfare can provide the agencies necessary for the functioning of the spirit of cooperation throughout society.

The providential character of the crisis actually consists in the fact that it is a crisis—a challenge to human understanding not to be diverted or put off to a more convenient season. Because it is worldwide, it lays its burden as heavily upon America as Europe, upon the East no less than upon the West, upon government as upon industry, and upon religion as upon government. Humanity shares one universal experience of suffering and grief, bears one unavoidable responsibility, reacts to one supreme stimulus serving to quicken the slumbering, passive "inner" powers—hence humanity grows in understanding of its fundamental reality and is trained to function through collective resources and instruments.

The present unrest has no real meaning or ultimate value until it is recognized as a movement in humanity and only secondarily a disturbance in the institutional elements of civilization. Political exigencies and economic depression have become so acute that the symptoms are mistaken for the actual disease. The first principle, and the foundation upon which the new order stands, is the oneness of humanity—the interdependence of the race in a common origin and destiny. The social organization that now fails to function is one constructed upon the assumption of diversity and separateness, which has produced a society motivated by competition.

The Analogy of Rome

Fortunately, the history of our own civilization offers, on a smaller scale, an era closely paralleling the present condition.

The Roman Empire, at a certain point, also established a civilization opposed to the best interests of humanity. Its institutional society likewise entered a time of "transition" when the competitive instinct began to fail, faced with political, economic and religious problems too complex for solution by traditional means. Rut through the power of the Christian faith, *those* problems were transmuted into a higher human process. The claims of that faith no doubt remained consistently ignored or condemned by those indoctrinated with the social science of the period, but the fact remains that the stream

of human evolution abandoned the institutions of civilization and flowed onward through the channels of a movement reflecting the needs a d capacities of humanity. The restoration of society came about through the loyalty of regenerated individuals welded in a cooperative group, not through the reorganization of tariffs, wages, public statutes and trade. Up to the limit of human capacity, the people of faith constituted a society in which a bond and relationship, like that animating the members of a family, replaced the formal procedures and unfeeling contacts sanctioned by the political and economic science of the ruined state.

The essence of chat experience was the triumph of humanity over civilization. The early Christians dipped themselves in the eternal stream of human reality, recovered the vision of God, and armed only with devotion and faith, stood fast against the shocks of a collapsing society and eventually laid the foundation for a "new age." Their faith in Christ released the mysterious forces of the spirit within; by sacrifice they were able to re-create society on a higher moral basis, nearer the ultimate aim of a cooperative world.

The early Christian world was, however, a definitely limited area, hemmed in by barbaric hordes and prevented from expanding the Christian experience to include humanity. The movement outward came to an end; Christianity organized itself for defense, admitting within itself the fatal influence of dissension and force; the new social body after it had repudiated the law of universal love revealed the presence of spiritual disease by dividing on issues af scicntific truth; this fissure gradually widened until Protestantism made it permanent, and modern civilization, with its inner conflict between "secular" and "religious" values was the inevitable result. Nothing in this gradual decay can be made to serve as argument against the true significance of religion. Christianity restored the power of the heart.

The "truth" of Christianity, and of all religions founded by a prophetic spirit, is, however, not a constant but a variable; a rise toward the vision of God, followed by a darkening and degeneration. It is a spring time of spiritual fertility, followed by summer and the harvest of autumn, and terminating in the cold of winter. Civilization may be likened to a clock that must be periodically wound. The historic process that reduced Christianity from a source of inner renewal to a mere institutionalism operated also in the case of Judaism, Muhammadanism, Buddhism and the other religions, Each regenerated an area of humanity, revived civilization, created new and better conditions for mankind and slowly died, to yield place to another prophet and a renewal of faith.

A New Cycle *of Human Power*

Bahá'u'lláh, whose mission was promulgated by 'Abdu'l-Bahá in Europe and America, completed the circle of religion as the expression of man's real nature and possibility in relation to God, to society and to the physical universe. He joined the arcs described by Jesus and the prophets of other races. In his teaching are made those necessary connections between ethics, science and sociology which carry into society and civilization the full integrity of the principle of love. Bahá'u'lláh is the first interpreter of humanity as a unified organism capable of coordinating its resources of mind and heart. "Let not a man glory in this, that he loves his country,"* Bahá'u'lláh declared more than fifty years ago, "rather let him glory in this, that he loves his kind." Standing in the same relation of sacrifice toward the unmoral institutions of modern society that Jesus held toward the civilization of Palestine and Rome, Bahá'u'lláh manifested a spiritual power which likewise created a movement of faith and devotion among the people paralleled by extreme hatred and antagonism on the part of the official leaders in his environment. Today his teaching has the dimension of history—a story written indelibly in the blood of Persian martyrs.

The movement entered the West in the person of 'Abdu'l-Bahá, who traveled throughout Europe and America during 1911 and 1912 to expound Bahá'u'lláh's doctrine in relation to the political, economic and social problems of the age.

Speaking in the City Temple, London, in September, 1911—on the eve of the great

war which he foresaw and warned people against—he used these significant words: "This is a new cycle of human power. 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 the unity of the sons of men and of the drawing together of all races and all classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundations of true humanity.

"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.

"In the days of old an instinct for warfare was developed in rhc 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. . . . There is one God; mankind is one; the foundations of religion are one. Let us worship Him, and give praise for all His great prophets and messengers who have manifested His brightness and glory."

This conception of world unrest as the gathering of the latent resources of mankind for release in a "new cycle of human power" emanates from the depths of truth. It focuses in one paint the complex issues which specialists in many fields are separately unable to meet; it recovers for human imagination, human understanding and human will the control of events apparently dominated by an uncontrollable social "machine."

But with this statement should be paralleled another statement, made by 'Abdu'l-Bahá at Baptist Tempk, Philadelphia, June 9, 1912: "True religion is the source of love and agreement among 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. . . . 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 bas held to imitation and counterfeit, neglecting and discarding holiness and the sacred reality of religion. When the sun sets it is time for bats to fly. They come forth because they are creatures of night."

Here we have the obverse of the picture—the negative condition opposed to the positive, the blind submission to external, "institutional" truth in contradistinction to faith in human values; in other words, civilization in active opposition to the real interests of humanity. Between these polar extremes, currents of immeasurable power flow through modern society, destroying all forms of organized selfishness and at the same time quickening human minds and hearts with the capacity to realize that only through unity and cooperation can the race survive.

The concentration of moral force and intelligence upon one objective creates a tool for the accomplishment of the greatest task. The objective laid upon conscience and reason alike in this stage of evolution is world order and peace. In this aim the ideals of religion become identical with the requirements of economics and social science.

Up to the economic depression, world peace was held to be merely a political problem, a matter of treaty between the sovereign states. The depression served to reveal the fact that world peace in reality is a question of social justice and not merely the cessation of military strife. It revealed also that from the point of view of social justice the states are no longer sovereign, but have become areas of economic and psychological revolution. This fact makes the League of Nations, as now constituted, an inadequate instrument for international control. It is as though the Federal Government at Washington consisted merely of delegates from nearly fifty sovereign states, whose deliberations to become effective had to be ratified separately by each state legislature and

who possessed no Federal army or navy, while each state maintained a complete military establishment in competition with every other state, and refused to yield to Washington any essential elements of its local sovereignty. Such a condition in one country could not be termed a national government, nor can the League be properly regarded as an international government. The League at Geneva seems to represent the limit of attainment possible to the old civilization; it is not yet an organism of humanity.

Objectives of Social Progress

Chaos and revolution will continue, with increased momentum, until social justice creates an instrument of world government, a government possessing the sovereignty of mankind, to which the national states are subordinated as provinces having only local jurisdiction. This is the central issue of the world today, the unescapable obligation written in financial, political, social and moral terms that all may eventually read.

Fox world government differs from the present national governments not merely through an extension of the physical area of jurisdiction, but in the dimension of social responsibility as well. It alone can effect disarmament, create a safe currency, reconcile the discord of classes, establish an education conforming to basic human needs, and overcome the sinister peril resident in the divergent theories of capitalism and communism. Not until world government exists can the divorce 'between "religious" and "secular" values be ended, the greatest curse in human experience. World government implies social administration by the elect of mankind—men whose executive talents are imbued with moral principles. It is the partisan politician who maintains social disunity that he may have the privilege of fishing in troubled waters.

World government is the only possible source of stability for local communities in all nations. The local community today is the victim of the evils of civilization, dragged as it is by the chariot wheels of national politics and large scale industry. In the unemployment prevalent in larger towns and cities, and the prostration of agriculture which saps the life of small towns and villages, we see the brake applied which is gradually bringing civilization to an absolute standstill.

As world government is the first, so a regenerated local community is the second objective of social progress. The essential human relations are all maintained locally. It is our community environment which finally determines the quality of human life. Here our inner attitudes begin that cycle of social influence culminating either in peace or war. Here takes place the impact of education upon the unprejudiced child soul which produces the motives and reactions of adult life.

The transformation needed to make the local community over from the condition of a diseased cell in a disordered social body, into the condition of a healthy cell in a sound organism, is the extension of the social relationship from the political to the economic realm. In a vital social organism, the individual would have not merely the inalienable right to vote and receive the protection of the courts, but also the inalienable right of economic livelihood—not insulting charity but fundamental human right. The political structure today is a sieve through which runs away in loss the noblest aspirations and the most effective motives and qualities of mankind. Nothing can redeem the fact that modern government originated as an agency for the conduct of war rather than for the maintenance of peace.

This new and higher human status, moreover, does not depend upon the success of socialism and far less upon the success of communism. Both these social theories fail to correspond to the standard of human reality. They are, at bottom, an effort to organize materials and processes and not an effort to unify human beings. The emphasis is entirely upon the mechanism instead of upon the nature of man. Their complete application might produce the semblance of external order, but this would be at the expense of the human spirit. Only after we have uncovered the spiritual principles of human association can we evolve a social order corresponding to the divine reality.

Both world government and regenerated

local community are possibilities in human evolution the realization of which depends upon the existence of a new scale of personal motives and a new range of social understanding. The ultimate goal of a world economy therefore has a third objective, correlated to the two objectives already outlined. The third objective is the need of spiritual education—the reinforcement of man's passive idealism to the point where people consciously strive together for mutual ends, and ale no longer socially indifferent, waiting for "good times" to come of itself or to be received as a gift from a few bankers, manufacturers and statesmen.

The profit motive will not sustain a balanced, enduring civilization. Far stronger, far truer—in fact, far more humanly natural—is the motive of self-expression and fulfillment found in children and surviving in the few artists, artisans and spiritually conscious men and women who refuse to be molded by the external forces prevailing in their environment. The inadequacy of the profit motive appears when we imagine the result if it were extended to family life. Every family is a cooperative economy attempting to maintain itself in a competitive community. The dissolution of the family marks the end of an age.

At present, education is limited to the aim of assuring personal survival in a competitive society, and the effect of this mental and moral strangulation is to leave the essential core of personality—its understanding of fundamental purpose and its motives—to the overwhelming influence of an already perverted society. As the expression of a collective social mentality, education can and must deal with the basic human values.

Spiritual education has little connection with the systems of education developed by churches for partisan ends. It is education of the whole being for useful life in a *united* society which derives its laws and principles from the universal law of love. It is education conscious of the modes of social evolution and hence subduing the means *of* life to *its* true purpose and outcome. One single generation raised by spiritual education above the false guides who rationalize class, race, national and religious prejudices can give humanity a definite foothold in the new age of cooperation and unity.

These three objectives--world government, a regenerated community and spiritual education—are interdependent. Neither can exist without the other two. All three are latent in human society at the present time. They are emerging to the degree that the highest type of people in all countries recognize one or more of them as the most worthy values for idealism and effort. The sheer inertia of past evolution, however, still carries the race in other directions. By comparing the numbers and resources devated to the promotion of these three ideals, with the numbers and resources available for the promotion of all vested interests dependent on a competitive order, we appreciate anew the depth of the crisis in which we are plunged.

What is needed above all at this time is a valid source of conviction that, whatever the immediate future may be, bright or dark, the reinforcement of universal truth stands behind the movement toward world order and peace, and that the opposition is in essence negative and will ultimately be overthrown. Conscious faith alone can torn the scale between evolution and revolution, between order and chaos.

Principles of Bahá'u'lláh

Bahá'u'lláh is the source of this conscious faith. His teachings transform political and economic problems into occasions for human virtue and love. A summary of the teachings will emphasize the following essential truths.

1. There *is* an organic cycle in human evolution, marked by the duration of the life of a religion, approximately one thousand years. A social cycle begins with the appearance of a prophetic founder of religion, whose influence and teaching renews the inner life of man and releases *a* new wave of progress. Each cycle destroys the outworn beliefs and institutions of the former cycle and creates a civilization based on beliefs in closer conformity with actual human needs. This civilization in turn decays, with the passing of time, as human

doctrines are substituted for the reality taught by the prophet, and must give way to a fresh conception of God.

2. In the past the influence of each founder of religion has been limited to one race or region by reason of the physical separation of the races and nations. The present cycle has worldwide influence and meaning. It upholds faith in the spiritual oneness of humanity and will accomplish the creation of an organic world order. As Bahá'u'lláh is the spiritual proof of the coming of a universal cycle, so the rise of science is its intellectual proof and evidence. The rise of science has made the definite cleavage between the age of competition and the age of cooperation. Science has drawn man up from his physical helplessness in nature, multiplied his powers and at the same time given man an entirely new degree of moral responsibility. If the old tribal morality persists, science will be a destroyer. Its forces can only be controlled by a united humanity striving for the general welfare and well being.

3. Sectarian churches will be abandoned and replaced by a spiritual center in each community devoted to meditation and prayer, without a professional clergy. Religious ideas and practises not in conformity with science are superstitions and will not survive. Not ritual and creed but the inspiration of the prophet's life and message is the foundation of religion. As science progresses, men will not fail to recognize that humanity has ever depended on the vision of love and brotherhood revealed by the prophets from age to age, and that they have the unique office of inspiring a higher capacity for life through conscious knowledge of the will of God. The prophet is the focal point of human evolution.

4. As the local community is dependent upon the national community, so the nation is dependent upon the community of nations. The theory of national sovereignty has been overthrown by the fact of economic interdependence; it should be discarded in political practise. Statesmen are responsible to the Creator for the protection of the people. They must take steps to create a world body on which alone complete sovereignty can be conferred. More essential than the fact that metals and products are distributed throughout the world, beyond the control of any one nation, is the fact that humanity is one organism and must have one law and one executive control. All morality is fulfilled in loyalty to mankind through the orderly processes of world government.

5. The law of the struggle fat existence does *not* exist for man when he becomes conscious of his mental and spiritual powers. It is replaced by the higher law of cooperation.

Under this higher law the individual will enjoy a far larger status than that of passive political citizenship. His organic rights will include universal education and the means of livelihood. Local communities will be organized so as to give this status effect. Public administration will pass from partisan politics, which betray the people, to those who can regard office as a sacred trusteeship in which they can serve divine principles of justice and brotherhood. Income taxes are to be paid to the Iocal community rather than the national state, which will *give* the community a secure material basis and enable it to provide the necessary agencies for the welfare and protection of the people. The national treasury is to receive its income from Iocal communities rather than from individuals. The emphasis is thrown back upon the Iocal community, where the issues of life are first raised and are first to be met.

The present national state, during the era of war, developed many agencies and instruments which will be unnecessary when an international state is established. The international state will enact statutes making for world order and progress.

6. Economic stability depends upon moral solidarity and the realization that wealth is the means and not the end of life, rather than upon the working out of any elaborate socialistic or communistic plan. The essential point is the rise of a new mind, a new spirit of cooperation and mutual help, not universal subservience ro a formal system, the effect of which would be to remove all individual moral responsibility. Under conditions of cooperation and peace, the tragedy of unemployment could be transformed

into the opportunity for leisure for cultural progress and personal development. Employes are to receive not only wages but also a fixed share of the profit of industry, as partners in the firm. The foundation of industry is agriculture, and first concern must be given those who live and work upon the land. Industry will become simpler as men attain a balance between taking and doing.

Bahá'u'lláh also reveals a method or system of inheritances by which the handing down of great fortunes can be made to serve the community as a whole, without depriving the individual of a just measure of liberty. By this method, an inheritance is divided into proportionate parts for the surviving relatives, and significantly enough, teachers who have contributed to the decedent's character and development are given a share of the estate.

Another principle emphatically laid down is that loyalty to representative and just government is a requisite of the religious attitude toward society. No justification is given the view that ecclesiastical doctrines and policies can claim a higher loyalty than that rendered the civil state. Faith in God may not be controlled by the state; the state may not require the individual to betray his spiritual conviction; but apart from this, matters of public policy are wholly under government control.

7. Neither democracy nor aristocracy alone supply the correct basis for society. Democracy is helpless against internal dissension; aristocracy survives by foreign aggression. A combination of both principles is necessary—the administration of affairs by the elite of mankind, elected by universal suffrage and controlled by a world constitution embodying principles having moral reality.

8. The spiritual basis of humanity consists in universal education-combining in every individual both economic and cultural values, coordinating mind and emotion, and quickening the powers of the soul through knowledge of the tenets of true religion. "The source of all knowledge," as Bahá'u'lláh has said, "is knowledge of God."

The basic social principle confirmed by Bahá'u'lláh is the law of consultation. He has declared that the solution of all problems depends on the sincere meeting for discussion of all parties to the question, and their willingness to abide by the decisions so made. The spark of clashing opinion, as 'Abdu'l-Bahá has said, reveals the truth. At present the "truth" of practically any situation is obscured by prejudices and vested interests. From the human point of view, truth must include all parties. The new social organism cannot be anticipated in detail. It must evolve.

9. At this time of transition between the old age of competition and the new age of cooperation, the very life of humanity is in peril. It is a major stage in human history, a turning-point in the evolution of mankind. Between spiritual ignorance, nationalistic ambition, class strife, economic fear and greed, tremendous forces are arrayed for another and fatal international war. Only a divinely sent, providential power, an influence like that of Christ, can avert the supreme catastrophe. The world is in dire need of the conviction of kinship and solidarity, of mutual cooperation and interdependence, of common principles and a definite program combining the validity of religion with the aim and purpose of social science.

The bitter experiences of the past nineteen years throw a revealing light upon the statements made by 'Abdu'l-Bahá to public audiences in Europe and America during 1911 and 1912. The following quotations will serve to illustrate the character and scope of his outlook, and indicate the manner in which he appealed to humanity rather than to institutional values.

The Religion of God

"The body politic today is in need of a physician. It is similar to a human body afflicted with severe ailments. A doctor diagnoses the case and prescribes treatment. Medicines not prescribe, however, until he has made the diagnosis. The disease which afflicts the body politic is lack of love and absence of altruism. In the hearts of men no real love is found and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there

can be no healing, no agreement among mankind. Love and unity are the needs of the body politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic, Science cannot: create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times and the divine remedy has been provided. The spiritual teachings of the religion of God alone can create this love, unity *and* accord in human hearts." (June 8, 2912, at 309 West 78th St., New York City.)

The Body Politic

"Although the body politic is one family, yet because of lack of harmonious relations some members are comfortable and some in direct misery, some members are satisfied and some members are hungry, some members are clothed in most costly garments and some families are in need of food and shelter. Why? Because this family (of *mankind*) lacks the necessary reciprocity and symmetry. This household is not well arranged. This household is not living under a perfect law. All the laws which are legislated do not insure happiness. They *do* not provide comfort, Therefore a law *must* be given to this family by means of which all the members will enjoy well *being* and happiness." (September, 1912, at *a* meeting of Socialists, Montreal,)

Socialism and Communism

"The question of socialization is very important. *It* will not be solved by strikes for wages. All the governments of the world must be united and organize an assembly the members of which should be elected from the parliaments and the nobles of the nations. These must plan with utmost wisdom and power so that neither the capitalist may suffer from economic losses nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be strongly protected; also the rights of the capitalists are to be protected. When such a general plan is adopted by the will of both sides, should a strike occur, all the governments of the world collectively should resist it. Otherwise, the labor problem will lead to much destruction, especially in Europe. Terrible things will take place.

"The owners of properties, mines and factories should share their incomes with their employes and give a certain fair percentage of their products to their workingmen in order that the employes may receive, beside their wages, some of rhe general income of the factory, so that the employe may strive with his heart in the work." (Spoken in *1912 at* the home of a government official, reported in *Star of the West*, vol. 13, page 231.)

"Lycurgus, king of Sparta, who lived long before the day of Christ, conceived the idea of absolute equality in government. He proclaimed laws by which all the people of Sparta were classified into certain divisions. . . . Lycurgus, in order to establish this forever as a law, brought nine thousand grandees together, told them he *was* going upon a long journey and wished this form of government to remain effective until his return. They swore an oath to protect and preserve his law. He then left his kingdom, went into voluntary exile, and never returned. No man ever made such a sacrifice to insure equality among his fellowmen. A few years passed and *the* whole system of government he had founded collapsed, although established upon such a wise and just basis.

"Difference of capacity in human individuals is fundamental. It is impassible 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." (July 1, 1912, at 309 West 78th St., New York City.)

Material and Spiritual Civilization

"In the western world material civilization has attained the highest pint of de-

velopment but divine civilization was founded in the land of the East. The East must acquire material civilization from the West and the West must receive spiritual: civilization from the East. This will establish a mutual bond. When these two come together, the world of humanity will present a glorious aspect and extraordinary progress will be achieved." (June 2, 1912, at Church of the Ascension, New York City.)

"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 k the economic state can be realized. . . . Economic questions are most interesting, bur the power which moves, controls and attracts the hearts of men is the love of God." (July 23, 1912, at Hotel Victoria, Boston.)

The Supreme Tribunal

"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. . . . Although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. But the Supreme Tribunal which His Holiness 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 parliamerits--should elect two or three persons who axe the choicest men of that nation, and are well informed concerning international laws and the relations between governments, and aware of the essential needs of the world 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 ox ground of objection for the defendent. 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 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." (December 17, 1919, in a letter written to the Central Organization for a Durable Peace, The Hague.)

The Oneness of Reality

"The source of perfect unity and love in the world of human existence is the bond and oneness of reality. When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind, establishing that intrinsic oneness of the world of humanity which can only come into being through the efficacy of the Holy Spirit. For the Holy Spirit is like unto the life in the human body, which blends all differences of parts and members in unity and agreement.

"Consider how numerous are these parts and members, but the oneness of the animating spirit of life unites them all in perfect combination. It establishes such a unity in the bodily organism that if any pare is subjected to injury or becomes diseased all the other parts and functions sympathetically respond and suffer owing to the perfect oneness existing. Just: as the human spirit of life is the cause of coordination among the various parts of the human organism, the Holy Spirit is the controlling *cause* of the *unity* and coordination of *mankind. That* is to say, the bond or oneness of

humanity cannot be effectively established save through the power of the Holy Spirit, for the world of humanity is a composite body and the Holy Spirit is the animating principle of its life. . . .

"Today the greatest need of the world is the animating, unifying presence of the Holy Spirit. Until it becomes effective, penetrating and interpenetrating hearts and spirits, and until perfect reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence. Nay, on the contrary, enmity and strife will increase day by day and the difference~and divergences of nations will be woefully augmented. Continual additions to the armies and navies of the world will be made, and the fear and certainty of the great pandemic war—the war unparalleled in history—will be intensified." (September 16, 1912, at 5338 Kenmore Avenue, Chicago.)

'The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining East and West, the tie of love which blends human hearts . . . For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony.

"All the divine Manifestations have proclaimed the oneness of God and the unity af mankind. They have taught that men should love and mutually help each other in order that they might progress. Now if this conception of religion be true, its essential principle is the oneness of humanity. The fundamental truth of the Manifestations is peace. This underlies all religion, all justice. The divine purpose is that men should live in unity, concord and agreement and should love one another. Consider the virtues of the human world and realize that the oneness of humanity is the primary foundation of them all." (April 19, 1912, at Columbia University, New York City.)

The Divine Prophets

"The holy Manifestations of God, the divine prophets, are the first teachers of the human race. They are universal educators and the fundamental principles they laid dawn are the causes and factors of the advancement of nations. Forms and imitations which creep in afterward are not conducive to that progress. On the contrary these are destroyers of human foundations established by the heavenly educators.

"Therefore there is need of turning back to the original foundation. The fundamental principles of the prophets are true and correct. The imitations and superstitions which have crepe in are at wide variance with the original precepts and commands. His Holiness Bahá'u'lláh has revoiced and reëstablished the quintessence of the teachings of all the prophets, setting aside the accessories and purifying religion from human interpretation." (May 3, 1912, at Hotel Plaza, Chicago.)

"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." (May 24, 1912, at Unitarian Conference, Boston.)

"The divine Manifestations since the day of Adam have striven to unite humanity so that all may be accounted as one soul. The function and purpose of a shepherd is to gather and not disperse his flock. 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. Their appearances have been successive and correlated; each one has announced and extolled the one who was to follow and all laid the foundation of reality. They summoned and invited the people to love and made the human world a mirror of the World of God. Therefare the divine religions they established have one foundation; their teachings, proofs

Bahá'ís of Auckland, New Zealand.

Bahá'ís and friends at Orakei, Auckland. Keith Ransom-Kehler, international Bahá'í teacher, in center. On her left is Mrs. Witiker, a Maori, in native attire.

and evidences are one; in name and form they differ but: in reality they agree and are the same." (May 28, 1912, at Metropolitan Temple, New York City.)

The Divine Spirit of the Age

"That which was applicable to human needs during the early history of the race could neither meet nor satisfy the demands of this day and period of newness and consummation. . . From every standpoint the world of humanity is undergoing a reformation. The laws of former governments and civilizations are in process of rewsion, scientific ideas and theories are developing and advancing to meet a new range of phenomena. . . This is the cycle of maturity and reformation In religion as well. Dogmatic imitations of ancestral beliefs are passing. They have been the *axis* around which religion revolved but now are no longer useful; on the contrary, in this day they have become the cause of human degradation and hindrance.

"Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age, This reformation and renewal of *the* fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailments and *the* bounty of eternal life to all mankind.

"His Holiness Bahá'u'lláh, the Sun of Truth, has dawned from the horizon of the Orient, flooding all regions with the light and life which will never pass away. His teachings which embody the divine spirit of the age and are applicable to this period of maturity in the life of the human world are: The oneness of the world of humanity; the protection and guidance of the Holy Spirit; The foundation of all religion is one; Religion must be the *cause* of unity; Religion *must* accord with science and reason; Independent investigation of truth; Equality between men and women; The abandonment of prejudice; Universal Peace; Universal education; A universal language; Solution of the economic problem; An International Tribunal.

"Everyone who truly seeks and justly reflects will admit that the teachings of the present day emanating from mere human sources and authority are the cause of difficulty and disagreement amongst mankind, the very destroyers of humanity, whereas the teachings of Bahá'u'lláh are the very healing of the sick world, the remedy for every need and condition. In them may be found the realization of every desire and aspiration, the cause of the happiness of the world of humanity, the stimulus and illumination of mentality, the impulse fox advancement and uplift, the basis of unity for all nations, the fountain source of love amongst mankind, the center of agreement, the means of love and harmony, the one bond which will unite the East and the West." (November 17, 1912, at Genealogical Hall, New York City.)

Immeasurable Upward Progress

"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." (April 21, 1912, 1219 Connecticut Avenue, Washington, D. C.)

"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. Peace is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the time and its requirements. Now, praise be to God, in all countries of the world peace lovers are to be found and these principles are being spread among mankind, especially in this country. Praise be to God, this thought is prevailing and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. 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." (May 13, 1912, at meeting of New York Peace Society, Hotel Astor.)

"May America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capacities 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 will animate this great body and a corresponding spiritual civilization be established." (April 16, 1912, at Hotel Ansonia, New York City.)

Though these quotations are but a few fragments of the complete text, nevertheless they reveal the outline of a religious philosophy which penetrates to the soul of history and explains the strange disorders tormenting the present age. In Bahá'u'lláh a spiritual Sun has arisen above the darkness of the world, a touchstone dividing the false and the true, compelling a final struggle between the forces of materialism and those of reality. He evokes a new and universal loyalty which alone can sustain the burden of world administration and develop in men their latent higher powers. He reinforces the hope of peace and the desire for social justice, by the assurance that they emanate from the very order of human evolution. Enshrined in the teaching of Bahá'u'lláh is the principle of a worldwide social structure, an organism fitted to the present needs of humanity. His teachings universalize the teachings given by prophets in the past.

EDUCATION AS A SOURCE OF GOOD WILL

By Bayard Dodge

BEFORE the dam of history, when men lived as herds of animals, human life was dependent upon selfish loyalties to tribal leaders, who were able to offer protection. Blood relationship with the tribal deity, and with the fighting men of the group, was the only guarantee of safety from hostile attack.

Everybody outside of the tribe was a likely enemy, so that the greatest social sin was intrigue with strangers or worship of foreign gads. Although centuries of social evolution have lifted men out of this primitive state, there still survives the old instinct to guard against foreign influences and the great war has been followed by an epidemic of nationalism.

Through the long march of history, education has been used as the handmaid of nearly every national and emotional movement. Ancient Sparta and Persia trained their youth for military service by a system of state schools. The mystery religions used graded series of initiations as means of producing loyalty in their neophytes. Schools have been the source of the strength of the Christian Church. Catholic orders have been leaders in educational work and Protestant missions have followed their example. The success of the Prussian system was the classic example of how a state could mould its population by means of education.

"The boy is father of the man," so that the child schooled to love a certain cause and to mistrust other influences is sure to have an artificial point of view.

The word "university" implies something broader than the use of education to nurture a specific influence or propaganda. It suggests an effort to set forth the ideas of the world as a whole, so that a student may seek the truth through broad horizons and be free to choose for himself. It is this conception that underlies the work of the American University of Beirut. An effort is made to prevent all forms of propaganda, except for a consistent pressure to promote good will and friendship.

During the past year there have been representatives of fourteen nationalities and twelve major religious sects on the teaching and administrative force of the University. No real distinction is made between men of different nationalities in connection with salary, academic standing, or administrative responsibility. Such matters are determined for personal reasons.

In nearly every department there is an oriental working with an occidental, and the senior man takes precedence over the other. The Acting Dean of the School of Arts and Sciences and the Principal of the big preparatory school are both Lebanese; the man in charge of the Freshman Class is a Palestinian; the Director of the School of Pharmacy and the Superintendent of Grounds and Buildings are both Greeks; the Director of the Institute of Music is a Russian Jew; the Superintendent of the Hospital is from Nova Scotia; the Curator of the Archaeological Museum is a Dane, the head accountant is a Pole, and there are also numerous French and Americans in administrative positions.

During the year 1930-1931 there have been 812 students in she University proper, 33 in the Institute of Music, and 697 in the elementary and secondary classes of the Preparatory School. These students represented twenty-two important religious sects and thirty-nine countries. They have come from places as far apart as India and the Argentine; Russia and Zanzibar.

When they enter the campus of the University, they share the same dormitories and class rooms; they eat their meals to-

Bayard Dodge, President American University of Beirut, Syria.

gether and play on the same teams; they take part in student societies and meet together to discuss problems of religion. The sons of ruling amírs, shaykhs and páshás live on equality with orphans from refugee camps, the sons of peasants, and children of the artisan class. During their college years the students belong to a miniature world, which transcends differences of color, caste, sect, and nationality.

When men and women are so broad minded that they cast away all bigotry and learn to understand each other, they face a very serious danger. They lose that warmth of emotionalism, which accompanies propaganda and movements of a narrow type. A man bereft of warmth has nothing to spur him on to make sacrifices, to resist temptations, and to endure hardships. In the ancient Roman and Byzantine periods, people became so eclectic, that they sank into materialism and effeminacy. No wonder that first the Christians and then the Muslims, on fire with the consciousness sf God-given truth, gained control over the lukewarm people around them and proclaimed their creeds from the thrones of kings.

At the American University of Beirut an experiment is going on, to keep alive spiritual warmth in the midst of an atmosphere, which is both eclectic and scientific. As religion apart from organization lacks social force, students are encouraged to attend the feasts and services of their own sects off campus. Sectarian meetings are not held on the campus itself.

There is a student brotherhood, which encourages social service, religious discussion, and devotional meetings for teachers and students of all sects alike. The motto is: "The realm in which we share is vastly larger than the realm in which we differ." There are also chapel services, which students attend in large numbers, although they are free to go to alternative meetings, dissociated from religious content. The chapel hymn book has been prepared to avoid hymns that give offense; the prayers are worded so as to include persons of all sects, and the addresses are free from attacks of a sectarian nature.

Political discussion and party politics are also ruled off the campus. The attempt is made to base spiritual warmth and national loyalty on faith in a common God and service, to a brotherhood of mankind, rather than upon sectarian and partisan platforms. This attempt is made definite by interesting students in particular projects for social service, by encouraging them to worship the one God in unison, and by causing them to feel that worship in its truest sense is not By rite or by ceremony, but rather by pure, upright living and usefulness ta the community.

As the University at the foot of Lebanon has given an interpretation of the gospel of Jesus and the teachings of the prophets which is similar to that proclaimed by the great Bahá'í leaders at the foot of Carmel, there has naturally been a bond of sympathy between the colony at Haifa and the American University of Beirut.

During the past year there have been three Bahá'ís on the staff of the University and twenty-six enrolled as students. The following is a list of the Bahá'ís, who have graduated and become a great credit to their Alma Mater:

Ḥusayn Afnán—in charge of 'Iráq Legation, London.
Dr. Ḥabíb Mu'ayyad—Kirmánsháh, Persia.
Dr. Qásim Ghaní—Mashhad, Persia.
'Azízu'lláh Bahádur—Lawyer in Shíráz, Persia.
Shoghi Effendi Rabbání—Haifa.
'Abdu'l-Ḥusayn Dihqán—Electric Company, Shíráz, Persia.
'Alí-Muḥammad Dihqán—Electric Company, Shíráz, Persia.
Kamál Báqiroff—Grand Hotel, Ṭihrán, Persia.
'Alí Yazdí—California.
Mírzá Badí' Bushrú'í—Governor of Nazareth District.
Dr. Aflátún Mírzá—Baghdád, 'Iráq.
'Abbás Iqbal—American University of Beirut.
Tawfíq Yazdí—Governor of Náblus District, Palestine.
Dr. 'Abdu'l-'Alí Músá—Kirmánsháh, Persia.
Ruḥí Afnán—Haifa.
Suhayl Afnán—Haifa.

'Alí Ruhi—Teacher at Salt, Trans-Jordan.
'Ali Parvíz—Teacher at Jerusalem.
Dr. Faydi Afnán—Baṣrih, 'Iráq.
Isḥáq Iqbál—American University of Beirut.
Zayn Núri'd-Dín Zayn—American University of Beirut.
Ḥasan Afnán—'Iráq Petroleum Co., Karkúk.
'Abdu'l-Ḥusayn Iṣfáhání — Teacher in Egypt. (Deceased.)
Dr. Dhabíḥu'lláh Qurbán—Shíráz, Persia.
Dr. Manúchihr Faraḥmand — Hamadán, Persia.
Ḥasan Bályúzí—Studying for M.A. degree.
Miss Qudsiyyih Ashraf—Nurse and midwife, Ṭihrán, Persia.
Miss Kayhán Qurbán—Nurse and midwife, Ábádih, Persia.

This list does not include many Bahá'ís, who have spent a number of years at the University, but have failed to graduate. Some of these dormer students are filling positions almost as useful as those which are being filled by the graduptes.

When Shoghi Effendi was a student he took an active part in the social and religious life of the University, as well as in the intellectual work. Ever since his graduation he has formed a very delightful link between the Bahá'í movement and the work at Beirut, as he has taken a personal interest in many students and responded freely, when his advice has been called for.

Shoghi Effendi has also helped to select candidates to receive the scholarships, which have generously been given by a Bahá'í lady in America. One scholarship has been permanently endowed and other grants have been given to a Bahá'í girl and a number of men.

The Bahá'ís have been distinguished at Beirut for at kast three qualities. In the first place, they have acquired from their parents an enviable refinement and courtesy, As far as I can tell, all of them have been easy to get along with, good natured with their friends, and polite to their teachers. Their reputation for good manners and breeding is well established.

In the second place, the Bahá'í students have been marked by clean living and honesty. The older men have had a good influence on the younger ones, so that it is a tradition that they avoid bad habits. Every Sunday afternoon they meet together for devotional and social purposes at the house of Adíb Ḥusayn Effendi Iqbál. The older students are able to keep in touch with what the younger ones are doing and their influence is worth as much as a whole faculty of teachers.

In the third place, the Bahá'ís intuitively understand internationalism. They mix with all sorts of companions without prejudice and help to develop a spirit of fraternity on the campus. They carry this same neutrality into active life and it is largely because of thdr freedom from partisanship that several Baha'is have been entrusted with great responsibility in Palestine.

The whole world is suffering from traces of savagery and mediaevalism, which persist from age to age. Debts for past wars, fear of wars at the present time, and preparation for future wars devour the taxes we pay. National ambitions form economic barriers, which discourage trade and increase poverty. Religious fanaticism and class differences make for trouble in even the most contented communities. Men and women seem unable to learn that they will profit equally, if they give up selfish prejudices and mutually trust each other.

Centuries ago shepherds, who were watching their flocks in the fields of Bethlehem, heard heavenly voices singing of "Good will to all mankind." Today this same song is being chorused from Carmel and Beirut. May the whole world catch the spirit of the music, that harmony may take the place of discord and enmity be turned to peace.

UNITY THROUGH DIVERSITY: A BAHÁ'Í PRINCIPLE

By Alain Locke, A.B., Ph.D.

THERE is one great spiritual advantage in the tidal series of negative upsets and breakdowns in the contemporary world and that is the ever-accumulative realization of the need for a complete reconstruction of life. Even among the unintellectual classes and in the most partisan circles the idea of reform and radical change meets no effective resistance, where but a short while ago, any suggestion of change would have met both emotional and doctrinal resistance to a serious degree. And although there is still a considerable amount of surviving partisanship in the notion of specific cures and panaceas, each based on some over-emphasis on some special view or theory or formula, in many cases,—perhaps the majority, there has come the recognition that superficial and local change arc alike insufficient, and that to cure or affect modern ills, any remedy seriously proposed must be fundamental and not superficial, and wide-scale or universal rather than local or provincial. And so the most usual sanctions of contemporary thinking even for partisan and sectarian causes are the words "universal," "international," "human." Ten years ago, national, racial, or some equivalent circumscribed loyalty and interest would have been unquestioningly assumed, and agitated almost without apology as axiomatic. I regard this change, although as yet a negative gain, as both one of the most significant and positive steps forward that humanity has taken,--or rather,—has been forced to take.

In this dilemma of doubt and frantic search, many are the gods and principles invoked, and doubtless a few of the many will turn out historically to have had saving grace. For certainly no pure principle can of itself do more than motivate or sanction; mankind is not saved by declarations and professions of faith, but by works and ideas. However, in the doing and the acting, there is always the important factor of the orientation and attitude which are so vital, and often the initial aspect of a new way of life. In this connection, I think, it is of the utmost importance to recognize as an influential factor in the contemporary situation a common trend toward universalism. Even though it is not yet accepted as a general principle, as a general desire and an ideal goal, the demand for universality is beyond doubt the most characteristic modern thing in the realm of spiritual values, and in the world of the mind that reflects this realm.

But when we come to the statement of this generally desired universality, we fall foul of countless nostrums, and welter again in the particularism that we have inherited from tradition and our factional and denominationalized world. Here, then, is the present dilemma;—we feel and hope in the direction of universality, but still think and act particularistically. And in many ways and connections, it seems that we must. Is there no solution to this typical but tragic situation?

It is just at this juncture that the idea of unity in diversity seems to me to become relevant, and to offer a spiritual common denominator of bath ideal and practical efficacy. What the contemporary mind stands greatly in need of is the divorce of the association of uniformity with the notion of the universal, and the substitution of the notion of equivalence. Sameness in difference may be a difficult concept for us,-it is. But the difficulty is historical and traditional, and is the specific blight and malady of the modern and Western mind. I take it for granted that the desire and effort to reach universality in the characteristic mod-

ern and Western way would be fatal if possible, and is fortunately impossible in practice. Only in the chastisement of defeat will it be recognized how unnecessary and hopeless the association of the two concepts really is. Spiritual unity is never achieved by an exacting demand for conformity or through any program of imposed agreement. In fact, the demands of such an attitude are self-defeating. What we need to learn most is how to discover unity and spiritual equivalence underneath the differences which at present so disunite and sunder us, and how to establish some basic spiritual reciprocity on the principle of unity in diversity.

This principle is basic in the Bahá'í teaching. It may Lad us to another dangerous partisanship to assert it as exclusively Bahá'í; but there is no escaping the historical evidences of its early advocacy and its uncompromising adoption by the Bahá'í prophets and teachers, But it is not the time for insisting on this side of the claim; the intelligent, loyal Bahá'í should stress not the source, but the importance of the idea, and rejoice not in the originality and uniqueness of the principle but rather in its prevalence and practicality. The idea has to be translated into every important province of modern life and thought, and in many of these must seem to be independently derived and justified. Suffice it, if the trend and net result are in the same general and progressive direction and serve to bring some values and behaviour nearer to the main ideal. Through the realization of this, and the welcome acceptance of all possible collaboration, a spiritual leadership and influence can be exerted that is otherwise impossible. And no narrow cultism, however pious and loyal, can accomplish this. The purity of Bahá'í principles must be gauged by their universality on this practical plane. Do they fraternize and fuse with all their kindred expressions? Are they happy in the collaborations that advocate other sanctions but advance toward the same spiritual goal? Can they seduce themselves to the vital common denominators necessary to mediate between other partisan loyalties?

We should not be over-optimistic. The classical statements of this and other basic Bahá'í teachings like the oneness of humanity are on the lips and tongues of many, but almost every specific program enlisting the practical activities of men today still has in it dangerous elements of sectarianism. And to the old sectarianisms that we could possibly regard as having had their day, there is constantly being added new ones that are very righteous in the view of their adherents. Oppressed classes and races cannot be told that their counter-claims forced from them by the natural reactions and resistance to suppression and restriction should yield in the early hours of their infancy to broader and less specific loyalties. These new nationalisms and ocher causes will not Esten immediately to such caution or impose upon themselves voluntarily such unprecedented sacrifices. Let us take specific instances. Can anyone with a fair-minded sense of things, give wholesale condemnation to the partisanships of Indian Nationalism, or Chinese integrity and independence, or Negro and proletarian self-assertion after generations of persecution and restriction? Scarcely,—and certainly nor at all unless the older partisanships that have aroused them repent, relax, and finally abdicate their claims and presumptions.

On questions like these we reach the crux of the problem, and seem to face a renewal and intensification of national, class and racial strife. Is there no remedy?

In my view, there is but one practical way to the ideal plane on which a cessation or abatement of the age-old struggle can be anticipated with any degree of warrant. And that is in the line of not asking a direct espousal of universalism at the expense of the natural ambitions and group interests concerned; but rather to ask on the basis of reciprocity a restriction of these movements to their own natural boundaries, areas and interests. Josiah Royce, one of the greatest of the American philosophers saw this problem more clearly than any other Western thinker, and worked out his admirable principle of loyalty, which is nothing more or less than a vindication of the principle of unity in diversity carried out to a practical degree of spiritual reciprocity.

Of course, it will be a long the yet before the mind of the average man can see

and be willing to recognize the equivalence of value between his own loyalties and those of all other groups, and when he will be able to assert them without infringement of similar causes and loyalties. But when the realization comes from hard necessity that the only alternative policy is suicidal, perhaps we can count on a radical reversal of what still seems to be the dominant and ineradicable human failing and propensity to continue the tragic narrow self-assertiveness of the human past.

In starting with the unequivocal assertion of equivalence and reciprocity between religions, the Bahá'í teaching has touched one of the trunk-nerves of the whole situation. Rut it seems char this principle needs to be carried into the social and cultural fields, because there the support and adherence of the most vigorous and intellectual elements in most societies can be enlisted. Translated into more secular terms, a greater practical range will be opened up far the application and final vindication of the Bahá'í principles. Only the narrowly orthodox will feel any loss of spirituality in this, and the truly religious-minded person will see in it a positive multiplication of spiritual power, directly proportional to the breadth and variety of the interests touched and motivated. The Bahá'í teaching proposed a religion social and modern in its objectives; and so the challenge comes directly home to every Bahá'í believer to carry the universal dimension of tolerance and spiritual reciprocity into every particular cause and sectarianism that he can reach. His function there is to share the loyalties of the group, but upon a different plane and with a higher perspective. He must partake of partisanship in order to work toward its transformation, and help keep it within the bounds of constructive and controlled self-assertion.

Each period of a faith imposes a special new problem. Is it too much to assume that for us the problem of this particular critical decade is jusr this task of transposing the traditional Bahá'í reciprocity between religions into the social and cultural denominationalism~of nation, race and class, and vindicating anew upon this plane the precious legacy of the inspired teachings of 'Abdu'l-Bahá and Bahá'u'lláh? Certainly that is my reverent conviction and my humble suggestion.

A SHORT CHRONICLE OF ABDU'L-BAHÁ'S VISIT TO LONDON. 1911-1912

By Sitárih Khánum (Lady Blomfield)

"My father was much with Bahá'u'lláh. One night Bahá'u'lláh, as He walked back and forth in His roam, said to my father: 'At stated periods souls are sent to earth by the Mighty Gad with what we call "the Power of the Great Ether." And they who possess this power can do anything; they have *all* Power. . . . Jesus Christ had this Power. The people thought of him as a poor young man Whom they had crucified; but He possessed the Power of the Great Ether, therefore He could nat remain underground. This ethereal Power arose and quickened the world. And now look to the Master, for this Power is his.' "

An Excerpt Recorded by Mírzá Valíyyu'lláh Khán Varqá.[1]

FOREWORD TO THE CHRONICLE

ONE day at a reception in Paris at the house of Madame Luckn Monod my daughter, Mary, and I heard these words: "If I *look* happy, it *is* because I *am* happy, having found the desire of my heart." The speaker, a tall, graceful girl with shining dark eyes, seated herself near us.

"I should like to tell you why I am so happy. May I?

"It is true! True!

"All we have been taught to believe; that at this time a great Messenger would again be sent to the world, his mission being to unite all people of good-will in every race, nation and religion on the earth."

I felt at once that her words were true, and an inner perception grasped something of their import.

In answer to an eager question she continued: "He is a prisoner. He says 'For the Cause of *God* am I a captive,', In the prison fortress of 'Akká (Achor, Acre) in the Holy Land he is confined. I will put *you* into touch with a friend, who has been to 'Akká, and has heard the wonderful teaching from 'Abdu'l-Bahá 'Abbás Effendi himself."

"Having given the soul-stirring news to us, Miss Bertha Herbert introduced Miss Ethel Rosenberg and Monsieur Hippolyte Dreyfus, who told us much about the mission of Bahá'u'lláh, who was heralded by 'Alí-Muḥammad the Báb, and of the purpose of 'Abdu'l-Bahá to bring his Father's message to the Western World.

Having returned to London we attended some meetings at the Higher Thought Center, where we learned that Mrs. Thornburgh Cropper had been first to bring the wonderful news of the great Message to England. She and Miss Rosenberg made a center, where friends who were eager to learn about the Cause, met to investigate and make plans for spreading the glad tidings.

Our hearts were full of thanks that the Divine Guardian of the world had vouchsafed to send such a Messenger to us. One that in a time of make-belief, came in a spirit of truth and sincerity. Who in the

[1] Son of the martyred poet Varqá.

[2] This was in the week of Easter, *1907.*

day of vain shows and futile ceremonies, came in the majesty of true simplicity. Who came to give and not to take. For he said, "Are not the things of holiness to bc bc-stowed without money and without price?" Who, instead of condoning luxurious living, ate sparingly, and neither smoked nor drank wine.

The knowledge of his existence in this world was like the shadow of a great rock in a weary land! a land whence self-seeking, hypocrisies, insincerities, and all tyranny must be banished from she hearts of mankind. Is our hope at last to be realised?

From time to time we had heard from pilgrims who had succeeded in gaining admittance to 'Akká of the life of 'Abdu'l-Bahá, *its* dangers and its glories, the harsh, uncomprehending persecutions, his prayers for the forgiveness of his enemies, his radiant acquiescence in all his trials, his constant toil, his days being spent in helping those in need, and sorrow, and sickness.

Then came the terrible news of the death-sentence, and *of* the probable success of the persistent adversaries in carrying out the dread decree.

In the midst of great suspense tidings came of the triumph of the Young Turk Party, the booming out of the great gun at the Fortress of 'Akká! Signal for the release of all religious and political prisoners! 'That was God's gun!" said 'Abdu'l-Bahá.

And now the beloved prisoner was free! Free to obey the charge laid upon him by Bahá'u'lláh to go forth into all the world to carry the message of the Renewal of Peace and Unity; 'Joy and Service, and to call mankind to immediate action for *averting the* Great Wee.

Would his strength be sufficient for these journeys? Our hearts sank as we thought of his captivity in the pestilential air of 'Akká! Entering it as a young man of twenty four; leaving that death-dealing atmosphere at the age of sixty-four. (August 1901.)

News came of his sojourn in Alexandria from one who said of him: "Seeing 'Abdu'l-Bahá and his *most* holy life has made me believe in Christ. Never before did I think His existence possible. Now I can understand."

As we thought upon all these marvels, we waited and wondered whether it *was* to be our privilege to see him. Would it be given to us to hear the teaching of Bahá'-u'lláh from 'Abdu'l-Bahá himself?

Should we travel to Egypt, or would he come to Europe? If he were to come to London, where would be the roof to shelter him? We, who had quietly prepared our home in the hope that he might deign to sojourn there awhile, sent the invitation. Soon a telegram came:

"Abdu'l-Bahá arriving in London 8th September. Can Lady Blomfield receive him?"

And now at last 'Abdu'l-Bahá was coming into the western world, even to us in London!

(8th September 1911)

THE CHRONICLE

Me arrived! And who shall picture Aim? A silence as of love and awe came to us as we looked at him—the gracious figure, clothed in a simple white garment, over which was a light coloured Persian 'abá, on his head he wore a low-crowned táj, round which was folded a small fine linen turban of purest white; his hair and short beard were of that snowy whiteness which had once been black; his eyes were large blue-grey with long black lashes and well-marked eyebrows; his face was a beautiful oval with warm ivory-coloured skin, a straight finely modelled nose and firm kind mouth, These are mere outside details, and do not describe him at all adequately.

His figure was of such perfect symmetry and so full of dignity and grace that the first impression was that of considerable height. He seemed an incarnation of loving understanding, of compassion and power, of wisdom and authority, of strength and of a buoyant youthfulness, which somehow defied the burden of his years, and such years!

One saw as in a clear vision, that he had so wrought all good and mercy that the inner grace of him had grown greater than all outer sign, and the radiance of this inner grace shone in every glance, and word, and movement—as he came with hands outstretched:

"I am very much pleased with you all, your love has drawn me to London. I waited forty years in prison to bring the Message to you. Are you pleased to rcccivc such a guest?"

I chink our souls must have answered, for I am not conscious that anyone uttered an audible word.

The history of 'Abdu'l-Bahá's stay in oar house lies in the relating of various incidents connected with individuals that stand out from amongst thc crowd of those persons who eagerly sought his presence.

Oh these pilgrims, these guests, these visitors! Remembering those days, our ears are filled with the sound of their footsteps as they came from every country in the world! Every day, all day long, a constant stream? An interminable procession?

Ministers and missionarics, Oriental scholars and occult students, practical men of affairs and mystics, Anglican-Catholics and Non-Conformists, Theosophists and Hindus, Christian Scientists and Doctors sf Medicine, Muslims, Buddhists, and Zoroastrians, Politicians, Salvation Army Soldiers, and other workers for human good. Women suffragists, journalists, writers, poets, and healers, dress-makers and great ladies, artists and artisans, poor workless people and prosperous merchants, members of the dramatic and musical world, these all came, and none were too lowly, nor too great, to receive the sympathetic consideration of this holy Messenger who was ever giving his life for others' good.

In this short chronicle I cannot give a detailed account, but only touch lightly on such personalities as pass before my eyes in the memories of those unforgettable days.

First of all there were the Bahá'í friends who assembled to greet the Master. These arrived eager and elated nearly every day during his sojourn, often bringing a friend or relation; Mrs. Thornburgh Cropper, Miss Ethel Rosenberg, Miss Gamble, Miss Herrick, Mrs. Scaramucci, Miss Elsie Lee, Mr. Catanach, Mr. Cuthbert, Mr. and Mrs. Jenner, Miss Yandell, Miss Julia Culver, Mrs. Stannard, Mr. and Mrs. Eric I-Iammond, The Rev. Harrold Johnston, The Rev. Cooper Hunt, Miss Juliet Thompson, Mrs. Louise Waite, Mrs. Movius, Mrs. Claudia Coles, Mr. Mounfort Mills, Mr. Mason Remy and Miss Drake Wright.

Foremost amongst our visitors were Monsieur nnd Madame Dreyfus-Barney, who spoke Persian with 'Abdu'l-Bahá, translated for him, and were altogether helpful and courteous and charming.

A very important arrival were the pilgrims from Persia, who had journeyed to attain the presence of the Master, now at last possible, after long years of danger, of threatenings, and of persecution. Several were sons of those who "steadfast unto death, had been martyred for the Cause of God,"

These survivors of those, who had suffered from that cruel fanaticism, were accarded a very special and loving welcome by 'Abdu'l-Bahá, who was deeply affected as they entered his presence, all being overcome by the poignant emotions of the meeting.

As a contrast to these faithful souls, came a man of imposing appearance, also a Persian, Prince Jalálu'd-Dawlih, who had caused two young brothers to be cruelly tortured and killed for refusing to deny their faith in what they held to be the Truth of God. This man entreated to be received by 'Abdu'l-Bahá, at whose feet he fell prostrate, imploring pardon for his inhuman crimes.

When all was understood this was a heart-rending episode.

Another day came a deputation from the Bramo-Somaj Society, inviting the Master to address them. 'Abdu'l-Bahá was very much pleased with the enlightened spirit of their movement.

The Muslims of Great Britain came to pay their respects, and at their request 'Abdu'l-Bahá visited the Mosque at Woking, where an important gathering of their friends gave an enthusiastic welcome to him who, albeit the bearer of the new Message to all the religions of the world, was descended from the ancient line of the great ones of Islám.

Members of the Persian Legation came to see him from time to time, entertained him, and were also entertained by him.

Another Persian prince, Dúst Muhammad Khán was a constant visitor, and sometimes

accompanied the Master to his country meetings.

A workman who had left his bag of tools in the hall, was welcomed with smiling kindness by 'Abdu'l-Bahá. With a look of sadness the man said: "I don't know much about religious things, as I have no time for anything but my work."

"That is well. Very well! A day's work done in the spirit of service is in itself an act of worship. Such work is a prayer unto God."

The man's face cleared from its shadow of doubt and hesitation. and he went out from the Master's presence happy and strengthened, as though a weighty burden had been taken away.

The late Maharaja of Jalawar, an enlightened and cultured prince, paid many visits to 'Abdu'l-Bahá. He gave an elaborate dinner and reception in his honour, to which we also were invited. The Maharaja and some of his suite sometimes dined at our house with the Master, who delighted all the guests with his beautiful kind courtesy, recounting interesting stories, often full of humour; he always loved to see happy, laughing faces!

'Abdu'l-Bahá was ever very glad to welcome visitors from India. He would speak to them of the Spiritual Sun of Truth which has always shone from the Eastern Horizon: again of the Great Spiritual Teachers, who have all arisen in the East, The Message of Krishna was a message of love; every true Prophet of God has given the same message, that of love. We must all strive to spread this love among the sons of Mankind,

It would be well for the Western peoples to turn to the East for illumination.

The East and the West should unite to give to each other what is lacking; this exchange of gifts would form a true civilization, where Spiritual Ideals would be translated into action in the material realm.

Professor Edward Granville Browne, who had written much concerning the Bábís and the Bahá'ís, came from time to time, talking in Persian with the Master, who was delighted to see him, and talk over many things, especially the momentous occasion when that intrepid Cambridge orientalist had succeeded in obtaining permission to enter the presence of Bahá'u'lláh.*

Mr. Wellesley Tudor-Pole, who had visited the Master in Alexandria, with the clear insight of a student of things sacred and mystic, had recognised the inspiring influence which emanated from 'Abdu'l-Bahá. Mr. Tudor-Bole helped us to understand something of the divine magnetism of Bahá'u'lláh, working in the realm of thought, to awaken the hearts and minds of those who, through inner training had attained capacity. These explanations were very illuminating to us, who were waiting and hoping for the coming of 'Abdu'l-Bahá.

Dr. Drakoules had invited the first Bahá'í gathering in Oxford to meet: at his own chambers. Other guests were:—

Mr. Albert Dawson, Editor of an interesting paper, The *Christian Commonwealth*, dealing with religious and ethical matters, the Rev. R. J. Campbell, at whose invitation 'Abdu'l-Bahá for the first time in his life, addressed a Western audience, this took place in the City Temple.

Archdeacon Wilberforce came to see 'Abdu'l-Bahá soon after his arrival. This was a remarkable interview. Our dear friend sat on a low chair by the Master, who placed his hand upon his head, and talked to him, and answered his questions, in the beautiful Persian words, which evidently penetrated, further than the outer ears. On this occasion the invitation was given to address the congregation of Saint John the Divine, Westminster, on the following Sunday.

Archdeacon Wilberforce walked hand in hand with the beloved Messenger from the East, passing through the midst of the crowded congregation up to the Chancel. 'Abdu'l-Bahá's beautiful voice in the musical Persian, filled the church with its powerful vibrations. The translation was read by the Archdeacon in his own impressive, wonderful way.

This was indeed a soul-stirring event!

Mrs. Besant visited the Master one day, also Mr. A. P. Sinnett, who came several

* The interview is described in the Introduction to "A Traveller's Narrative," by Professor E. G. Browne.

times, and they each invited 'Abdu'l-Bahá to address the Theosophical Society.

Sir Richard, and Lady Stapley were frequent visitors.

Mr. Eric Hammond came several times. He was the author of that interesting book, "The Splendour of God," dealing with the Bahá'í Message.

Miss Alice Buckton was an earnest visitor. She had written "Eager Heart," a very interesting Christmas Mystery play. The performance of this Mystery at the Church House, Westminster, was honoured by the presence of 'Abdu'l-Bahá. This was a memorable occasion, as it was the first time he had ever witnessed a dramatic performance.

The Master wept during the scene in which the Holy Child and His parents, overcome with fatigue, and suffering from hunger and thirst, were met with the hesitation of Eager I-Ieart to admit them to the haven of rest which she had prepared, she, of course, failing to recognize the sacred visitors. The Master, afterwards, joined the group of players.

It was an arresting scene. In the eastern setting. The Messenger in his eastern robes, speaking to them, in the beautiful eastern words, of the Divine significance of the events which had been portrayed.

Another interesting visitor was Mrs. Pankhurst, who was much cheered by her interview, for the Master told her to continue her work steadfastly, for women would very shortly take their rightful place in the world.

Mr. Stead had a long and earnest conversation with 'Abdu'l-Bahá.

I see passing before me Mr. Francis Skrine, author of a book on the Bahá'í Message, Lady Wemyss, and her sister Lady Glenconner, Mrs. Leggat and her sister Miss MacLeod, Madame Bricka, Mrs. Alexander Whyte, Lady Evelyn Moreton and Miss Katie Wingfield, the Ranee of Sarawak, Colonel and Mrs. Seymour, Mrs. Krightley, Lady Agnew, Princess Karadja, Mrs. Douglas Hamilton, Mrs. Forbes, Baroness Barnekow, Mr. David Graham Pole, Miss Constance Maud, Miss Mary Maud, Mrs. Charles Blomfield, also, from time to time, children were brought, who received especially loving welcome from the Master.

Other guests were the Rev. Roland Corbet, the Rev. Rhonddha Williams, Mr. Claude Montefiore, Dr. Hector Munro, Miss Felicia Scatchard, Miss Louise Heron, Miss Eve Faulkner.

Mrs. Cecil Headlam, Mr. and Mrs. Felix Moscheles, who were very eager to hear the Master's teaching on the imperative need for a universal language.

They arranged a meeting at their studio, at which many Esperantists were present.

Sir Michael Sadler and many, many others who were privileged to share in the joyous atmosphere created by the presence of the Master.

One evening in the drawingroom of Mrs. Gabrielle Enthoven, the Master asked her whom he called "Hamsáyih" (Neighbour).

"What is your great interest in life?": She replied: "The Drama."

'Abdu'l-Bahá said: "I will give you a play. It shall be called the Drama of the Kingdom."[1]

Day by day friends brought offerings of flowers and fruit, so that the dinner table was laden with these beautiful tokens of love for 'Abdu'l-Bahá. Whilst cutting off bunches of grapes and giving them to various guests, he talked to us of the joys of freedom, of how grateful we should be for the privilege of dwelling in safety, under just laws, in a healthy city, with a temperate climate, and brilliant light—"there was much darkness in the prison fortress of 'Akká!"

After his first dinner with us he said: "The food was delicious and the fruit and flowers were lovely, but would that we could share some of the courses with those poor and hungry people who have not even one."[2]

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[1] The Master then gave a plan, from which a play has been written by my daughter, Mary. This has received the approval of the Guardian, Shoghi Effendi, also of the National Spiritual Assembly of the Baha'is of the United States and Canada, and the Publishing Committee and the National Reviewing Committee.

There has been some unavoidable delay in London, bur we hope to get it published in the near future.

[2] What a lesson to the guest present! We agreed that one substantial, plentiful dish, with salad, cheese, biscuits, sweetmeats, fruits and flowers on the table, preceded by soup and followed by coffee

'Abdu'l-Bahá was accompanied by a secretary, Mírzá Maḥmúd, and Khusraw, his faithful servant.

He rose very early, chanted prayers, took tea, wrote Tablets, and dictated others. He then received those who flocked to see him, some arriving soon after dawn, patiently waiting on the door steps until tbe door would be opened for their entrance.

On an early day of his visit a telegram came from the Ṭihrán Bahá'í Assembly.

"That the holy feet of 'Abdu'l-Bahá have crossed your threshold, receive our felicitations. Blessed are ye!"

One striking fact was that 'Abdu'l-Bahá never asked for donations, and even refused to accept money or any costly *gifts* that were offered to him.

One day in my presence a lady said to him: "I *have* here a cheque from a friend, who begs its acceptance to buy a good motor-car for your work in England and Europe."

The Master replied: "I accept with grateful thanks the gift of your friend," (He took the cheque into both his hands as though blessing it) "and I return it to be used for gifts to the poor."

"We have never seen the like before! Surely such deeds are very rare?" it was whispered amongst the friends.

In all the arrangements for the comfort of the numerous guests Miss Beatrice Platt, Dr. Luṭfu'lláh Ḥakím, and my daughters, Mary and Elinor were occupied from morning till night. They also took notes of the addresses of 'Abdu'l-Bahá and made appointments for interviews with him.[1]

We very swiftly grew into the habit of calling him "the Master," a name used by Bahá'u'lláh when speaking of him, and afterwards by his family and his intimate friends,-though he himself preferred to be called "'Abdu'l-Bahá" (Servant of God the Most Glorious).

"Come ye people unto the Kingdom of God, for this day the doors are open, and the station of Servitude is the highway thereto."

This station of Servitude! How great! How marvellous! We very gradually began to have a tiny glimmer of comprehension of what Service could mean, as the life of this Servant unfolded itself daily before our eves,

The Master's custom was to receive the visitors by twos or by three or individually, during the early hours of the morning.

Then, about nine o'clock, he would come into the dining-room whilst we were at breakfast to greet us. "Are you well? Did you sleep well?"

We tried ro prevail upon him to take some breakfast with us, (we were always concerned that he ate so very little). At last one day he said he would like a little soup —then we had it brought in every morning. He smiled and said: "To please you I will take it, Thank you, you are very kind." Then to the servitor who offered it to him, "I give too great trouble," he said.

In a few minutes he would go to his room, where he would resume the chanting of prayers and dictating of Tablets in reply to the vast number of letters which incessantly arrived.

Visitors having gradually gathered in the drawingroom (about ten o'clock) 'Abdu'l-Bahá would come to us, pausing just inside the door, smiling round at the guests (who rose simultaneously), with that look of joyous sympathy, seeming to enfold *each* and all who were present.

"How are you? My hope is that you are well. Are you happy?"

Speaking *so* to us, he would pass through our midst to his usual chair. Then he would talk rather *with* us than to us. so did he reply to unspoken questions, causing wonderment in those who were waiting to ask them,—weaving the whole into a beautiful address, in the atmosphere of which all problems and pain and care and doubt and sorrow would melt away, leaving only happiness and Peace!

The power of Divine Love we felt to be incarnated in him, we called the "Master."

Now came the hour when be would re-

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or tea, should be quite sufficient for any dinner. This arrangement would greatly simplify life, both as to cookery and service, and would undeniably be more in accordance with the ideals of Christianity than numerous dishes unnecessary and costly!

[1] A book entitled "'Abdu'l-Bahá in London" was compiled soon after his visit, and contains many of his addresses. I will therefore describe some episodes and incidents which came under my awn observarion, and which, as I believe, are not elsewhere recorded.

ceive those who had asked for appointments for private audiences. Careful timetables were made and strictly adhered to, lor very numerous were these applicants fox so unique an experience.

How unique, only those knew when in the presence of the Master, and we could partly divine, as we saw the look on their faces when they emerged—a look as though blended of awe, of marvelling, and of a certain calm joy. Sometimes we were conscious of reluctance in them to come forth intu the outer world, as though they would hold fast to their beatitude, lest the return to things of earth should wrest it from them.

"My sorrow is still there," said one woman clad in deepest mourning, "but he has taken away the sting, and turned it into joy."

One day a woman asked to be permitted to see the Master,

"Have you an appointment?" "Alas, no"

"I am sorry," answered the over-zealous friend, "but he is occupied now with most important people, and cannot be disturbed."

The woman turned away, feeling too humble to persist in her appeal, but oh so bitterly disappointed!

Before she had reached the foot of the stairway, she was overtaken by a breathless messenger from 'Abdu'l-Bahá.

"He wishes to see you, come back! He has told me to bring you to him."

We had heard his voice from the door of his audience room speaking with authority:

"A heart has been hurt. Hasten, hasten, bring her to me!"

Another day whilst several personages were talking with 'Abdu'l-Bahá, a man's voice was heard at the hall door.

"Is the lady of this house within?" The servitor answered "Yes, but—" "Oh, please, I must see her!" he interrupted with despairing insistence. I, overhearing, had gone into the hall.

"Are you the hostess of 'Abdu'l-Bahá?" he asked.

"Yes. You wish to see me?"

"I have walked thirty miles for that purpose."

"Tome in and rest. After some refreshment you will tell me?"

He came in and sat down in the dining-room. In appearance he might have been an ordinary tramp, but as he spoke, from out the core of squalour and suffering, something else seemed faintly to breathe.

After a while the poor fellow began his pitiful story:

"I was not always as you see me now, a disreputable, hopeless object. My father is a country rector, and I had the advantage of being at a public school. Of the various causes which led to my arrival at the Thames Embankment as my only home, I need not speak to you.

"Last evening I had decided to put an end to my futile, hateful life, useless to God and Man?

"In a little country town yesterday, whilst taking what I had intended should be my last walk, I saw a *Face* in the window of a newspaper shop. I stood looking at the face as if rooted to the spot. He seemed to speak to me, and called me to him!"

"Let me see that paper, please! I asked. It *wax* the face *of* 'Abdu'l-Bahá. "I read *that* he is here, in this house. I said to myself, 'If there is on earth that personage, I shall take up again the burden of my life,'

"I set off on my quest. I have come here to find him. Tell me is he here? Will he see me? Even me?"

"Of course he will see you, come to him."

In answer to the knock, 'Abdu'l-Bahá himself opened the door, extending his hands, as though to a dear friend, *whom ha was expecting*.

"Welcome! Most welcome! I am very much pleased that you have come. Be seated here."

The pathetic man trembled and sank on to a low chair by the Master's feet, as though unable to utter a word.

The other guests, meanwhile, looked on wonderingly to see the attention transferred to the strange-looking new arrival, who seemed to be so overburdened with hopeless misery.

"Be happy! Be happy!" said 'Abdu'l-Bahá, holding one of the poor hands, stroking tenderly the dishevelled, bowed head.

Smiling that wonderful smile of loving compassion, the Master continued:

"Do not be filled with grief when *humiliation overtaketh thee!*

"The bounty and power of God is without limit for each and every soul in the world!

"Seek for spiritual joy and knowledge, then, though thou walk upon this earth, thou wilt be dwelling within the divine realm.

"Though thou be poor thou mayest be rich in the Kingdom of God."

These and other words of comfort, of strength, and of healing, were spoken to the man, whose cloud of misery seemed to melt away in the warmth of the Master's loving presence.

As the strange visitor rose to leave the presence of him whom he had sought and found, a new bok was upon his face, a new erectness in his carriage, a firm purpose in his steps.

"Please write down for me his words. I have attained all I expected, and even more."

"And now what are you going to do?" I asked.

"I'm going to work in the fields. I can earn what I need for my simple wants. When I have saved enough I shall take a little bit of land, build a tiny hut upon it in which to live, then I shall grow violets for the market. As he said 'poverty is unimportant, *work is worship.*' I need not say 'thank you,' need I? Farewell," and the man had gone.

Certain of those who thronged to see the Master, having travelled from far countries, were naturally anxious to spend every possible moment with him, whose deeds and words appealed to them as ever filled with grace and love. Therefore it came about that day after day, whilst the Master was teaching, the luncheon gong would sound, and those who remained would be invited to sit at meat with him. We grew to expect that there would be nineteen guests at table, so often did this number recur.

These were much prized times; 'Abdu'l-Bahá would continue the interrupted discourse, or tell some anecdote, often humorous, meanwhile frequently serving the guests with his own hands, offering sweets, or choosing various fruits to distribute to the friends.

The following touching incident took place one day when we were seated at table with the Master.

A Persian friend arrived who had passed through 'Ishqábád. He presented a cotton handkerchief to 'Abdu'l-Bahá, who untied it, and saw therein a piece of dry black bread, and a shriveled apple.

The friend explained: "A poor Bahá'í workman came to me: 'I hear thou goest into the presence of our Beloved. Nothing have I to send, but this my dinner. I pray thee offer it to him with my loving devotion.' "

'Abdu'l-Bahá spread the poor handkerchief before him, leaving his own luncheon untasted. He are of the workman's dinner, broke pieces off the bread, and handed them to ehe assembled guests, saying: "Eat with me of this gift of humble love."

Of the guests who remained to lunch or dinner, the Master would often hold out his hand to the humblest or most diffident, lead them into the dining-room, seat him or her at his right hand, smile and talk until all embarrassment had passed away, and the guest felt as though every uneasiness had changed into the atmosphere of a calm and happy home.

Every detail of one evening remains in the memory of those who were present.

Two ladies had written from Scotland asking if it were possible that 'Abdu'l-Bahá would spare them one evening.

They accepted my invitation to dinner; having come straight from the train and being about to return the same night, every moment *was* precious.

He received them with his warm simple welcome, and they spontaneously rather than consciously made mere reverent curtseys than if in the presence of the ordinary great personages of the earth.

Everybody was feeling elated at the prospect of a wonderful evening, unmarred by the presence of any but the most intimate and the most comprehending of the friends.

Not more than half-an-hour had passed, when to our consternation, a persistent person pushed past the servitors, and strode into our midst; seating himself, and lighting a cigarette without invitation, be proceeded to say that he intended writing an article for some paper, about 'Abdu'l-Bahá, superciliously asking for "Some telling

points, don't you know?" He talked without a pause in a far from polite manner.

We were speechless and aghast at the intrusion of this insufferable and altogether unpleasant bore, spoiling our golden hour!

Presently 'Abdu'l-Bahá rose and making a sign to the man to follow him, went to his own private room.

We looked at one another. The bore had gone, yes! But alas! So also had the Master!

"Can nothing be done?" they asked. Being the hostess I was perturbed and perplexed. Then I went to the door of the audience room, and said to the secretary: "Will you kindly say to 'Abdu'l-Bahá that the ladies with whom the appointment has been made are awaiting his pleasure?"

I returned to the guests and we awaited the result.

Almost immediately we heard steps approaching along the corridor, they came across the hall to the door. The sound of kind farewell words reached us, the closing of the door and the Beloved came back. "Oh Master!" we said.

Pausing near the door he looked at us each in turn, with a look of deep, grave, meaning.

"You were making that poor man uncomfortable, so strongly desiring his absence; I took him away to make him feel happy."

Truly 'Abdu'l-Bahá's thoughts and ways were far removed from ours!

His desire that everyone should be happy showed itself in many ways. "Are you well? Are you happy?" he always asked.

One day the sound of peals of laughter came from the direction of the kitchen. The Master went quickly to the cheery party:

"I am very much pleased that you are so happy. Tell me, why are you laughing?"

It appeared that the Persian servant had remarked: "In the East women wear veils and do all the work." To which our English housekeeper had replied: "In the West women don't wear veils, and take good care that the men do at least some of the work. You had better get on with cleaning that silver."

The Master was delighted, laughed heartily, and gave each of them a small gold coin, "for being happy."

At the invitation of the Lord Mayor of London, 'Abdu'l-Bahá paid him a visit at the Mansion House, and was greatly pleased with the interview, in the course of which many subjects were discussed.

The freedom and happiness of the people; the efforts made to improve social conditions; prisons and prisoners, when the Lord Mayor told how people were working to improve the treatment of these poor creatures in prison, and to secure help for them when they were released, the Master said:

"It is well with a country when the magistrates are as fathers to the people.

"There is a great spiritual light in London, and the ideal of justice is strong in the hearts of the people.

"I am always pleased to remember an instance of this sense of justice, which so amazed the Eastern people of the place.

"A certain Páshá, having most unjustly and cruelly beaten one of his servants, was arrested and brought before that just man, who represented Britain. To the intense surprise of the Páshá, he was sentenced to a term of imprisonment, and told that he richly deserved the punishment. He could not think it possible that so great a person as himself could be sent to prison, and offered a large bribe for his release. This was sternly refused. A much larger sum was offered with the same result, and the unjust lord was compelled to accept the punishment awarded him for his cruelty to his servant.

"The news of this incident being noised abroad, did much to show the Eastern people that British justice is in reality the same for the rich and the poor, and therefore worthy of all respect."

The Lord Mayor remarked that he was delighted to hear so pleasing a story of British administration in the East. "Sometimes, alas, there are adverse criticisms," he added.

During the early days of 'Abdu'l-Bahá's visit to London, many were the attempts to photograph him. Men with cameras waited round the door watching for an opportunity. On one occasion I expostulated with them: "Do you think it very courteous to insist on photographing a guest from a distant country against his will?" "No, Madam," was the reply. "But if others suc-

ceed and I fail, my chief will think me a fool."

When I told this to 'Abdu'l-Bahá, he laughed heartily and said: "If the photographs must be, it would be better to have good ones. Those in that paper are very bad indeed."

Thereupon he consented with his unfailing, smiling grace, to be photographed. "To please the friends," he said. "But to have a picture of oneself is to emphasise the personality, which is merely the lamp, and is quite unimportant. The light burning within the lamp has the only real significance.

When he signed a photograph, writing his name on the white part of his turban, "My name is my crown," said 'Abdu'l-Bahá, "Servant of God, the Most Glorious."

'Abdu'l-Bahá often went to the houses of the friends, where again others were invited to meet him, so that many were the meetings other than at his "English home" which took place.

Mrs. Thornburgh Cropper placed her charming motor-car at his service; it was always ready, in the early morning, at any hour of the day, or late hour of the evening.

It was especially touching to see Mrs. Thornburgh Cropper and Miss Ethel Rosenberg, who had visited him in the prison fortress of 'Akká, and who had been the first to bring the Message to London, coming day after day, as though transported with gratitude that he was now free to give his Message to those, who were hungering and thirsting after righteousness, who were not content that the grand Christian ideals should continue to be "words only" but that they should be translated into action to the healing of the woes of the world.

For us, every day was filled with joyous interest and marvelling, where simple happenings became spiritual events. One day we were invited to accompany the Master to Ease Sheen, where a number of friends were gathered, invited by Mr. and Mrs. Jenner, whose three small children clambered on to his knee, clung round his neck, and remained as quiet as wee mice whilst the Master spoke, he meanwhile stroking the hair of the tiny ones and saying:

"Blessed are the children of whom His Holiness Christ said: 'Of such are the Kingdom of Heaven.' Children have no worldly ambitions, their hearts are pure. We must become like children, crowning our heads with the crown of severance (from all material things of the earth) purifying our hearts, that we may see God in His Great Manifestations, and obey the Laws brought to us by those His Messengers."

After we had enjoyed the hospitality of the parents of those sweet children, the Master, always loving trees and meadow, went into Richmond Park, where he watched a race on ponies between some boys and a girl. When the latter won, he clapped his hands, crying out, "Bravo! Bravo!"

On the way back, the evening light was waning as we crossed the Serpentine Bridge, and the rows of shining lamps beneath the trees, and stretching as far as our eyes could see into the distance, made that part of London into a glowing fairyland.

"I am very much pleased with this scene. Light is good, most good. There was much darkness in the prison at 'Akká," said the Master.

Our hearts were sad as we thought on those sombre years within that dismal fortress, where the only light was in the indomitable spirit of the Master himself, who when we said: "We are glad, oh so full of gladness, that you are free!" replied:

"Freedom is *not* a matter of place, but of condition. I was happy in that prison, *for* those days were passed in the path of service.

To me prison was freedom.
Troubles are a rest to me.
Death is life.
To be despised is honour.
Therefore was I full of happiness all through that prison time.
When one is released from the prison of self, that is indeed Freedom! For self is the greatest prison.
When this release takes place, one can never be imprisoned.
Unless one accepts dire vicissitudes, not with dull resignation, but with Radiant Acquiescence, one cannot attain this freedom."'

Those of us who were included in the kind invitation of Mr. and Mrs. Tudox-Pole

to accompany 'Abdu'l-Bahá on his visit to the Clifton Guest House. Clifton. will forever remember the wonderful three days under that hospitable roof. Many of their friends and neighbours were invited to meet the Eastern Guest who had suffered so long years of persecution "in the path of God."'

This visit has already been described in our host's own words in *'Abdu'l-Bahá in London,* and we shall always be grateful that we were privileged to share in the sunshine of those days.

One refreshing evening was spent at *the* house of a friend in Chelsea, who had steadfastly refused to invite anybody to meet 'Abdu'l-Bahá. "He shall have *one* quiet, restful evening without being surrounded by people. Besides we really want to have him to ourselves," she said.

So our hostess, her sister, and little niece made the Master very happy. He was delighted to watch the lighted boats passing up and down the river. Our hostess was a real musician, and an authoress. 'Abdu'l-Bahá said:

"'All Art is a gift of the Holy Spirit. When this Light shines through the mind of a musician. it manifests itself in beautiful harmonies; again shining through the mind of a poet, it is seen in fine poetry and poetic prose. These gifts are fulfilling their highest purpose, when showing forth the praise of God."'

At one reception given by Sir Richard and Lady Stapley in honour of 'Abdu'l-Bahá, there was a large iced cake with flights of snow-white doves radiating from it. One of these doves was given to each guest as a souvenir of the Eastern Harbinger of Peace, who spoke earnestly to us of the duty of each one of those assembled to work body and soul and spirit for the Most Great Peace.

"When a thought of war *enters* your mind, suppress it, and plant in its stead *a* positive thought of Peace. These thoughts, vital and dynamic, will affect the minds of all with whom you come into contact, and like doves of peace, will grow and increase till they spread over all the land."

'Abdu'l-Bahá did not accept gifts of money value, but a handkerchief, a box of bon-bons, baskets of fruit, and lovely flowers *gave* him great pleasure. These were constantly brought to his "English home," offerings of love gaining his smiling thanks and were quickly distributed among the friends.

One day a pair of soft red leather slippers folded into a little case were offered to him by the daughters of the hostess. These were soon given to a Persian prince, who no doubt treasured them always as the gift of the Master.

The pastor of a Congregational Church in the Ease End of London invited the Master to give an address one Sunday evening. The congregation seemed spell-bound by the Power whish spread like an atmosphere from another, higher world.

The visit to Oxford was one of *the* greatest interest. The meeting between 'Abdu'l-Bahá and the dear revered higher critic, Dr. T. K. Cheyne, was fraught with pathos. It seemed almost too intimate to describe, *and* our very hearts were touched, as we looked on and realised something of the emotions of that day.

'Abdu'l-Bahá embraced him with loving grace, and praised his courageous steadfastness in his life's work, always striving against increasing weakness, and lessening bodily health; through those veiling clouds the light of the mind and spirit shone with a radiant persistence. The beautiful loving care of the devoted wife for her gifted invalid husband touched the heart of 'Abdu'l-Bahá. With tears in his kind eyes he spoke of them on our way back to London:

"She is an angelic woman, an example to all in her unselfish love. Yes, she is a perfect woman. An angel."

This lady was Elizabeth Gibson Cheyne, the very specially gifted poetess.

One day after a meeting when-as usual, many people bad crowded round him, 'Abdu'l-Bahá arrived home very tired. We were sad at heart that he should be so fatigued, and bewailed the many steps to be ascended.

When to our amazement the Master ran up the stairs to the top very quickly, without stopping.

He looked down at us as we walked up after him much more slowly, saying with a bright smile from which all traces of fatigue had vanished:

"You are all very old! I am very young!"

Soon after, seeing me full of wonder, 'Abdu'l-Bahá said:

'"Through the power of Bahá'u'lláh all things can be done. I have just used that power."

That was the only time we had ever seen him lay hold of that power for himself, and I feel that he did so then to cheer and comfort us, as we were really sad concerning his fatigue.

Might it nor also have been to show us an example of the great Reserve of Divine Force always available for those of us, who are working in various ways in the "Path of the Love of God and of Mankind?"

A celestial strength, which reinforces us when our human strength fails.

Many were the "signs" spoken of by those friends gifted with the clairvoyant sense.

"I have just seen a great light, as a halo shining round the Master's head. Wonderful! Wonderful!"

"Have you not seen it yourself?" said one of these friends.

"In the sense you mean, no. I am nor gifted with a constant clairvoyance, bat to me he is always clothed in a sacred light."

"But," she persisted, "there must be miracles? Many miracles, are there not?"

I replied, "Yes, of course. But 'Abdu'l-Bahá *says:*

" "Miracles have frequently obscured the Teaching which the divine Messenger has brought. The Message is the real miracle. The phenomenal miracles are unimportant, and prove nothing, to anybody but the *witnesses thereof,* and even they will very often explain them away. Therefore it is that miracles have no value in the teaching of religion.' --

"Yes, I understand," she answered, "but when a friend *was* being carried to undergo a serious operation, 'Abdu'l-Bahá walked before her, smiling encouragement, and stayed whilst the doctors did their work. The dreaded ordeal was overpast, and the sick one recovered most unexpectedly. Are you not surprised?"

"No," I said, "and for this reason. The day she *left* London to join her adored mother, that lady's daughter came to implore 'Abdu'l-Bahá to bear in mind the critical hour of the operation, and to come to her help. I am, of coutse, not surprised that he granted her request."

Another friend said: "At that gathering the radiant light emanating from 'Abdu'l-Bahá spread over the whole hall. It looked like showers of golden drops, which fell upon every person in the assemblage,"

We who observed and pondered on these things, grew to take the unprecedented happenings as a part of the whole, not with surprise but rather with thankfulness that such things could be.

A woman who bad grown to love 'Abdu'l-Bahá, but who had not yet seen him, had implored him to help her, and if possible to send her a sign for her comfort, as she *was* in very great distress of mind, She went one day to the Bahá'í friend who had told her of the great Educator, saying: "You have a message for me?"

"Yes, I have, it is this: I seemed to hear 'Abdu'l-Bahá's voice at the early hour of *dawn.*

" 'Tell her, tell her, that walking from henceforth in the Celestial Garden, she will evermore be bathed in the sunlight of God. No future occurrences will have power to really hurt, for the Protection surrounding her will so shield her, that no evil will have any possibility of penetrating through her armour, in which there will be no *flaw.'* "

This message *was* written down at the time on the fly-leaf of her Bible, which she had brought with her, in April 1912, at Bex in the Valley of the Rhone.

The following December, during the second visit of 'Abdu'l-Bahá ts London, this lady came to see him. He talked to her of happy pleasant things, smiling his welcome. When she rose to leave I, who *was* present at the interview with her, said: "Master! She is so very unhappy!"

He then put his hand on her shoulder and spoke to her *the* very words of the Message, which had been written down in her Bible many months before. "It is my message!" she said trembling.

'Abdu'l-Bahá looked at us with a smile full of loving pity, as though at children, who were surprised at some unusual token of their father's power and love.

One day whilst driving in her motor car

with Mrs. Thornburgh Cropper, we said: "Oh Master, are you not longing to be back at Haifa with your beloved family?" He smiled and said:

"I wish you understood that you are both as truly my dear daughters as beloved by me as those of whom you speak."

Our heart thrilled with joy and awe as he spoke, and we felt "What can we do to be even a little worthy of so high an honour?"

When a friend asked:

"Will this misery-laden world ever attain happiness?"

The reply was:

"It is nigh 2000 years since His Holiness the Lord Christ taught the prayer to His people: 'Thy Kingdom come, Thy will be done on earth as it is in Heaven.' Thinkest thou that He would have commanded thee to pray for what would never come?"

"Oh 'Abdu'l-Bahá, *when* will the Kingdom come? How soon will Thy Will be done on earth as it is in Heaven?"

"It depends on how hard you, each and every one of you work. Ye are all torches that I have lighted with mine own hands. Go forth. Light others! Till all the separate waiting servants are linked together in a great Unity.

"Those who are working alone are like ants. Then they will become as eagles.

"Those who work singly are as drops, will, when united become a vast river, carrying the cleansing waters of life into the barren desert places of the world, before the power of its rushing flood, neither misery, nor sorrow, nor any grief will be able to stand. Be united! Be united!"

The last morning came.

The secretaries and several friends were ready to start for the train.

'Abdu'l-Bahá sat calmly writing. We reminded him that the hour to leave for the train was at hand. He looked up, saying:

"There are things of more importance than trains," and he continued to write.

Suddenly in breathless haste a man came in, carrying in his hand a beautiful garland of fragrant white flowers. Bowing low before the Master, he said:

"In the name of the disciples of Zoroaster, The Pure One, I hail thee as the 'Promised. Sháh Bahrám'!"

Then for a sign he garlanded him, and proceeded to anoint each and all of the amazed friends who were present, with precious oil, which had the odour of fresh roses.

This brief but impressive ceremony concluded, 'Abdu'l-Bahá, having carefully divested himself of the garland, departed for the train.

After the departure of the Master for Paris, a friend, who held an important official position, and who had often been with him in London, wrote to me, saying that he had learned from a most reliable source that some of the enemies of 'Abdu'l-Bahá were plotting against his life. This friend, therefore, urged me to implore the Master to give up his journey to Egypt.

I had already received similar warnings in anonymous letters. Disquieting they certainly were, but as yet I had not seen fit to show them to 'Abdu'l-Bahá. This one, however, came with such authority that I could not take the responsibility of withholding it.

Accordingly I took the letter to the Master. We said:

"It is well, very well! Then I should be quickly with my Father!"

"But Master, we do not want you to leave us in *that* way!"

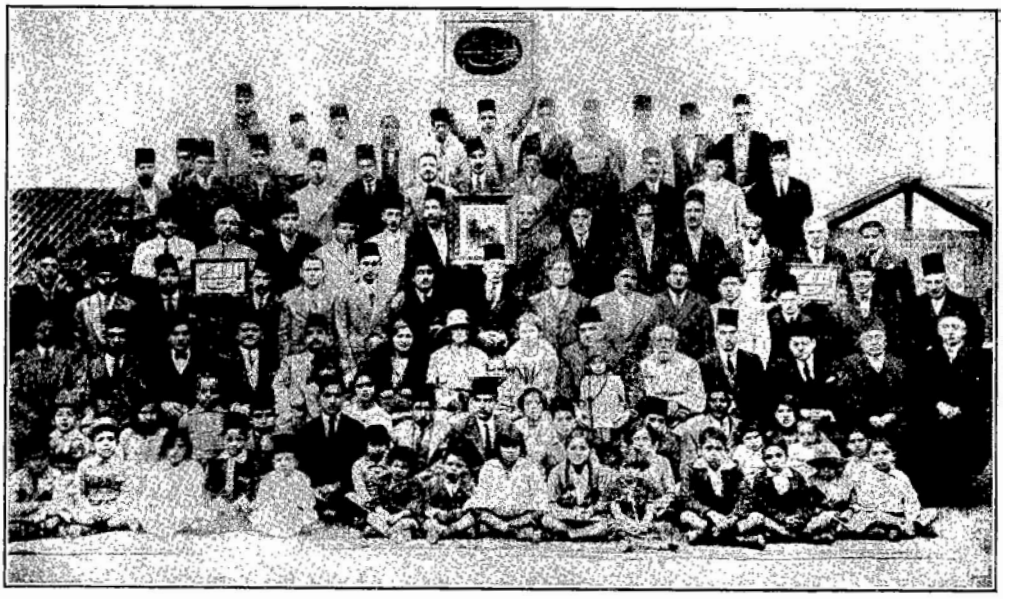
"Oh my daughter! Nave you not yet understood that ever since my childhood I have not known a day in which my life was not in danger? Have you not understood that none have power over me, save God alone?"

In the matter of the anonymous letters I found great comfort in talking them over with three devoted Persian friends of 'Abdu'l-Bahá, Mírzá Gágir Khán of Shíráz, Mírzá 'Azízu'lláh Khán, son of the martyred poet, Vargá, and Doctor Luṭfu'lláh Ḥakím, who watched over the Beloved One, held themselves ready to protect him, to serve him in every way possible, and were reliable and helpful in any perplexity.

EPILOGUE

A question, natural and often asked, is this:—

"Where are those people who crowded to 97, Cadogan Gardens, during the two visits



Bahá'ís of Cairo,

Bahá'ís of Vienna.

of 'Abdu'l-Bahá, and how have they answered his call:—

"I have come with a torch in my hand, seeking out those who will arise and help me to bring about the Most Great Peace."

Who shall say how much or how little of the Message given by the "Servant of God the Most Glorious" was understood by those persons, well-known and unknown, gentle and simpk, who sought his presence in those days?

Minds and motives being so varied, one visitor would come to hear and to see "some new thing" out of curiosity, hoping to witness a magic happening, an astounding phenomenon:

Of another kind was a man who, being on his way back to Japan, heard that 'Abdu'l-Bahá was in England. He broke his journey at Constantinople, and hastened to London for the joy of spending one evening in his presence!

still-another type of mentality was that of a popular preacher, often voicing his hope and desire that a Great Messenger would again come to the world, who answered an invitation to come and see the Master by saying that he was "engaged to attend a garden party!"

It is not ours to know how many were conscious of the vital breath of that atmosphere of "Love and Wisdom and Power," which was always around the Master; so much more penetrating and significant than even his words, albeit they were spoken with authority.

Of those who came into touch with that pervading influence, some were awed and transformed, their very souls seemed wrapt by an unforgettable experience, the power of which was overwhelming, but could neither be described nor defined.

Some of the Western visitors felt this hitherto unknown atmosphere of the Spirit, but to the Eastern guests, this wonder was as the air they breathed; they accepted the Power with the reverence of the Oriental soul trained to recognize the influence of Holiness manifested in Him, who had suffered long years in the Path of God, and who had, at length, succeeded in bringing the Message into the open air of the world, 'Abdu'l-Bahá—Servant of God, the Most Glorious.

The appeal to the spirit of man being so intimately sacred it is not our province to judge of any other human being in this matter.

Minds and motives must needs be varied Because their quality depends upon the stage of advancement in spiritual evolution; this again determines the capacity to recognize Spiritual Truth.

"The earth is full of the signs of God; may your eyes be illumined by perceiving them," said 'Abdu'l-Bahá.

For our comfort and encouragement we are able to perceive these signs as stars of hope and fulfillment on every hand, while they are developing on the crowded stage of the world, since 'Abdu'l-Bahá's coming to the West with his warnings and his injunctions.

"The Great Woe" (the World War) proves the truth that when Spiritual Civilization is neglected and material civilization alone is cultivated, the whole edifice collapses into ruin, there being no firm foundation.

"'And Great is the fall thereof."

That terrific castastrophe shows that "Too few were the helpers, who arose in answer to the Master's Call.

May our numbers grow and increase, until the whole human family is united in One Flock, under One Shepherd--God, the Beloved!

PROFESSOR AUGUSTE FOREL AND THE BAHÁ'Í TEACHING

By Stanwood Cobb

1.

An appreciation from *The Bahá'í Magazine*, October, 1931.

I SHALL never forget my pilgrimage in 1922 to "La Fourmiliere" at Yvorne, Switzerland, home of the great scientist, philosopher and humanitarian, Dr. Auguste Forel, recently deceased. He was then in his seventy-fourth year and crippled by paralysis as a result of a stroke. His enunciation was poor, it was difficult for him to formulate his thoughts rapidly in words, his hands were crippled and writing was extremely arduous for him. Yet the thing which impressed me most in my day's visit and communion with him was the feeling of a great intellect and a great soul expressing itself through the crippled medium. One could see plainly that the spirit of the man was undiminished, his intellect as powerful as ever. It was only the channel through which that intellect could reach the world that was affected. What an argument for the immortality of the soul! His brain had become injured, his mind not at all. His spirit, *may* we say, had become even greater as a result of his physical disability.

Dr. Forel showed me with interest and indefatigable patience his works ranged about on the numerous shelves of his study, innumerable books on a wide range of subjects. He had literary command of two languages, German and French, in each of which some of his publications had appeared. In addition, copies of his works had been translated into almost every language of Europe, All these he showed me with pride.

Besides his own publications, these book shelves which surrounded the room on every side from floor to ceiling, were piled thick with other publications which he *used* as research material, all divided into sections according to subject matter. Here no housekeeping diligence was allowed to invade. This room was sacred to Dr. Forel and his literary work. Everything must be left as he himself left it, so that he might know just where to put his hand on anything that he wished, It was not as orderly as a modern office or library. *But* it was evidence of the strange paradox that a creative mind which is most orderly in its power to organize intellectual material, may be in the organization of the material environment somewhat cluttery. For the mental and physical energy is given in such cases to the organizing of ideas, and no time or energy is left for tidying up.

With the keenest interest Dr. Forel showed my wife and myself five volumes on the life of the ant[1] which had just been published in French. This work has later been translated and published in this country. He turned to the different parts of the book, and gave us a long discourse in elucidation of the *text* and of the illustrations, telling us how he came to make his discoveries. At the age of twenty-one, he had published a book on the ant, the observations and discoveries of which he never had reason to modify. By coloring with cobalt the food which he fed the ants, and by keeping food from all but one at *a time*, he made the discovery of the strange social stomach of the ant which is anterior to its own individual stomach. Food is first turned into liquid form in this social stomach and from there regurgitated and shared in case of need with other hungry ants, only one-nine-

[1] Le Monde social des Formis.

teenth being kept to go into the individual stomach.

He showed us an illustration of the valve which leads from the social stomach into the individual stomach. I remember my attempt at thac time to picture to myself in how far we must consider the workings of this valve to be automatic, and in hew far we may consider this a voluntary ethical effort on the pare of the ant.

Dr. Forel gave us many interesting incidents of his life. He said that as a boy he was not very fond of studying. He was poor at Latin and mathematics. What he loved best was to linger on his way to and from school to study insect life by the roadside, From the age of six years he observed the snails, the wasps and the ants. At the age of eleven his grandmother, appreciating his fondness for insect life, gave him a rather costly book on the ant, highly prized by him ever since. This book he said, was a great formative influence in his life; for it led him into making the study of this remarkable insect his major life work.

At the age of twenty-one, as stated above, he brought out his first work on the ant, which made him famous. Others too have become world authorities on the ant, but Forel has the honor of having added more variety of ants to the knowledge of science than any other man, and of having formed the largest collection of ants in existence, which later he donated to the Natural History Museum of Geneva.

Dr. Forel had a many sided mind. Both his interests and education covered many spheres of human thought and study. He received the Doctorate of Medicine, also of Philosophy, and made distinguished contributions to the science of psychiatry, myrmocology and philosophy. He published books which became well known on such subjects as hypnotism, alcoholism, psychiatry and the sex life. *The Sexual Question,* published late in life, bas been widely circulated and has been translated and published in this country.

During his long life of scholarly achievement, Dr. Forel published more than four hundred different works. The mere enumeration of these filled a pamphlet of thirty pages which was published by his friends in Vienna in 1908 on the occasion of his sixtieth birthday.

Dr. Forel's medical. and psychiatric work at the lunatic asylums of Munich and of Zurich (of the latter be became director) turned his attention to the fatal effects of alcoholism. From then on it became one of the chief missions of his life to combat in *every* way possible this curse. I recall with what fire and indignation he spoke to me of how besotted drunkards get, how filthy they make their homes, and how txagic their inebriation may become for their wives and children. This poison which leads mm to foul and evil deeds of which they would otherwise be incapable, seemed to him one of *the* greatest curses of humanity. He was one of the first in Europe to found a temperance society. When he bought the propcrty at Yvornc hc told mc that hc had the vineyards torn up to make place for vegetable and flower gardens.

"On the first of September 1928" says the *Feuille D'Avis de Lausanne,* "thousands upon thousands of the people of Europe wrote their recognition of the master of Yvorne as a compassionate physician, a courageous struggler against alcohol and all forms of vice, as a learned psychiatrist, a seeker who revealed the world of the ants, and a thinker who showed the people prophetic vision and the voice of a life free, peaceful, united and happy. All of which he lived as he recommended."

Shortly after the world war, which was a tragic bbw to his humanitarian belief in the ideals of world peace, he came in contact at Karlsruhe—where he was visiting his daughter and son-in-law, Mrs. and Dr. Brauns—with the teachings of the Bahá'í Cause. The principles enumerated by Bahá'u'lláh for the New World Order, those Jofty ideals for world peace and world brotherhood, so deeply impressed Dr. Forel that he became himself a Bahá'í.

"I found Bahá'u'lláh had years *ago* declared the very principles which I had come to believe in, he told me, therefore I wished to be considered a follower of Bahá'u'lláh."

From that day on "the grand old man" of Switzerland devoted his life largely to the promulgation of these principles of Bahá'u'lláh. "He served Bahá'u'lláh with im-

mense capacity and indefatigable faithfulness up to the day of his passing," says of him Miss Martha Root, Bahá'í teacher and world traveler, who visited him a few years More his death. "He was truly a glorious and loving apostle of Bahá'u'lláh."

"Dr. Auguste Forel," she declares, "was one of the great Bahá'ís in Europe. Wherever, in lecturing at the leading universities of Europe and the far East, I spoke of Dr. Forel, his great achievements and his Bahá'í acceptance, the students listened with keen interest and acclaimed their approval with tremendous applause. And when I visited the chief cities of Switzerland to lecture about Bahá'u'lláh's universal principles for world pence, every city and every educator in Switzerland had heard of these teachings from their celebrated patriot and scientist, Dr. Forel.

"I had the privilege of visiting Dr. Forel in 1929," Miss Root further states, "and I consider him one of the greatest humanitarians I have *ever* met-one of the most just, most kindly, most intelligent. He was a genius who saw the truth and the power of Bahá'u'lláh's teachings to usher in a New Era in divine civilization."

It is of interest in connection with the later life of Dr. Forel to know that one of the most important Tablets given by 'Abdu'l-Bahá to the world was addressed to this great scientist. The Tablet[1] dwelt chiefly on the proof of the existence of God and the immortality of the soul, Dr. Forel having been, up to the time of becoming a Bahá'í, a positivist; he was an ardent humanitarian devoted to the advancement of humanity but not believing in the existence of God or the soul. This remarkable exposition of 'Abdu'l-Bahá on the scientific proofs of the existence of a Divine Creator and of the soul *was* accepted by Dr. Forel. It would be well if this Tablet could be studied in every university in the world, and by every scientist and religionist.

2.

EXCERPT FROM DR. FOREL'S WILL

(Read by His Sort, According to the Instructions of the Deceased, While His Body Was Being Cremated in Lausanne, June 29, 1931)

. . . J'avais écrit les lignes qui précèdent en 1912. Que dois-je ajouter aujourd'hui en août 1921, après les horribles guerres qui viennent de mettre l'humanité à feu et à sang, tout en dévoilant plus que jamais la terrible férocité de nos passions haineuses? Rien, sinon que nous devons demeurer d'autant plus fermes, d'autant plus inébranlables dans notre lutte pour le Bien *social.* Nos enfants ne doivent pas se décourager; ils doivent au contraire profiter du chaos mondial actuel pour aider à la pénible organisation supérieure et supranationale de l'humanité, à l'aide d'une fédération universelle des peuples.

En 1920 seulement j'ai appris à connaître, à Karlsruhe, la religion supraconfessionnelle et mondiale des Baha'is fondie en Orient par le persan 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 terreste. *Je suis devenu Bahá'í.* Que cetre religion vive et pros~& pour le bien de l'humanité; c'est là mon vœu le plus ardent. . . ,

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[1] See Vol. II, *The Bahá'í World,* p. 64.

3.

A Contribution towards a Characterization of the well-known Swiss Psychologist, Social Hygienist, and Student of Ant-Life.

By Dr. Hermann Grossmann

AT the imposing age of seventy-two, when other men already tend towards becoming contemplative, Professor Forel, through his son-in-law, Dr. Brauns of Karlsruhe-Ruppurt, known as an excellent nerve-specialist, and all too early killed in a collapsible boar accident, learned to know the Bahá'í Teachings as he himself writes In his *Autoergography*, published by Felix Meiner, Leipzig, as a reward for his *Religion of the Social Good* (Geneva, 1917).

The Bahá'í principles of unity and the ennobling of mankind, of the bridging over of all racial, national, *religious* and social distinctions, attracted him powerfully. He entered into correspondence with 'Abdu'l-Bahá, at chat time still the living center of the Bahá'í Movement, and established the fact that even Monists belong to it. (*Autoergography*, p. 77.)

what he understands under "Monism," Forel states in his little work which appeared in a German translation a few years ago, *Little Philosophy for Everybody* (published by Kaden & Co., Dresden, *1928*) as:

"The indissoluble unity between the functioning of the brain (neurokymen) of men and animals, and the souls peculiar to each,"

Not at all a Free-Thinker in the sense in which this term is understood by numerous existing groups inimical to religion, he rather comes straight into free-thinking out of genuine inner religious feeling. In the last-named book, he writes as follows:

"Many Free-Thinker& mean those self-designated as such—believe themselves obliged to maintain a war against Religion, instead of allowing their fellow-men freedom to believe what they can over and above what can be scientifically proved. . . . There people confuse Religion with Creed. Under *Religion* in the broadest sense, we must understand . . . All suitable nourishment brought to our good (social) instincts."

Such a view is naturally found in the Bahá'í teaching, in words like the following of similar import:

"That which we imagine, is not the reality of God. Me, the Unknowable, the Unthinkable, is far above the highest conception of men." ('Abdu'l-Bahá: Paris Talks, Chap: 5.)

or:

"The principle of faith is to lessen words and to increase deeds. He whose words exceed his acts, know verily that his non-being is better than his being, and death better than his life." (Bahá'u'lláh: *Hidden Words.*)

Or, the words of 'Abdu'l-Bahá in regard to the misrepresentation of religious teaching by religious leaders and reachers, whereby so many contradictions and enmities have been evoked in people:

"They teach their followers to believe that their form of religion is the only one pleasing to God, and that the followers of other persuasions are condemned by the All-Loving Father and deprived of His Mercy and Grace. Hence arise among the peoples, disapproval, contempt, disputes and hatred. If these religious prejudices could be swept away, the nations would enjoy peace and concord." (*Paris Talks*, Chap. 13.)

And Bahá'u'lláh, the founder of the Bahá'í Teaching, says:

"Ye are all leaves of one tree, and the drops of one sea."

In 1922, Forel published an article on "The Religion of the Bahh'is," and in 1923, in conjunction with the Persian Iṣfáháni in Lausanne (*Free Thought* by A. Lorulot, Conflans Honorine, April, 1922) he founded the first Bahá'í group in Switzerland. Afterward—— logical development of his earlier

tendencies: "far their principles agreed to such an extent with my scientific religion of the Social Good that I let the latter slide and became a Bahá'í." (*The Way to Culture*, Anzengruber Publishing House, Leipzig, 1924.)—he emphatically pledged himself to the Bahá'í ideas, which in many of his later writings as well as in occasional articles, he recommends as one of the means toward true humanity.

"A religion," says Forel, farther on in this same book, "which admits of no dogmas and no leaders, which in addition includes within its ranks Monists as well as Freethinkers—but not fanatics—Islámites, Buddhists, Brahmins, Jews, and all sects of Christians, on the basis of social work toward peace for our fellow-beings on the whole earth globe—this was exactly my ideal. However, the meaning of God in the flowery oriental language of the Bahá'ís remained for me too metaphysical, and thus not clear. For this reason, I wrote to 'Abdu'l-Bahá himself. His answer reached me later on, although not until after his death at an advanced age. From this answer, as well as from a later correspondence and partly from personal conversations with his successor, Shoghi [Effendi] in Haifa, Palestine, and with other distinguished adherents of the Bahá'í Cause in the United States, France, Germany, Persia, et al., it became ever clearer that the Bahá'í Religion aims to accomplish its reform exclusively in the spirit of the old primitive prophets, and not in that of the later bigoted, corrupt and dogmatic clergy. Thereby a Monist, an Evolutionist, and a universally-minded Free-Thinker, may become Bahá'ís quite as well as Christians, Islámites, Jews, et al., who believe in a personal God. The metaphysical interpretation of 'God'—that is, He who is acknowledged by mankind as universally Omnipotent—is conceded to every Bahi'i."

In an article on the persecution of the Bahá'ís in Persia by fanatically-excited Muhammadans, which appeared in the Viennese *New Free Press* of April 26th, 1921, Forel writes:

"I can only assure you that to me all the Bahá'ís I came to know have deeply impressed me with their high ethical qualities, their capacity for sacrifice, and their truly international goodness." (Translated from the German by L. R.)

4.

EXCERPTS FROM "FEUILLE D'AVIO DE LAUSANNE" JULY 28, 1931

"En 1920-21, chez son beau-fils, le Dr. Brauns, Forel fit la connaissance de la religion Bahá'í, qui unit les gens de toutes dénominations qui veulent servir Dieu et leurs frères. Forel y adhère avec enthousiasme et en parle souvent dans ses écrits subséquents . . ."

"Dans un codicille daté d'août 1921, le Dr. Forel, n'ayant rien à ajouter après les horreurs de la guerre, en appelle à la Fédération universelle des peuples, dit son bonheur d'avoir adheré à la religion Bahá'í, fondée il y a 80 ans et qui se passe de dogmes et de prêtres. Il s'en va sans regrets, ni amertume ni anxiété, en exprimant l'espoir d'une vie meilleure pour ses successeurs . . ."

A TRIBUTE FROM DR. EDMOND PRIVAT

Dear Mrs. French:

I write to thank you for sending me the BAHÁ'Í WORLD. It was a great pleasure to find in it striking signs of the progress of the Bahá'í spirit of goodwill throughout the world and also fragrant news of our dear friend Martha Root, so well known and loved by many of us all over the globe.

Dr. Edmond Privat, advocate of Esperanto.

Our respected old friend Professor August Forel died this summer and had his philosophical will read by his son whilst his body was being cremated in the cemetery of Lausanne (Switzerland). It was a very impressive moment when the conclusion came telling all his friends about his belief in the Bahá'í Message and his conviction that it is the one needed by the suffering world.

Coming from such a well known scientist and free-thinker, such a testimony has a great value.

I am glad to see the auxiliary international language, Esperanto (which Professor Forel learned and advocated), being used extensively for the diffusion of the Bahá'í Principles in Europe and Asia.

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.

(Signed) DR. EDMOND PRIVAT.

La Vignolin, Territet, 30 September, 1931.

A VISIT TO 'AKKÁ

By Mrs Alexander Whyte

After retiring from his Chair in Edinburgh University Sir Alexander Simpson and my only sister Margo wintered in Egypt, 1905-6, and invited me and my friend, Mrs. Thornburgh Cropper, to join them on their dahabeah. Mrs. Cropper had an invitation to visit 'Abbás Effendi, afterwards known as 'Abdu'l-Bahá, the leader of the Bahá'í Movement, then prisoner under the Turkish Government in the fort at 'Akká, and I was included in the invitation. Knowing of this possibility when in Cambridge some months before, I consulted Professor E. Granville Browne as to the proposed visit, *and* his answer was, "Certainly, do not refuse so great an opportunity."

So it came that I spent two days in the prison-home of 'Abdu'l-Bahá, and made the lifelong friendship of his daughter, Munavvar Khánum, now Madame Aḥmad Yazdí.

During the visit to the Tomb of Bahá'u'-lláh, the figure of a boy was kneeling in rapt adoration, and the thought passed through my mind, "What destiny lies before this boy (then 7 years old)?" It was Shoghi Effendi, who, by his grandfather's will, has been, at the *age* of 24, made leader of the Movement.

Here let me include what I wrote of my visit in March 1906. High in a sea-girt fortress, overlooking the bay of 'Akká, is the prison-home of 'Abbás Effendi. The outlook at early dawn would awaken the dullest mind. From the tower sounds the Adhán, the call to prayer; from the fort the Turkish soldiers' reveillée. Round the rocks which form the natural foundation of the house, break in unceasing roar the waves of the sea over which have come Crusaders and armies innumerable. As the mind's eye flashes back over history, it sees fleet after fleet, army after army led by all the chivalry of Europe, Dandolo, St. Louis, Richard Coeur de Lion, the very flower of Christendom, as it then understood itself. It recalls *the* passionate warfare of centuries, during which Cross and Crescent fought and the deadliest antagonism existed between Muslim and Christian.

Is it a small thing in the sight of the angels that a spirit is here which would shelter all nations, and inspires its followers to use every power and willingly shed their blood to reconcile these warring elements and spread the truth? That God, Who has spoken by all His prophets, has in *these* last times spoken among the Persians giving them a light which is leading them our into truth, freedom, love, so that they too, Muslims, use Christ's gospel as their own, and only long that all who name His Name be worthy of it?

The pilgrim to 'Akká is asked many questions on his return. Is this a prophet? A manifestation of divinity? In seeking an answer we must remember how easily, how constantly the East has ever used these names. And we must ask ourselves--what do we recognise as Divine? Is it enough of Divinity to see love made perfect through suffering a life-long patience, a faith which no exile or imprisonment can dim, a love which no treachery can alter, a hope which rises a pure clear flame after being drenched by the world's indifference through a lifetime? If that is not Divinity enough for this world, what is? There is no magic here; a material world today is *too* fond of seeking after magic, *no* magic but the old magic of Faith, Hope and Love. Or you ask, is this a progressive Movement, a step forward in the history of *the* world? Surely there can be no question as to the answer, for what do we find here? In the heart of a Turkish country, and at the center of Muhammadan power—that most conservative, cast-iron of systems conserved in a faith which is passionate, fierce, fanatical to the death—there to find preached *freedom*, edu-

cation at all costs, absolute equality of men and women, the frank recognition of the value of Christian truth, the teaching that God has revealed Himself in all faiths, the love of God, and the brotherhood of all nations. What greater sign can you ask than the power to flood this old world with love and aspiration, with patience and courage? Where formerly after a foreigner bad sat at table and used the cups, they must be broken, so great was the sense of contamination, now all are lovingly welcomed, everything is shared with love, warm, kindly, sympathetic kve, and without money or price—ah! *that* the Western world will understand, if it understands nothing else. *Without money* and *without price, without bakhshish,* the curse of the East. Not the meanest servant would touch the Pilgrim's money. Is that Divine enough for our cold Western hearts who understand not the East, with its mystical longing, its patient age-long Brooding over the mystery of life?

> "The Roman *legions* thundered by
> She plunged in thought again
>
> . . . . . .
>
> Oh, East is East *and* West is West
> And never *the* twain can meet."

Not in Kipling's way will they meet, not in fleets and ironclads and armies, not in the "Sergeant drilling Pharaoh's army." No: but where the tides *of* faith rise, where love to God and service to man are flowing like a river,—there they meet and understand, and the deeper the understanding perhaps the more silent it is.

Let no one hearing of the teacher at 'Akká be disturbed and ask, how docs this relate to my faith, my creed, my past experience? It disturbs nothing that is living or vital; it would only make Christians worthy of their great name.

But kt everything that is dead, formal, Pharisaic, beware, for their day is over.

After the visit to the tombs the pilgrim will visit Bahjí, the garden where Bahá'u'lláh spent His days when the Turkish authorities gave him some relaxation of His prison rules. As he crosses the fields in Spring, the pilgrim's feet will be hidden by the red anemones and to the excited imagination of the devout their brilliant colour seems a symbol at once of the red page of martyrdom so keenly desired, so gladly secured by the martyrs of Shaykh Tabarsi, of Zanján and of Yazd, whose blood and passion has awakened to life thousands of sleeping hearts in Persia, and also of the glowing heart of love to God which shall yet unite East and West in one red flame.

However you look at this movement, or appraise its value—remember one thing—it is not centuries ago.

It is today. It is a living, growing vital force now, and may hold within itself the power to alter the destinies of millions of human beings. It has come at a time when conditions are entirely new, when conditions in interchange, communication, are universal, immediate, both on the material and probably also on the psychic plane. Him they gladly call Master has said that soon meetings will be held in Ṭihrán, in Washington, St. Petersburg, and London, all moved at one time by one spirit.

It has the vital force of *the* early Christian faith shown in glad martyrdom, in loving union, in happy service.

The blood of the martyrs of Shaykh Tabarsí, of Zanján, of Yazd, has not been shed in vain.

The early passion for the love of God, for truth and freedom, shown by the Bib and by Qurratu'l-'Ayn have kindled a fire which will not go out until many torches are lighted.

The wisdom and dignity of Him they call the Manifestation, and the laws given by Him have laid the foundations of a roadway, and now the Christ-like patience, love and tenderness of the Master and his illuminative interpretation of the Tablets and of current history shed light an the daily path of all who are privileged to know him. "We may be separated in the body but we may all meet in the Spirit."

Many of the laws cannot be acted upon at present under conditions of exile, imprisonment, persecution, daily hazard to life of all concerned. These relate in detail to education, condition of women, conditions of married life, women's property, and multitudes of other subjects, in which the East lingers behind the West, and many in which both West and East have much

still to fulfill. The teaching is very clear as to the evil of begging or living on charity —everyone must work, or must have a profession or trade by which lie can be independent.

The love of God is the way to all good.

All ways are acceptable to God and all have borne fruit.

Circumstances arose which obliged Mrs. Thornburgh Cropper and myself to leave 'Akká suddenly.

His life, as the prisoner of the Sulṭán, was in continual danger by any sudden pressure from Constantinople and at thar time it was not considered wise that visitors from the West should be too much in evidence. So it came that we could not have the farewell conversation we had promised ourselves. Instead I left a letter for him. In due time *an* answer came, which has been translated into English by Munavvar Khánum. Here it is:

"May God illumine her face with the light of His love.

Oh *thou* who are attracted by the love of God! I have read the letter which you wrote before leaving, and from its contents I became happy. I hope that your inner sight will be opened in such a manner that the realities of heavenly mysteries will become clear and apparent to *you.* . . .

Oh respected one! All prophets were sent and Christ manifested, and the Blessed Perfection also proclaimed the Word of God far this aim, that the world of humanity may become a heavenly world; the earthly, divine; the dark, enlightened; the satanic, angelic; and that unity, harmony and love may be produced between all the people of the world; that the essential union may appear, the foundation of disunion may be destroyed, and that everlasting life and grace may be the result.

Oh esteemed one! Reflect upon the world of existence; union, harmony and intercourse is the cause of life, while dispersion and disunion is the cause of death.

When you look at all the beings, you will see that each being found existence through the mingling of different elements, and when this combination of element is dispersed, and unity is replaced by disunion, that existing being becomes non-existent and annihilated.

Oh revered one! Though unity was produced in by-gone centuries, still complete unity upon the earth was not feasible; for the means and causes of union were wanting, and among the five continents of the world connection and communication did not exist. Moreover, even *among* the people of one continent, interchange of ideas was difficult. Therefore intercourse, unity, connection, and interchange of the ideas of all the people of the world in one place was impossible and unfeasible. But now the means of connection are many, and really the five continents of the world are as one.

Individual travelling to all places and the exchange of ideas with all the people is facilitated and practicable to the greatest degree; it is such that tach person through published news is able to be informed of the condition, religions and ideas of all nations. It is the same with all the continents *of* the world, that is to say, nations, states, cities and villages are in need of one another, and none of them are independent of one another, for political connections exist between all. The connection of commerce, art, science and agriculture is evident and has absolute sway. Therefore union and harmony is possible to be produced among all. These means (of connection) are the wonders of this glorious century and great epoch. The former centuries were deprived from this, far this enlightened century has another power, another splendour and another condition. That is why you see it daily bringing forth some new wonder. Finally it will lighten shining lights in the gatherings of the world. Like the aurora of the morning, the signs of these great lights are apparent in the horizons of the world.

The first light is political union, and a little *trace* of this has already appeared.

The second light is harmony of ideas in regard to great things, and the effect of this will also soon be apparent.

The third light is the union of freedom, that also will surely be produced.

The fourth light is the union of religion, and this is the essential foundation; the *mi*dence of dis union will appear *in* the gatherings of the world with divine power.

The fifth light is the union of nationalities, and in this century the *union* of brotherhood will appear in absolute might; at last all the people of the world will consider themselves as natives of one country.

The sixth light is the union of classes. All the people of the world will be as one kind.

The seventh light is the union of one language; that is to say, that a language will be made which all the people will learn, and through it converse with one another.

These things which have been mentioned will surely come to pass, for they are confirmed by a heavenly power. Consider that in Persia, there were so many different classes, antagonistic sects and diverse ideas, that it was in a worse condition than the whole world; but now through *the* Holy Breath (of the Spirit) it has attained to such a degree of union and connection that these different people, antagonistic creeds, hostile classes, are as one soul. You will see them associating, conversing and communing with one another in perfect love, union, and fraternity. In large meetings, you see Christians, Jews, Zoroastrians and Muslims associating, and conversing with one another in perfect union, brotherhood, love, freedom, happiness and joy. There is no difference between them. Consider what the power of the Greatest Name has done. . . ."

THE FIRST FRUITS OF VICTORY

By Keith Ransom-Kehler

IMPARTIAL Europeans, acquainted with the history of Persia, or writing it, as in the case of Compte de Gobineau, Lord Curzon, Professor Browne, are agreed that a most challenging aspect of her modern development has been the army of glorious martyrs who have laid down their lives for a great religious principle. Lord Curzon says that Europe's faith in the power of Persia to revive and advance from her decadence, derives from the spiritual vitality shown in Bábí and Bahá'í martyrdoms.

The conclusion of the morbid peasantry who went out to witness the burning of John Huss was that martyrdoms make poor spectacles. Certainly from the viewpoint of agony and writhings they do, for it is evident, from the testimony of eye-witnesses throughout the course of history, that the psychology of martyrdom lifts the victim "above all earthly conditions"; bat from the viewpoint of the convincing superiority of a dedicated human spirit to that remorseless and indifferent fare, which urges a tragic incident to its inevitable conclusion, the martyrs of history have, by an irresistible contagion, convinced those about them of the reality of their faith, impervious to human corruption.

A subject, so fascinating to psychologists that its bibliography is constantly increasing, is an inquiry into that state, discontinuous from normal mental activity, called by the misleading name of mysticism. It is misleading because in ordinary parlance the mystical is the remote, the impractical, the detached: whereas the self-evident condition of those historical figures who have mounted to this preeminence is their enormously enhanced ability, the notable increase of their human powers of co-ordination and accomplishment. When we look at such examples as Paul, Kabir, Francis, Al-Ghazálí, Catherine of Sienna, Jalálu'd-Dín, we realize not only that their practical accomplishments were superhuman, but that while performing actions, requiring such careful attention and intelligent procedure, they were simultaneously living in a world above the dictates of the sensory and the empirical.

Bahá'u'lláh says, "But one step separateth thee from the glorious heights above and from the celestial tree of love. Take thou one step and with the next advance toward the immortal realm and enter the tabernacle of eternity," That the great martyrs in His Cause have taken that step is attested by the confirming power which their death has exerted aver the lives of others. For every martyr thousands have sprung to take that place, advancing to the ultimate outposts of humanity, those mighty standards, flung from dying hands. Their lives were a triumphant sacrifice to nothing more nor less than their unswerving belief in the power of Báb and of Bahá'u'lláh to establish justice, peace and love in the world.

It is a provocative fact that the Founders of all of the great religions have appeared not in advanced and enlightened communities, but in backward and benighted places: Jesus did not proclaim Himself in Rome, but in an obscure and fanatical portion of the Roman Empire; the Buddha came to the unimportant city of Benares, and Bahá'u'lláh to the dark and intolerant land of Persia. As we read in the first chapter of Saint John, "amid the darkness the light shone but the darkness did not master it,." Had the Bib and Bahá'u'lláh appeared in Paris, London or New York, their followers would have been quite unmolested, since they had no political program. But it is always in the fertile soil of opposition that loyalty and sacrifice take root. That is one of the reasons, perhaps, why 'Abdu'l-Bahá teaches that our Cause must be established by proof and argument; any effort to detach us violently from our opinions and beliefs roots them the more firmly.

Human beings want to determine of themselves how God's promises shall be ful-

Bahá'ís of Poona, India.

filled and how He shall reveal Himself to men, The Jews held relentlessly certain literal preconceptions of their Messiah, of the way in which He was to come and of the human station that He was to occupy. They failed, because of their blind adherence to presuppositions, to recognize the Promised One when He appeared. So the Muhammadans had a perfectly definite plan by which God must manifest Himself: The Imám, the promised Qá'im, was living dawn a well and as He returned the vapor of His Coming would fill the whole earth and apprise men of His advent. The Christians insist that the physical body of Jesus must drop from the clouds, so that all men may behold him; this in spite of the fact that Jesus likens this corning to lightning, which flashes so quickly that few could say whence it camc.

In other words the Manifestation of God has to come man's way or man will *have* nothing to do with Him—at least not until time has established His reality. So when 'Ali-Muhammad, a devout and beautiful young cloth-merchant of Shíráz, announced that He *was* the long-expected Qá'im horrified Muslims raised *the* old objections that the coming of the Promised One would be dramatic, spectacular and startling. The glorious personality of the Bib not only bore its own conviction, but He fulfilled as well all of *those* predictions by which He was to be known. The result *was* the agitation that always seizes men whenever the power of *God* is released in this world. The coming of His Mighty Messenger is like the coming of the sun; not only is the new order of verdure and growth re-established, but the old order of sterility and death is swept away. The inevitable confusion of the passing of the old and the coming of the new is characteristic of those great epochs in which a Manifestation of God appears among men.

No existing nation has yet reached that point of maturity where it opposes ideas with counter-ideas. Small wonder then that in a backward country the ideas advanced by the Báb and Bahá'u'lláh were opposed by physical violence. When will humanity learn that though it can imprison, martyr and crucify men, it cannot imprison martyrs and crucify ideas? The Báb's speedy imprisonment after His claim of Bábhood and His Declaration that the Promised One was in the world and would reveal Himself, *was* a triumphal progress from prison to prison, necessitated by the fact that wherever He went men believed on Him and became His followers. At last realizing the alarming outcome to their power and authority in case His Cause prevailed, the 'Ulamá, or priestly caste, encompassed His destruction. "Riddled by a thousand bullets," as 'Abdu'l-Bahá has said, the Báb's stupendous ministry of arousing an ignorant and fanatical nation to a great spiritual adventure, was finished at the age when our Lord Jesus was beginning His.

The martyrdom of the Bib was the signal for chat merciless and savage policy of extermination practised by the government toward His followers and later toward those of Bahá'u'lláh, who in 1863 declared His Mission as promised by the Bib. European historians are agreed that no more gallant or lustrous page has been written in history than the defense of Shaykh Tabarsi, where a few hundred Bábís, without modern arms, repulsed attack after attack of regular troops equipped with cannon and muskets. Under a flag of truce sent by the enemy, they laid aside their weapons, and, sitting down to a banquet spread before them—having had no food after the horses and dead animals had been consumed—though under promise of protection, were slaughtered in cold blood as they ate.

Following the direction of Bahá'u'lláh the martyrdoms assumed that purely spiritual character that carries with it such exalting conviction. Instructing His followers that it was better to be slain than to slay in the path of God the annals of Persia became bright with the story of those glorious beings who exchanged all that they had for the hope of what God has. The exquisite cruelties practised during these martyrdoms seem incredible in the nineteenth century. The Holy Inquisition pales by comparison. The victims were turned over to the various crafts or guilds for suitable punishment and death; sometimes they were assigned to different regiments. *They* were cut to pieces with pen-knives by the

guild of penmen, hacked with cleavers by the butchers and blown from the mouth of cannon by the soldiers. Lighted candles were stuck in lacerated flesh and the victims marched through jeering rows of spectators. One eye-witness records haw a troop of martyrs on their way to the block marched to a rhythmic chant, victoriously raised: "From God we come, to God we are returning; from God we come, to God we are returning!"

In every instance the victim was given the opportunity to apostasise; but no such instance has ever been recorded by those all too eager to expose such a success, had it been attained. The prophetic words of Ḥafiẓ were fulfilled in the Bahá'í martyrs. In the symbolism of Persian poetry, wine is spiritual ardor; the Beloved, the Manifestation of God with Whom the soul is seeking union.

"Holding in one hand the wine-cup,
With the other caressing the tresses of the Beloved,
Gaily I dance to the scaffold in *the* square."

Here was an ecstasy unknown to ordinary human beings, experienced by those, exalted before they had left this world to the glories which "eye hath not seen nor ear heard": men and women, already translated to the joys of eternal reunion with God, met bodily death as an incident so trivial as to pass unnoticed.

One of the most stirring accounts is that of a venerable and previously honored Shaykh, who approached his executioner with such rapturous delight that the brutal man was shaken and appalled: thereby missing his aim, he merely struck off the old man's turban. Calmly lifting his head from the block, he said, addressing those about him: "Happy is he who in the pathway of the Beloved, knoweth not whether it is his head or his turban that is cast."

A gutter-snipe, a young gangster stood one day, watching the appalling martyrdoms in a northern city. He knew nothing of the Bahá'í teachings nor of the station of Bahá'u'lláh, but as one by one these *joyous* beings were dispatched to the divine Beloved, into the mind of that careless, ignorant boy there penetrated a great revelation and a greater beauty: that this whole wide earth holds nothing comparable to the integrity of the heart and that there is no redemption save the quickening of the spirit. Following an impulse greater than his own meager comprehension, he rushed forward as the last head was severed, announcing that he was a Bahá'í, although he had scarcely heard the name, and offering his life for an ideal too glorious to resist.

The story of that matchless being, the lovely Qurratu'l-'Ayn, has been told too often to need repetition; her ardor, courage and superlative gifts have elevated her to the station of a world-figure, often called the first feminist. 'Abdu'l-Bahá, writing of her, says: "In oratory she was the calamity of the age and in ratiocination the trouble of the world." In spite of the indubitable dangers that constantly surrounded her, knowing in advance that martyrdom was inescapable, she carried her great message even to the Sháh, and taught in prison to the very eve of her murder. The natural end of one so rare and astonishingly endowed would have seemed deplorable: to have brought to an untimely conclusion such a life is a source of ceaseless mourning. Incomparable in her service, in her loyalty and in her attainments, she, too, suffered that violence that freed her enraptured soul for its eternal rendezvous with God; and there her radiant spirit blooms "entwined forever in the tresses of the rose of paradise."

The Bábí and Bahá'í martyrs are numbered at no less than twenty thousand, probably more. Starting with the execution of the Báb in 1810 they have continued to the present, although they have received no official sanction, since a Tablet on the subject was carried from Bahá'u'lláh to the Sháh by Badi, who by that act became one of the most exalted and outstanding of the martyrs.

The Bahá'ís have no philosophy of pain or suffering. On the contrary, believing as we do, that Bahá'u'lláh has come to fulfil the hope of the ages and to establish the Kingdom of God on earth, our faith is one of exultant joy. To investigate Bahá'í Martyrdoms is to behold in the face of life's terrors a bliss that only the fire of the love of God could enkindle in the human breast: a rapture incomparably greater than any

earthly happiness. To have engendered in man and woman this supreme devotion is one of the great proofs of the station of Bahá'u'lláh, lor we do not idly toss away our lives for base and ignoble purposes, and none save God can awaken in us this mighty love that counts life itself a very little thing to bestow in proof of it.

In paying His tribute to these magnificent souls, specialized by God for the unique service of watering with the essence of their hearts those seeds for the unprecedented harvest ot peace and good-will on earth, 'Abdu'l-Bahá says: "they hastened, wrapt in holy ecstasy, to the glorious field of martyrdom and writ with their life-blood upon the Tablet of the world the verses of Gad's divine unity."

WHERE IS THE KEY TO WORLD UNITY?

By Louise Drake Wright

THE curiosity of the world has recently been stirred by the discovery of what appears to be a ninth neighborly planet circling outside the orbit of Neptune. Such a discovery was made possible because a telescope powerful enough to sight an unknown member of our solar system had been constructed.

Fresh probabilities open unchallenged as the thought is entertained, and if it be verified, some of the careful calculations of the past that made a comfortable, orderly sequence for our minds to rest upon, may be subjected to changes as the presence, power, and light of this immense magnet, henceforth, would have to be taken into consideration.

As each noticeable discovery in the world of science urges new estimates of past assumptions in its field of knowledge and opens further possibilities, so in the realm of divine revelation each Light-bearer brings to judgment past concepts, and offers vast and beneficent reformations based upon adherence to fundamental, unchanging laws.

Now that achievements in natural science have in many ways outstripped imagination, advanced ideas are quite generally welcomed by persons of intelligence. We no longer imprison our Galileos of scientific adventure, But in the domain of divine investigation, where distrust, fear and condemnation prevail, primitive methods are still adhered to.

One of ineffable holiness, who in the past century offered the key to world unity and peace, was held a prisoner for forty years, suffering every calamity and indignity possible to endure. Nevertheless this Supreme Sun of celestial radiance arose unhindered by opposition, and is discernible to those who adjust the telescope of the spirit, the mind, to spiritual requirements and values, and turn its clear lens directly upon an all-inclusive, recent revelation of God.

This Sun of Truth arose in Persia and became known ta the world through three successive individualized aspects, or vehicles of its significance. The first to be recognized was Mírzá 'Ali Muhammad who assumed the title of Bib[1] and heralded the corning of a Divine Messenger whom He called Bahá'u'lláh.[2]

Then the Luminary Himself, a Manifestation of God, Bahá'u'lláh, revealed His presence and His message. He was known in Ṭihrán as Mírzá Ḥusayn 'Alí.

Later His eldest son, 'Abdu'l-Bahá,[3] was accepted throughout the world as the definer and expounder of the Word of Bahá'u'lláh and the perfect exemplar of his Teachings.

The Spiritual supremacy and exquisite personality of the Báb immediately attracted large numbers of the Muhammadan faith to His message after He announced Himself as Herald of "One Whom God will manifest." Thousands of His followers so caught the flame of His unearthly quality and the high ecstasy of His inner beauty, that they suffered unspeakable martyrdom rather than be separated from the love of God shining through Him with such intensity. On the other hand it was quite inevitable that those who clung to orthodox tradition should passionately resent His resounding demands that they burn many of their books, do away with long cherished ritual and abolish time-honored superstitions. He also went into the minutest detail as to their manner of living, making strict rules as to what they should eat and training them carefully in much needed ways of personal cleanliness. He was a hurricane shaking the trees of their existence; a plough to upturn obstructing clods, long rigid and dry; tilling

[1] Báb means, Gate or Door.
[2] Bahá'u'lláh means, Glory of God.
[3] 'Abdu'l-Bahá means, "Servant of Glory."

the ground of their minds and hearts to make ready for the momentous event rapidly approaching. A Manifestation of God was about: to proclaim Himself. Who would welcome Him? Not those imprisoned in a dead past and surrounded by walls of prejudice nor those filled with self-righteousness.

He bade His followers to turn entirely to this Holy Being when Me appeared and to obey Him implicitly. "At the time of His Manifcstation there will be lor them (the people) no greater paradise than belief in Him,"' He wrote in "The Bayán."

After this, "Dawning Point of Revelation,"' the Báb, had opened highways of faith for the incoming of the Promised One, His immaculate young life was set at naught by His enemies and He was liberated, through martyrdom, from the cage of this world.

Since time began many of the religious books have reiterated certain sacred names which the prophets through their utterances and visions have kept before the minds of the people. Like long, vigorous roots running below the surface of the ground until drawn into the light and air to bear leaves and burst into bloom, these familiar ideas may be traced over vast periods of development until they impersonate in great beings who manifest God's purpose and explain His Message.

How many generations of the Jews brooded over the hallowed name of the Messiah as a fulfilment of their hearts' desire!

Finally He was born the Christ Child, The Word, The Son of Cod, at a period when spiritual comprehension was in its youthful stages, and it was not surprising that the Jews failed to recognize their deliverer in this throneless King.

In Hebrew records there are two other expressions that stand out prominently through the centuries: "The Lord of Hosts," and, "The Covenant of God." When at last humanity had acquired a more mature conception of its Maker, and had Become capable of a closer union with Him, these inner conceptions assumed human form.

In the year 1863 Bahá'u'lláh proclaimed His mission to a few followers and afterward became known as One sent of God to unify mankind. He spoke of Himself as representing the "Lord of Hosts," addressing humanity from the authoritative aspect of the Supreme Being whom Jesus Christ called upon as the Father.

The full significance of the "Covenant of God," came into expression through the great Personage, 'Abdu'l-Bahá, "The Center of The Covenant." He stood as a sign and witness to the truth revealed in this Day.

The outstanding events in the amazing history of Bahá'u'lláh are written that all may read those victorious though tragic pages. We know how the prison of 'Akká became a mighty throne from which emanated His light to the world. It is said that in His Presence the strongest impression one received was a vivid realization of the tender solicitude and ineffable love of the heavenly Father. He came to awaken once more man's potential divine nature and reveal to him the treasures stared therein. He wrote the following lines: "To gather jewels have I come to this world. If one speck of a jewel lie hid in a stone, and that stone be beyond the seven seas, until I have sought and found that jewel, My hand shall not stay from its search."

Those who were blessed by a close view of Bahá'u'lláh's daily life, tell of His unchanged poise and majesty, serenity and kindness during the long years of poignant calamity. Disaster never caused agitation; human circumstance, whether favorable or detrimental, was welcomed indiscriminately. The will of this "Prisoner" of the Sultan of Turkey and the Sháh of Persia was so powerful that messengers sent by those tyrannical rulers were not admitted to His Piesence unless He read in their hearts worthy motives and granted them permission to enter.

Bahá'u'lláh told of His mission in numerous writings, such as this: "Rend asunder the veils of imagination, verily this is your Lord, the Mighty, the Omniscient! He hath come for the life of the world and for the union of whatever is upon the whole surface of the earth."

Also, speaking of Himself as the Revealer He said: "His part is but to deliver this great and clear message."

The delivery of so sublime a message as

that of the unity of mankind must have been written not only by the "Supreme Pen" in His Holy Book, but traced upon the living page everlasting where those eternal verities are indelibly inscribed which man, in his slow, upward climbing may, through the power of the Holy Spirit, eventually reach and possess.

Each Manifestation, as the divine Physician, gauges the receptive capacity of the people of the world, and creates the fructifying environment in which His prophecies of future attainments and benefits may find expression in human affairs.

'Abdu'l-Bahá has said that the Word of a Manifestation was not only a prophecy but that it was also a creation. In the "Tablet of Joseph," Bahá'u'lláh wrote:—

"My demonstration was brought to its fulness and completion for all that are in the heavens and on the earth before I made Myself known, because it appeared with such wonderful condition that no one could find any way to delay or oppose."

The unique genius of Bahá'u'lláh has brought to this chaotic world an indivisible, irresistible, indestructible, all-embracing, penetrative Plan. This divine Plan is not static, but dynamic and operative, and today is moving steadily, creatively through all avenues of life. Remoulding thought and feeling, arousing man's slumbering, long-delayed, God-given aspirations through encouraging promises of triumphant achievement.

Bahá'u'lláh makes known that in a shorter time than any past experience can warrant, there will be established another order of international relationships built upon the bedrock of divine justice.

Bahá'u'lláh gave to 'Abdu'l-Bahá a number of significant and mystical names:—the Center of the Covenant, the Ark of the Covenant, The Greatest Branch, the Mystery of God, the Master; and before ascending to His spiritual station on high, proclaimed that 'Abdu'l-Bahá was to be His successor, leaving in His will no uncertainty as to the meaning of this bestowal.

From the Tablet of the Branch:—"O people! Praise ye God for Its Manifestation (the Branch) for verily It (the Branch) is the Most Great Favor upon you and the Most Perfect Blessing upon you: and through Him every mouldering bone is quickened. Whosoever turns to Him hath surely turned unto God, and whosoever turns away from Him hath turned away from My Beauty, denied My Proof and is of those who transgress."

Had it not been for the intimate acquaintance with the perfect life of 'Abdu'l-Bahá and also His wealth of explanations regarding Bahá'u'lláh's Station and Principles, the Bahá'í teachings might for centuries have stood too far removed from the comprehension of the creatures to have been grasped and put into operation. But through contact with 'Abdu'l-Bahá's unprecedented self-sacrifice and devotion, the people came close to a life they could partly understand and wholly adore. Through his explanations the Word of the Manifestation is tempered to the people's capacity to receive.

The white light of the love of Bahá'u'lláh shining through the Center of the Covenant, 'Abdu'l-Bahá, breaks into rainbow colors of promise across the sky of eternal hope, and thus illumines all shades of intelligence.

In one of His Tablets 'Abdu'l-Bahá speaks of that which he was particularly meant to represent. (Vol. II., p. 429.)

"O ye friends of God! . . . No one must believe that 'Abdu'l-Bahá is the 'Second Coming of Christ,' nay, rather, he must believe that He is the Manifestation of Servitude, the Main-spring of the unity of the human world, the Herald of the True One, with spiritual power throughout all regions, the Commentator of the Book according to the divine text, and the Ransom to each one of the believers of God in this transitory world."

This "Main-spring of the unity of the human world" wove for the earth a fresh garment. The strong and skillful Weaver moved with ceaseless, painstaking tread through the warp and woof of existence to blend and harmonize the countless, dissimilar threads of life. Seekers for truth from all religions, countries and peoples came pouring to Him in endless streams. Hindus of high and low caste found it possible to lay aside long held prejudices, when they sat side by side in the presence of such

holiness. The poor and neglected, He singled out as doubly dear to Him, consoling them with spiritual and material aid. Warring Arab chiefs coming to have their grievances justly settled, walked away together in peace; great officials of the surrounding regions and those representing various foreign nations who were stationed in His vicinity, came for consultation upon affairs of state. Muhammadan mullás sought His interpretation of obscure passages in the Qur'án; those of all religions brought their intricate questions for Him to solve, either through means of the enormous correspondence always piled high about Him, or through interviews with Him while He lived in the prison town of 'Akká; or later when He travelled to far countries to proclaim Bahá'u'lláh's Cause, as well as at His home in Haifa, where He entertained numerous pilgrims all the remaining years of His life. His charity, loving kindness and unerring wisdom guided and uplifted the multitudes that ever pressed about Him.

'Abdu'l-Bahá's many years of devoted service to all humanity drew to a close on November the twenty-eighth, 1921, and the sanctified Tabernacle of His Spirit was placed within the beautiful, Sacred Shrine on Mount Carmel where the outermost garment of the Báb had lain for many years,

Ever at one in life purpose, the prophetic Star of annunciation, guided by the Sun of Truth, together with the following Moon of perfect reflection, shine as a single beacon light to usher in the new Day of God.

During the distress and grief occasioned by the thought that the revered figure of 'Abdu'l-Bahá would walk upon earth no more, a keen realization of the many-sided nature of that loss presented itself. One particularly grave consideration immediately arose. The pivot around which the administrative ideals had begun to function so definitely had been removed, and a groping silence seemed to press upon the heart.

Then from Haifa came a reviving breath of assurance. Feelings of relief and gratitude went around the Bahá'í world as it became known that 'Abdu'l-Bahá in His Will had left a great inheritance.

His Will and Testament appointed a "Guardian of the Cause," to direct its multitudinous affairs. He created and defined a new station of service in the world, with its nature, function, and grave responsibilities. "The Guardian of the Cause of God as well as the Universal House of Justice," the Will read; and He named His eldest grand-son, Shoghi Effendi, a youth of but twenty-six years of age, as the one to initiate this highly difficult undertaking and to fulfil the sacred trust at the present time.

A few lines of the Will are here quoted:—

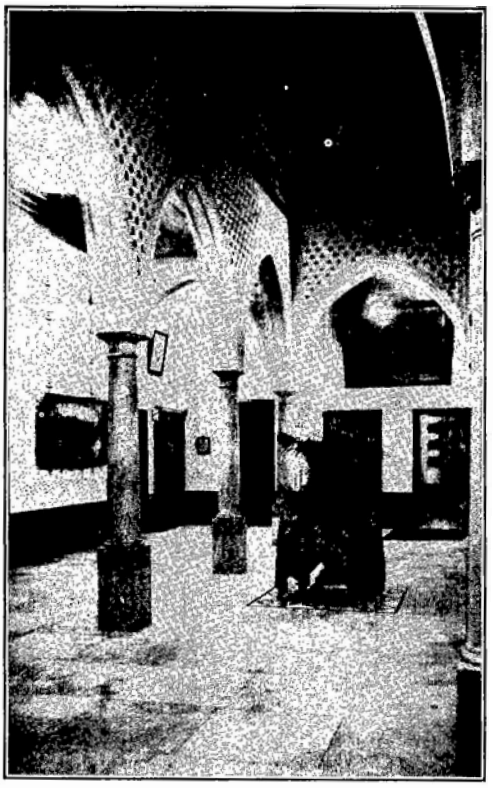
"O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán[1] (branches), the Afnán[1] (twigs) of the Sacred Lote Tree, the Hands (Pillars) of the Cause of God, and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi, the youthful Branch, branched from the two hallowed and sacred Lote Trees and the fruit grown from the union of two off-shoots of the Tree of Holiness, as he is the sign of God, the Chosen Branch, the Guardian of the Cause of God. . . . He is the expounder of the Word of God, and after him will succeed the first born of his lineal descendants."

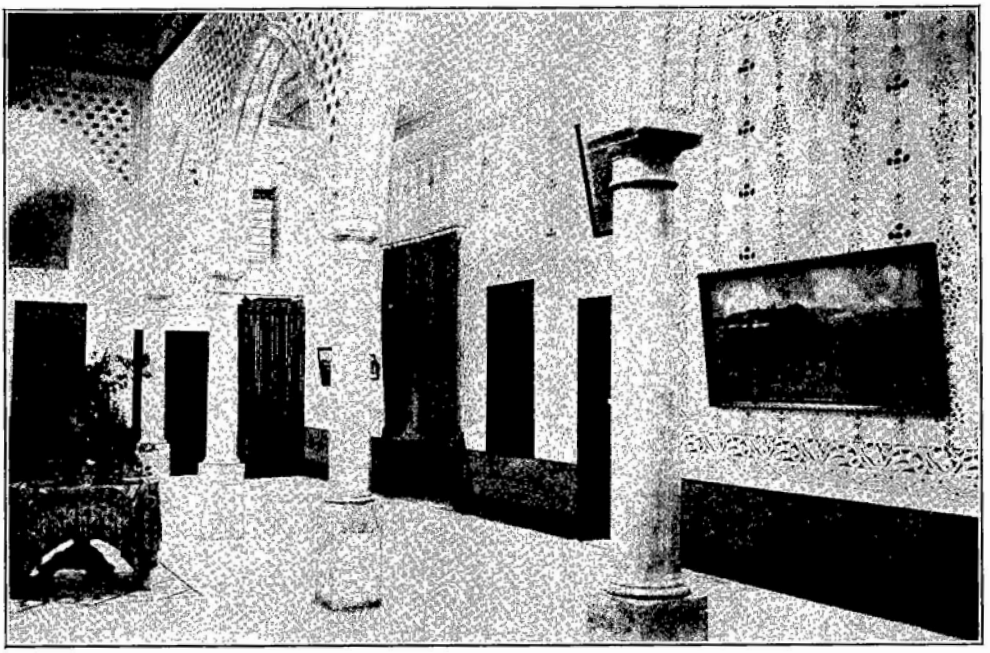
"The sacred and youthful Branch, the Guardian of the Cause of God as well as the universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One, (May my life be offered up for them both!). Whatsoever they decide is of God. . . . Whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. . . ."

Nothing could have assured this generation more effectually of the victory of the Cause of World Unity in the near future, than the merciful provision of a succession of devoted adherents to the teachings of Bahá'u'lláh who, for many centuries, will "amplify and apply" His Word to the needs of humanity at the period of time in which each will occupy the centralizing position of Guardianship.

As we familiarize ourselves with the "essential character and distinguishing features

[1] Persian words denoting family relationship.





The Central **Hall in the Mansion** at Bahjí.

of the world order as conceived and proclaimed by Bahá'u'lláh,"[1] conviction arises that He offers to humanity the new and much sought for key to world unity and international agreement,

No other dispensation,"Can offer a parallel either to the system of Divine Economy, so thoroughly established by Bahá'u'lláh, or the safeguards He has provided for its preservation and advancement."[1]

Bahá'u'lláh speaks with the authoritative voice of the prophet, also with the practical assurance of the scientist.

The next step toward establishing His World Commonwealth is entrusted to the resolute, comprehensive, vigilant care of Shoghi Effendi who is now living in the Holy Land at the foot of Mount Carmel. He is the "Master-Builder," the ane capable of making concrete, so mighty a structure as *the* "Universal House of Justice." He is endowed from on high with the love, insight, wisdom and power to inaugurate so stupendous an enterprise at this time of warring nations.

The Universal House of Justice will consist of a body of public servants chosen fox their superior spiritual and mental endowments, and will, through organizing courts of arbitration in all countries, prepare the way for the establishment of unified action in world affairs.

Centuries ago our Lord Jesus Christ said of those who followed Him, "My sheep know My voice." All who have recognized the voice of God, uttered by His Manifestation in this day, realize how inestimable is the gift *to* the Baha'i Faith of the precious Guardian's leadership in service. Fox Bahá'u'lláh's abiding love continues to speak directly to mankind through the spiritually attuned, consecrated heart and balanced mind of Shoghi Effendi. Through The Guardian's administrative genius "The Hands of Power" will begin *to* fashion *the* human habitation for the descent of the impregnable divine Plan.

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[1] "The World Order of Bahá'u'lláh," by Shoghi Effendi.

A VISIT TO BAHJÍ

By Nancy Bowditch

BETWEEN the sand dunes and the sea runs a road, wave-washed and uncertain, which leads from Haifa to the ancient city of 'Akká in Palestine. Here Richard the Lion Hearted fought across the mighty ramparts, against whose sides the persistent onslaught of the sea still makes war. Near here Napoleon laid siege from an artificial hill, which he constructed in order to reach over the double walls of the city. There still remains the moat through which the strength of the sea used to be turned in times of war. It is outside of the walls of this town that "The Most Great Prison" stands, bleak and forbidding, and in this place Bahá'u'lláh and His family and followers were imprisoned. One can see the windows from which He gazed at the first pilgrims, who could only look at Him from a distance and be content to return many milts on foot with that precious memory. In a courtyard near the prison building is the long staircase up the outside of the house which leads to some rooms where the family were permitted to move later. Here came the first European visitors to see 'Abdu'l-Bahá, and it was here that "Some Answered Questions" was written. There is another house in 'Akká where they were moved later, but this is a different story from the one I want to tell, for mine deals with the aftermath of those terrible and uncomfortable years, and it is with great comfort and joy that we can now turn toward Bahji.

After driving through the country outside of 'Akká, and passing under an old arch of a Roman Aqueduct and through a forest of eucalyptus trees, we at last arrive at the place where Bahá'u'lláh spent His last and happiest days. On the left as we approach is a walled-in area with cypress peering over the top, and a cluster of old farm houses; on the right a lovely sweep of cultivated fields and a distant range of mountains. At this point the old mansion at Bahji looms into view. Indeed it comes suddenly like opening one's eyes on a ship at sea which one has not seen approaching. It is a big white house with an arched arcaded veranda around the second floor. All this is seen over the top of a high stone wall, vine covered at the base. Into this wall is set a small arch of plain white which frames the entrance door, a big green door, which seems to have been built to withstand any intrusion into this abode. But door and walls seem to cry "welcome" as the smiling Turkish Bahá'í servant swings open the gate and greets one with the "Greatest Name." Shoghi Effendi has so carefully renovated this old place that he has not erased the air of ancient mystery and romance. So much has stirred within these walls that will never be forgotten.

But now we are eager to enter. Leaving the lovely yard filled with lemon trees we pass through another green door with a knocker, which the servant unlocks for us. We enter and mount a long closed-in marble staircase to the second floor and turn to the right through a small hall. Passing through gold and blue draped damask curtains we enter the central room of the house. This is about twenty feet wide and thirty-one feet long. The ceiling is supported by eight white marble columns, and roofed with deep blue. Around the central point is a skylight letting in a soft light on the white marble floor and the elaborately stenciled walls. In the very center of the hall is a table which stands on a square of black and white marble with an inlaid design of simple pattern. The table is draped with a Persian cloth and on it rests a large vase of plumelike sprays of coral flowers, the favorite flower of Shoghi Effendi. There are, below that, small vases of flowers, and yet another set of roses of every hue floating in flat dishes—a fountain of flowers in a

still room. There is an album placed among them all with pictures of the Bahá'í Temple near Chicago, showing its growth from the first to the latest picture.

As we look about we notice that the walls under the skylight and the walls above the columns are thickly stenciled with a design of small pink roses with green leaves on a white ground, All of the ceiling in the hall is blue, and the rest of the wall under the arcade is stenciled in broad perpendicular bands of designs in various dull shades of red and blue. A deep wainscoating of three broad stripes of blue, green, and red gives a strikingly Oriental look to the general effect, and sets off the beauty of the white marble. Under the arcade are hung, on one side, two old colored prints, one of Mecca and one of Medina. At one end is a large picture of the "Greatest Name," and at the other a view of the tomb of 'Abdu'l-Bahá and the Báb, showing the gardens and a view of the sea, with 'Akká and Haifa. On the opposite wall there is a colored print of Jerusalem, and a painting, by Miss Marion Jack, of the view from the Mansion looking toward 'Akká. There are ten doors leading off to various room, and one to a kitchen which is not used at present. These doors are dark brown with a panel of deep blue running crosswise about haif-way, and each has a small brass knocker and a heavy lock. In the extreme left corner hangs a brown portier with a life-sized "Greatest Name" in gold, and behind this is the room in which Bahá'u'lláh used to stay, and where Professor Browne, one of the only two Europeans to do so, visited Him in 1890. The account of that visit is framed and hangs outside the door. We read Prof. Browne's words:

"My conductor paused for a moment while I removed my shoes. Then with a quick movement of the hand he withdrew, and, as I passed, replaced the curtain; and I found myself in a large apartment, along the upper end of which ran a low divan, while on the side opposite to the door were placed two or three chairs. Though I dimly suspected whither I was going, and whom I was to behold (for no distinct intimation had been given me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the mom 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 has attained. . . . Thou hast come to see a prisoner and an exile . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the Most Great peace shall come . . . Do not you in Europe need this also? Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means of 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."

But who can describe this room or this house where Bahá'u'lláh lived in exile, and from where mighty Tablets from His pen went forth to a world in need. We visited this room the last. The shoes, the bed of Him who lived there were set out for us to see. We stood just where Professor Browne was standing when he received this wonderful impression. But it is the whole house that speaks of those souls who lived under its roof. Some one said "people forget but places remember." That is the feeling I had about the walls of Bahjí. They have seen and remembered, and we can take from them if we will.

Shoghi Effendi has arranged a pleasant and convenient writing room for the friends. In it are two writing tables with every convenience, with the seal of the Mansion to stamp on the letter written there. Candles and flowers adorn the tables. A heavy straw matting covers the floor, on top of which are spread soft Oriental rugs. On the right hand table, among other things, is a framed "Greatest Name" in gold on white. Above this hangs a rug with a picture of the Temple woven into it, and on one wall is a large picture, a copy of one of Mr. Bourgeois' designs for a window in the Temple, an exquisite piece of architectural drawing by the hand of a genius. There are various photographs of Bahá'í groups, and other objects concerning the Cause, among which is a hanging bookcase of Bahá'í literature in different languages. Two big windows overlook the garden.

Opposite the writing room is a sitting room. On the central table is a lovely framed picture of 'Abdu'l-Bahá, and two beautifully bound books in morocco, one red and one green, gold embossed. One of these has recently been presented to Shoghi Effendi. It is the "Hidden Words" translated into Albanian by the first Albanian pilgrim, Refo Chapari, and the other is Shoghi Effendi's translation of the same. On the left is a filing case on whose shelves rest translations of the Bahá'í writings in thirty-nine languages, and nearby is a map of the United States with the different Assemblies marked in red. The opposite wall has eight framed Tablets of 'Abdu'l-Bahá and Bahá'u'lláh, and above these Tablets is an old formal painting of the Mansion. Here also is another picture of the Temple, a rug with the Temple woven in it, a picture of the view from the Mansion looking towards the tomb of Bahá'u'lláh and 'Akká, the matting and Oriental rugs, and many other things of interest to the pilgrims.

Now we pass through the central hall, through a large corner bedroom, around the walls of which are long seats covered with white linen commonly found in this house, and out to the big veranda. Here is a marble fountain with gold fish and gently splashing water. The window sashes are of green, the blinds and doors of blue, the floor of white marble, and beyond all this the vistas of landscape through the pillars and arches which support the roof. These are the lovely scenes at which Bahá'u'lláh and His family must have gazed so often. Through some of the arches a distant view of the city of 'Akká is framed. In the foreground are grey-green olive groves, and in the middle distance stately rows of cypress, then the old farm house, and a grove of pine trees with rounded tops. To the left are more framed vistas of the rolling cultivated fields and distant mountains. Here, as we stand in the refreshing sun and breeze of spring, a camel caravan may pass slowly by reminding us that we are in Palestine, but otherwise it is hard to realize,—this place has such a feeling of freshness and freedom.

On the extreme right of the porch we have a lovely view of the enclosed garden adjoining the Tomb of Bahá'u'lláh, and from there we can view the sea and the big trees under which 'Abdu'l-Bahá used to stroll. Here a white donkey is tethered as of old, but this one is a descendant of the one 'Abdu'l-Bahá used to ride. But now, before we leave this veranda, we notice painted at intervals on its clean white walls above doors and windows, all sorts of interesting designs in ancient mode, having been skillfully renovated under Shoghi Effendi's careful direction. The subjects are put on as one would paint a coat of arms

rior Views of the Mansion at B

above a door, giving the effect of concentrated masses of color from a distance.

We spent a night of perfect rest in one of the comfortable high-studded chambers. We arose early the next morning and the birds were singing in the garden below our window; a wind tossed the breakers on the shore which we could see in the distance. It was quiet in the big Mansion so we moved cautiously about, did some writing, and then found our way under the arcades of the lower porch into the garden. The clouds were racing overhead, letting the sun in and out. How lovely it would be to live at Bahjí and paint the views from there. 'Akká in the sunlight for one picture, with the sea beyond and Mt. Carmel in the distance, olive groves with cypress, and old houses peeping through the green.

Before leaving we visited the Shrine of Bahá'u'lláh. We approached it through the closed garden, by gorgeous hedges of red geranium, over the red gravel paths to the white pebble path before the door that leads to the outer shrine. Here a lemon tree stood heavy with golden fruit, and a great cypress pointed heavenward. In the shrine the air was sweet with yellow jasmine that is thickly strewn on the threshold to the inner shrine. The outer room is a bower of green, reaching to the high skylighted ceiling, and the floor is completely covered with the finest silky Persian rugs, so fine chat it seems wrong to tread them even without shoes. It is a place of indescribable sweetness and peace. Bur each pilgrim's heart knows best what sort of a place is the Shrine of Bahá'-u'lláh. I shall but say that next to this divine spot stands the old, old Mansion in which Bahá'u'lláh moved and lived, shut away from the world,—He who was for light and glory. The pilgrims of His following are greatly privileged in being permitted to go there and spend a night, We rejoiced to sit about the table where 'Abdu'l-Bahá used to receive the pilgrims in former days. We aaw His simple little room just as He left it; and back of all these lovely experiences the painstaking hand of His grandson, Shoghi Effendi, in cvcry room, among the books and relics and treasures saved, and so he it was whom we thanked in our hearts.

So at the end of the day, tired and happy, with our arms full of fragrant flowers, we returned along the tide-swept road, and home to Haifa and the Pilgrim House. We had slept at the Mansion of Bahá'u'lláh, and our hearts were full of the richness of this experience.

RELIGION IN ASIA[1]

By Herbert A. Miller

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WHILE the nurses outside my hospital window were singing and the church bells were ringing vigorously on Palm Sunday, I looked out on the beautiful villages dotting the Lebanon mountains and realized that the intense religious feeling in them did not *give* them unity but hostility to one another. Unhappily they have fought each other with sectarian bitterness for centuries. Here within a radius of two miles of where I am writing there are probably more indigenous religions than in any other similar area in the world. There are Muslims of two sects, Druses, Bahá'ís, Jews, Protestants, Greek Orthodox, Gregorians, Roman Catholics, Greek Catholics, Armenian Catholics, Maronites and several lesser sects.

This condition suggests two interesting facts, namely, that all the important religions are of Asiatic origin, and that the most characteristic phenomenon about Asia is the prevalence of religion. Although modernism and doubt are creeping in, religion is still unconcealed and unashamed in Asia and must be taken into account in explaining social and political movements.

During this last yeas I have met the three greatest spiritual leaders of our time, and they will, I think, measure up well with the religious leaders of all time—Kagawa, Tagore, and Gandhi. I have also talked with Shoghi Effendi, head of the Bahá'í Movement.

I have been the length of the Buddhist world, from Honolulu to Burma. I have caught something of the spirit of the Hindu religion, and have seen *a* hundred and twenty-five thousand Muslims praying together. I have lived with Christian missionaries in many countries, but the large majority of the people with whom I have talked have been non-Christians.

Time is the first factor in explaining Asia's development of religion. Organized social experience has existed longer here than anywhcre else; and many cultures have grown old and died before any were born in *the* West. There have been centuries enough to develop persons of unusual insight, who, by reflecting on human experimce and the relation of the individual to the universe, have been able to utter the prophetic wisdom that has diverted the course of religious expression from mere superstition to codified systems. Other factars in the explanation are population, climate and geography—too vast a field for this discussion.

In Japan, Shintoism, Buddhism, Confucianism and Christianity are fusing to form something new. Kagawa is the fruit of them all. He has a remarkable insight *into* the central spirit of Christianity and is trying to bring it to bear on an ultra-modern interpretation of contemporary problems. AH that is intrinsic in Russian communism and the capitalistic system he thinks can be remoulded by the spirit of love as found in Christianity. He is not a prophet of despair and repression, but of the spiritualization of the evolving social system. He is an internationalist in the midst of rampant nationalism.

China is an anomaly in the religious world. Its prophet Confucius was a moral philosopher and not a mystic, but his teachings have been so persistent that they have the power of a religion without theology, While there are some lesser sects that are native to China, it was the alien religion of Buddha rhae penetrated the whole life of China and Korea, but after a thousand years of free sway it has left scarcely a trace of real influence. Superstitions gather around Buddhist symbols. There are priests and temples everywhere, but there *are* few wor-

[1] From *World Unity*, December 1930.

shipers, and Confucius and modernism go on as serenely as though the Buddhist missionaries had never come.

A synonym for India might be "area of religious experimentation," both individual and social, but under the limitations set by the Vedas written thousands of years. before the Christian era. It is at the antipodes from China. It was mystical in origin *and* continues mystical in practice. The encrusted and stereotyped social system never offered an obstacle to individual variation through direct communion with God. Always the keynote has been repression and self-control. The noblest souls in Indian thought are chose who have renounced the world. Buddha was a true Indian who chose Benares as the place to begin his preaching because it had been a Hindu religious center for thousands of years. This spirit enables the Indians to endure the hundreds of thousands of disgusting "holy men" who torture their bodies and live as parasites.

Rabindranath Tagore is the son of a man of wealth and learning who was one of the founders of a reform sect. He spent long periods in solitude and reflection in true Hindu fashion. His son dedicated his ashram (place of retirement) to a modern educational institution that strikes at caste, sect, nationalism, and the limitations of women. Religion is emphasized bat with great care that it shall not be divisive. His intellect, philosophical principles, and sincerity have carried his influence to the uttermost parts of the world.

Tagore resents the British government In India as much as Gandhi, but his methods for getting rid of it would be different. He is, nevertheless, next to Gandhi the most esteemed man in India, for he is spiritually consistent with Indian tradition. He has given his whole wealth to his school, and like multitudes of Indian reformers having defied the hidebound ritual is still honored rather than crucified.

Gandhi belongs in a class by himself. Even within his lifetime he is accepted as one of the saints of the ages. Although he has borrowed widely from many religions he represents a summation of Indian religion. His influence has become so widely extended because the people are familiar with his type of religious expression and admire it. Gandhi is a racial and spiritual brother of Buddha. His consistent saintly character, and practical wisdom, give him a power over more people than any other man has ever wielded in his lifetime,

In his own conduct he does everything that he asks of others. He lives as the poorest of India must live. His energy is marvelous. He reads widely and writes prodigiously. While he was on his march for two months before his arrest, he kept informed of what was going on all over India, made several speeches each day ta enormous mass meetings; gave interviews to the papers; advised the women in detail how to picket liquor shops; gave recipes for making salt, and exact direction for making spindles; he commiserated the wounded and wrote to the bereaved; and all this time, preserved his gentleness of spirit and preached the ideal so insistently that everyone knows that it is the development of character that he really wants and nothing short of it will be worth having. The independence of India is an objective because he thinks that striving for it is the only way by which to become worthy of possessing it. He has no interest in independence for its own sake. I have read most of his speeches and all of his writings since the march began and my respect for him increases with my understanding. While one might disagree with him intellectually, one cannot know him and deny that morally he has conquered sin.

What is now going on in India is one of the greatest religious experiences of human history, and it will have long and wide-reaching results.

Christianity is also of Asiatic origin, but its vogue is mainly outside of Asia; when it comes back it is so involved with western civilization that its influence cannot be measured. It will never become a dominant religion here because the field has already been preempted.

I have just read the remarkable historic novel The *Splendor of God* portraying the life of Adoniram Judson in his pioneer missionary work in Burma. He was a very unusual and heroic character whose trials and faith were like those of Job, but to me

he carries little conviction. In spite of the implications of the book he did not make Burma either Baptist or Christian. His wretched city of Rangoon is now cleaned up, and the jungle where he lived near the great golden pagoda has tarvia roads and a beautiful park, but the pagoda is still the most interesting thing in Rangoon and crowds as great as ever worship there.

Burma, Siam, and Ceylon are the strongholds of Buddhism. While there is some tendency to reform that will prolong its life, it seems to be accepted by those who h o w best that it is moribund. It was a noble offshoot of Hinduism.

Judaism touches only the sixteen million Jews who mostly live outside of Asia. Its present political complications in Palestine make it one of the most potent of the many farces that are awakening Islám.

Islám, Muhammadanism, (or Muslimism as it is variously called) is still a religion with which the world will have to reckon. It bad its militant period of expansion hundreds of years ago and almost conquered Europe. In modern times it has been symbolized to the outside world by the "unspeakable Turk"; it has been so interpreted by Christian missionaries that its inner qualities and great potentiality have been despised. It is now being revitalized by the encroachments of modernism and by complicated political entanglements.

Geographically it covers a wider area than any other religion except Christianity. It extends not only over all of northern Africa whence it is penetrating southward, and the Near East, but also embraces sixty-seven millions in India, forty millions in Java, about half of the Philippines, many millions in western China, some even in Peking.

Due to their geographical isolation with its consequent lack of contact with modern movements, the Muslims taken as a group are the most backward economically and have a higher proportion of illiterates than any other conscious group in the world. This condition may not last Iong when the awakening which has begun gains momentum. Except for its common religious zeal, Islám is altogether inorganic. Because they originated at a point where three continents and four races meet the Muslims have no race consciousness. In fact, there is no word in the Arabic language *yet* which can be used to designate race. In Islám, black, white, yellow and brown are all brothers under Allah actually and not ideally as with Christians.

A Christian platitude with regard to Muslims is that a thing cannot rise higher than its source, meaning that as a source Muḥammad is not so high as Jesus. But in this case the real source is the belief that: there is "no God but Alláh." Muhammad is merely his prophet. Given a conception of God there is no limit to the attributes that may accrue to Him. I have asked many Muslim scholars, whom I thought might be emancipated, if Islám could be modernized and maintain itself. They all insist that it is perfectly possible.

It is a mistake to *measure* the qualities of Islám by a study of the Qur'án alone. In fifteen hundred years there has been constant accretion and evolution.

We have been explaining certain backward customs as due to the religion itself but many of them preceded its origin. For example, Muhammad actually improved the condition of women. Now the emancipation and education of women is going on rapidly in the Muslim world though there have nor yet emerged many women who are outstanding as leaders. I anticipate that it will not be long before they will.

The development of nationalism in Egypt, Syria, Palestine, 'Iráq, and Arabia on the one hand and the pan-Arabic movement on the other, though pulling in opposite directions, are both stimulating the awakening of Islám.

Although the Muslim is rarely converted to another religion and rarely gives up his own, he has formed several sharply differentiated sects. The Druses in Syria are one example. The most important probably is the Bahá'í Movement which originated in Persia from Islamic inspiration and furnishes the one case where a Muslim influence has penetrated the West.

The Bahá'í Movement is only ninety-six[1] years from its mystical origin, but it has

[1] Should be, eighty-six.—EDITORS.

several million[1] adherents scattered all aver the world. Shoghi Effendi is the fourth in the line of leaders though he claims none of the spiritual authority of his predecessors. The Bahá'ís retain only a few modified forms that show Muslim origin and their thinking is more closely related to that of advanced Christians than to Muslims. Their largest membership is still in Persia.

The Bahá'í Movement is based on revelation. Its prophet, Bahá'u'lláh, will probably gain increasing authority as a personality with divine attributes but the intrinsic quality and breadth of his principles will make both an intellectual and a moral appeal. Although these principles were formulated before the modern period had clarified its mind, they are in conflict with nothing that a modern liberal now believes. This intellectual appeal may hinder the spread of Bahá'ísm as a religion, but real adherents pursue the program with spiritual zeal.

The central drive of the Bahá'í Movement is for human unity. It would secure this through unprejudiced search for truth, making religion conform to scientific discovery and insisting that fundamentally all religions are alike. For the coming of universal peace, there is foresight and great 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.

The Bahá'í is the first religious movement that does not insist on the alienation of the convert from his own traditional religion. Instead, he approves of his becoming a better Muslim, Jew, or Christian. In actual fact, however, the Bahá'ís do form a distinctive sect and, though they firmly believe in progressive revelation, the emphasis on the authority of Bahá'u'lláh may make further revelation difficult. In the meantime the world has considerable distance to go before it can catch up with his program.

Since all existing governments are liable to corruption and tend to use any means whatever for the continuance of their own sovereignty, thus making for separation rather than unity, a Bahá'í may not take part in politics though he may hold administrative positions. Like all new religions it has suffered such persecutions as could have been survived only through absolute devotion and zeal. The martyrdoms in Persia have amounted to many thousands and still continue, but they have only increased the followers. Bahá'u'lláh was himself imprisoned for more than forty years by the Persians and the Turks. 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 contributions of Asia.

There are many lesser religions in Asia, but they are either related to the others or of relatively slight importance.

One learns from Asia that cultuxes and religions are very persistent, and that they change from within rather than by conversions from without.

In America there still seems to be a fear that the domination by the Vatican is imminent and that the whole world will become Roman Catholic. Asia proves that whatever happens to the West there is no possible danger that any one religion will dominate the world until all religion has become so purified that there will be no danger from it.

The world's theological and ecclesiastical cards are now on the table. Isolation has been broken down and each player must depend more and more on his merit. As the influence of Asia begins to reassert itself as it soon will, out of its long search in religious experience to find salvation, it will bring forth a fund of findings of incalculable value.

[1] Should be, thousand.—EDITORS.

CHINA'S TRIBUTE TO THE CAUSE OF BAHÁ'U'LLÁH

1.

THE BAHÁ'Í CAUSE IN CHINA

BY DR. Y. S. TSAO, *President of Tsing Hua University*

The Need of Light and Truth—

THE whole world is at present disturbed by general economic depression and people wonder what will happen to humanity, Leaders are talking about disarmament, economic cooperation, rationalization, etc., so mankind in general is asking for more Light and Truth. Despite this general unrest and suffering, the eyes of the world have turned especially to China, on account of the recent devastating floods, the political and social unrest, and the Manchurian imbroglio caused by the Japanese military action in that region. Public opinion has been deeply stirred. The idealistic and excited students in China have marched to the capital, besieged and attacked a number of public officials. The people are 'bewildered, so they long for more Light and Truth.

In the midst of such a situation, there arrived in China Dr. Sherwood Eddy who has been addressing numerous audiences in different sections of the country. His message is one of repentance, exhorting men to follow Christ. On Dec. 12, 1931, he spoke at the newly built Y. M. C. A. building to a gathering of three hundred men and women who have received their education abroad, on the subject of "China's Hope." He outlined three alternative courses which China must inevitably be forced to take, namely, the paths of Communism, Japanese control or self-determination through redemption. In his opinion, unless the Chinese people redeem themselves by living Christ-like Eves of love and service, the sins will inevitably drive China into the lap of Communism or the arms of Japanese control.

The writer was privileged to preside at that meeting and made a few closing remarks. He depicted a country which eighty years ago was on the verge of extinction, but owing to the teachings of a great leader, that country today has a constitution, a parliament, full tariff autonomy and has abolished extra-territorial rights. The message of that leader was one of overpowering love based upon Truth. A quotation befitting the occasion was used: "In all my traveling and journeying, wherever there is construction, it is the result of fellowship and love, and where everything is in ruin, it is due to hatred and enmity." The audience was asked to judge for themselves whether China is dominated by love or hatred. After the meeting, Dr. Eddy asked privately, "Is it the Bahá'í Cause?"

The Chinese Attitude Toward Religion

When an educated Chinese was told that unless he believe in a particular religion, he will be doomed to perdition, he reasons with himself to the effect that should he seek salvation by accepting that new religion, he is turning upon his forefathers, and he refuses to be convinced that the many noble men of his country and family could have been doomed by a just God. As a result be prefers to go his own way by being filial to his forebears and loyal to the teachings of the old religious leaders—chiefly Confucius and Buddha. The Chinese people believe religion teaches men to be good, and since all religions have the same aim, there is no reason why they should conflict with one another. That is the reason why they

Bahá'ís of Shanghai.

have failed to take any active interest in denominational and sectarian controversies.

Therefore, any religion which claims that the central Truth of all religions is the same, that to accept one religion does not preclude the investigation of other religious teachings, that being a follower of one religion does not mean his segregation from others, and the condemnation of others, will certainly find ready acceptance when it is better understood. Since the Bahá'í Cause fulfils these conditions, it appeals to the Chinese people because it agrees with the Chinese attitude towards religion.

On another occasion, the writer was speaking on the subject of "The Unity of Civilization and the Universality of Religion" to a liberal Christian congregation, and as a climax and summing-up of this all-embracing subject, he quoted the "Twelve Bahá'í Principles." They were instantly acknowledged to be the *most* comprehensive system of religious thought, and to possess the resounding ring of finality.

China's Political Ideal—

The age-long political ideal of China has been the early Confucian teaching, namely, the redemption of the world in accordance with the following procedure: "Rectify the heart, ennoble the person, regulate the family, rule *the* country and pacify the world."' China has been living upon this individual and political philosophy for many centuries and even now, the leaders hark back to this central truth every now and then. By rectifying *the* heart is meant the moral redemption of the human soul. This whole process from the individual heart to the whole world has been known as the "Grand Path" of Salvation.

With the impact of the western civilization upon the East, and the gradual *laxity* in the application of that doctrine, the Chinese people have been looking for some new ideal which may better befit the needs of the modern complex conditions of life. For some time, there was no ideal at all, and the absence of any ideal has exposed the Chinese people to the temptations and dangers common to human nature. It was only recently, that Dr. Sun Yat-Sen compiled a see of principles known as the Three Principles, namely Nationalism, Democracy and Socialism, (literarily, they are known as "The People's State, People's Rights and People's Livelihood"). Some people have considered them the equivalent of the French motto, "Liberty, Equality and Fraternity," or Abraham Lincoln's pithy political philosophy, "Of the people, by the people and for the people."' As a set of politico-social principles, the three principles are quite noble and good, but as a philosophy of life to regulate human behaviour, they compare unfavorably with the older Confucian doctrine.

The more philosophical. followers of Dr. Sun, however, soon supplemented the three principles with "Universalism" as the higher goal. Nevertheless, no one is sufficiently interested in this important ideal as to investigate further into this subject. Apparently, a mere code of political principles lacks the virile dynamic force to keep the people to the straight and narrow path, so there is a lack of "sincerity of purpose and rectitude of heart." Without that *sine quâ non,* mere codes and principles cannot really become effective in transforming wicked human lives into noble ones. If the elders and leaders do not live morally inspiring lives as shining examples, the younger generation is bound to grope and grovel in the dark. If the men at the top do not sacrifice and serve the community unselfishly, the masses will naturally back-slide or go to irrational extremes. There is a decided void to be filled. The central Truth of the Bahá'í Cause can supply this great need and fill this void. The fundamental teaching of the Bahá'í Movement is the fervent love of man through the pure love of God. This love must be so genuine and spontaneous, that one will labor unselfishly for one's fellow-men. To a real Bahá'í believer, the sight of human sufferings, ignorance and poverty will redouble his efforts to work for their improvement. Vainglory, pride and selfish gains will naturally be banished from one's thoughts. China decidedly needs such men and everybody knows it and feels it keenly. If the Bahá'í Cause can supply such men, *China* will accept this *Cause* willingly and eagerly.

The Place of Education in the Bahá'í Movement—

One of the twelve Bahá'í principles is universal education. Without knowledge, a human being is no better than an animal, for ignorance means superstition, poverty and selfishness. The Bahá'ís encourage economic independence through education and work.

The children of all Bahá'í believers are enjoined to be given an education, and because girls will be the future mothers and first teachers of their children in turn, they are to be given the preference. This attitude is not only sound in practice but it surpasses any other social usage in the progress of civilization. Furthermore, a Bahh'i community makes adequate provision for the full realization of universal education, instead of only stating the principle and leaving the actual performance to half-hearted officials or the irresponsible public. The provision is made in the following manner.

As all Bahá'ís are educated, enjoined to learn a trade and to work, everybody is likely to be economically independent enough to give education to their children. It is, however, likely that unfortunate children might be neglected. They are therefore looked after by the community as a whole, because public funds are accumulated for such purposes either from voluntary contributions or from a share ire all wills of inheritance. China at present has an illiteracy of about ninety percent of her population, but although China wishes to give free popular education, it has not been able to do so. There is no system of self-help better than the Bahá'í Movement which can make education universal so quickly and effectively. Besides, the desire to provide education for the young comes from a deeper motive than merely economic independence, it springs from the aim to develop every human soul to reflect the glory of his Creator.

The New Economic Order—

The old order of Capitalism has brought about over-production, unemployment and the uneven distribution of wealth. People are suggesting and experimenting with rationalization, profit-sharing and Communism, in order to produce a better distribution of wealth among the members of a given community. There are men who discern the inevitability of class warfare, there are also exponents of state-control, which are arbitrary methods to enforce a more even apportionment of profits.

According to the principles of the Bahá'í Movement, the new economic order is based upon the voluntary sharing of surplus wealth. This system is rendered effective because since everybody in a Bahi'i community is educated and works for his livelihood, the small number of unfortunate people and children could be provided for with facility. Such funds come from voluntary contributions and a share in the wills of inheritance. Under ordinary circumstances, it would be difficult to provide for so many uneducated and poor people, but in a Bahá'í community the small numbers of genuinely unfortunate and unemployed render it easy to equalize the distribution of wealth for the necessities of life.

World Peace—

Although the Bahá'í Cause teaches people not to meddle with politics, nevertheless, they believe in world peace through the organization of instruments such as a true League of Nations, International Court and International Police. The chief causes of war are territorial expansion, economic rivalry and national prejudice. But the Bahá'í principles of universal education, the new economic order and the belief in the unity of mankind will readily remove many causes of war.

The nations of the world are devoting three quarters of their revenue to armaments and other warlike preparations. China for the last few years has squandered about $400,000,000 in unnecessary civil strife. These are the chief reasons why peaceful arts of construction have been neglected; why the whole world is suffering from economic exhaustion. Man therefore is his own enemy. "Glory is not his who loves his country, but it is his who loves his kind." This statement abne, says a Chinese scholar, puts the founder of the Bahá'í Cause into the first rank of prophethood.

Appreciative Testimonies—

During these unprecedented times, the writer has ample opportunities to discuss the teachings of the Bahá'í Cause with a number of friends. It will be interesting therefore to reproduce some of their opinions on the Bahá'í Religion.

General Cheng Ming-chu, the acting chairman of the Executive Yuan said:— "China has great need for such a religion, at least it can do no harm but can do a great deal of good."

A Chinese scholar and educator said, "It embodies so many fundamental truths, that it should be carefully investigated because therein is to be found the Truth of Salvation."

A Chinese business man who recently traveled around the world said, "The principles are so comprehensive and yet so simple that they can become universal readily."

Another practical business man said, "There is no single book in the whole world which can give so much comfort in so small a volume" (as Dr. Esslemont's "New Era").

A fervent Buddhistic believer said, 'The principles of universal peace and unity of mankind (as taught by the Bahá'í Cause) must be the inevitable path 05 human progress."

A Chiiese Muhammadan priest said, "The Bahá'í Religion is the fulfilment of the teachings of all prophets of the past," and he asked for some books on the subject to read.

A Chinese Christian Minister said, "The Truth as revealed by the Bahá'í Cause transcends all religions of the present age." So he wrote a preface to the Chinese version of "Bahá'u'lláh and the New Era."

A Chinese Y.M.C.A. secretary who works among Chinese students said, "It fills a great need, because the students are in search of Truth."

Translations—

Dr. Esslemont's book "Bahá'u'lláh and the New Era" has been translated and printed. The English version of the translator's preface has been approved by Shoghi Effendi. A small pamphlet giving the twelve principles of the Bahá'í Cause, accompanied by the account of the Bahá'í Movement from the Encyclopedia Larousse, and also a personal estimate of the value of the Cause to the individual, society and civilization, has been prepared in the vernacular as an introduction to the book. A copy of the proof has been sent to Mr. Inoue, the Japanese Buddhist priest who is undertaking the translation into Japanese.

The translation of "Paris Talks"* has been started, and recently Shogi Effendi, the Guardian of the Cause, has given instructions for the translation of parts of "Same Answered Questions" and the "Book of Assurance?

Shanghai, China, December 25, 1931.

2.

DR. Y. S. TSAO'S INTRODUCTION TO DR. ESSLEMONT'S BOOK

EVER since the establishment of the Republican Government in China, the principle of the freedom of religious belief has been adopted by the nation and duly incorporated in the National Constitution. Although many of the old beliefs of China have gradually lost much of their influence upon the people, yet they have by no means been eradicated from amongst the people at large. According to the explicit injunctions of Dr. Sun Yat-Sen, the father of the Chinese Republic, the cultivation of the spirit and belief of "Internationalism" or "Universalism" should be actively encouraged, therefore it becomes the duty of his faithful followers and the educated people of the country to pay great attention to this vital phase of cultural and spiritual orientation. However, when we actually examine into the present conditions of Chinese so-

*Published in the United States under the tide "The Wisdom of 'Abdu'l-Bahá."

ciety, the number of people who are giving due attention to moral and religious affairs is very small indeed. Whether such a lethargic attitude towards such topics on the part of the majority of the so-called thinkers among the people is to be considered as a healthy and normal frame of mind, must be seriously questioned by all patriotic citizens and lovers of humanity at large.

It has been an established fact that towards the advancement of human civilization, religion has played a *very* important rôle. At the same time, it is also true that in the past, religions have had conflict with one another and the differences of religious views have led mankind into open warfare thereby actually retarding the progress of civilization for some time. In modern times, mankind is prepared to go to war for nationalistic and economic reasons, but they are far less inclined to take up the sword for the sake of religion. Nevertheless, believers of various faiths continue to cling to their own creeds and dogmas and refuse obstinately to allow the central truth which exists in all religions to dissipate the non-essentials of their beliefs, so much so that the unification of human civilization has been rendered difficult and impossible. The Bahá'í Faith is the only movement which can claim to be universal inasmuch as it admits that the central truth of all religions come from one and the same source, despite the outward differences in which they appear chiefly due to the influences of time and environment. Bahá'í believers do not view the followers of other faiths with antagonism or derision, 'but are actually interested in the independent investigation of the truth as revealed through the medium of the various religions of the world in order to sift the fundamentals from the non-essential accretions that most religions have accumulated through the process of the and the limitations of human understanding. A Confucianist saying warns people thus, "Do not follow superstitious beliefs, lest ye fall into danger.'" On the other hand, the Bahá'í movement enjoins mankind to follow the essential truth of all religions, so it is the only religion which may lay claim to universalism.

The translator of this book is neither a priest nor a theologian but he believes religion to be education in the broadest sense of the word, especially as the relation of religion to the advance of civilization is so intimately intertwined. When the Bahá'í *Cause* was first introduced to him, he at once realized how broad and deep the principal beliefs are and how befitting they are to the present world. Several years *ago* in an address on "The Unity of Civilization and the Universality of Religion'" given before a liberal Christian gathering, the twelve principles of the Bahá'í Faith were read to them and they at once understood that these principles are in harmony with the ideals of unity and universalism. Patriotic leaders like Dr. Sun Yat-Sen and General Chen Ming-chu who heard and read about the Bahi'i beliefs have also declared them to be highly desirable to the present needs of China and the world. They have all realized the existing conditions of social life in China and the weaknesses of human nature, so it is their belief that the teachings of Bahá'u'lláh so far as they know, will be able to advance and expedite the progress of civilization, while such broad and noble principles can never produce any harm.

Take for instance the simple question of the governmental order to abandon the lunar calendar and to adopt the solar calendar. On the surface, the people seem to obey the order, but as a matter of fact, such observances for the lunar New Year as the ascension of the kitchen god, the welcome of the god of wealth and the sacrifice to the god of the moon, etc., which are steeped with superstition, are still observed universally by the ordinary people, because they only know how to follow customs and traditions blindly. It is only a small fraction of the more liberal and educated people who know how to adapt themselves to new conditions. This simple instance goes to indicate what a gigantic rask it is when we approach such problems of equality between the sexes, universal education, people's employment *and* livelihood, world peace and reform of the human heart. To accomplish such tasks, there is urgent need of a source of tremendous power, or else the hope for accomplishment becomes *very* scarce. That is why the patriotic and loyal citizens of the world are

agreed in the opinion that the task before mankind is greater than the power that is available,

More than eighty years ago, in the ancient country of Persia, there appeared a great prophet, Bahá'u'lláh, who outlined the following twelve principles:

1. Independent Investigation of Truth.
2. The Foundation of all Religions is one.
3. Religion must be the Cause of Love and Peace.
4. Religion should be in accord with Science and Reason.
5. Prejudice of all kinds must be abandoned.
6. Equality between men and women.
7. Safeguard World Peace through International Tribunal.
8. Encourage a World Auxiliary Language.
9. Universal Education.
10. Solution of the economic problem.
11. The oneness of humanity.
12. Acknowledge the Oneness of God.

In 1844, Bib the forerunner of the Great Manifestation started to preach the new Message. In 1850, He died a martyr's death. In 1863, Bahá'u'lláh declared His mission and taught His people, but ere long He was imprisoned and died in 1892. His son 'Abdu'l-Bahá succeeded him, suffered imprisonment and in 1911 made a tour in Europe and America. There are at present a number of Bahi'is in Great Britain, United States, Canada, Germany, France, Egypt, 'Iráq, India and Japan, organized into groups or communities. Most religions take centuries to develop, while the Bahá'í Faith has captivated the minds of men readily, for the people of the world are awaiting this Message. Although Bahá'u'lláh taught from His prison about sixty years ago, His message fulfills the need of the present day and the disturbed conditions of the world have prepared the minds of the people for the reception of these hearc-renewing tidings.

In the United Stares of America, the racial prejudice of the white people for the black race has been exceedingly strong, so that in hotels, tram-cars, schools and churches they are always segregated, but in the Bahá'í Assembly, no difference of cobr or race has been deemed necessary as the Bahi'is believe in treating all mankind alike. The writer has personally met Bahá'í believers both from the East and the West and it could be noticed instantly that they possess peace of mind, as if in full accord with the Confucian teaching, "Having heard the Word in the morning, one may die peacefully in the evening." Besides, their attitude towards all men is so kindly and gentle that it is a pleasure to meet them. May not human equality and world peace be built upon such a foundation?

Further, about eighty years ago, Persia bad an absolute monarchy fox a government and it received great political pressure from both Great Britain and Russia. As a result, Persia suffered diplomatic reverses and lost territory. The Persian people were mostly illiterate, and the followers of the different religions fanatically massacred one another in the most cruel manner, with the result that the people could not live in peace. The Muḥammadans who controlled the government mercilessly persecuted the Bahá'ís, many of whom met their fate for the sake of their belief. The life of that ancient nation was threatened as by fire. Fortunately the Bahá'í believers carried out their doctrine of peace, refrained from interfering with politics, curbed their natural hatred towards their enemies and died for their cause willingly and cheerfully. At the same time, in accordance with their religious faith, they encouraged equality between men and women, faithfully lived up to the principle of universal education, developed vocational education, emphasized scientific knowledge, investigated truth, eradicated superstitions and served mankind energetically. In consequence of such a policy, after a short period of time a large number of capable and reliable men were developed from amongst the Bahi'is, so much so that the Government and society in general changed their attitude towards the followers of Bahá'u'lláh and even took them into the administrative services of the Government willingly. Today, Persia which was once a languishing county, presents altogether a different aspect, for it has a constitutional government with a Parliament and has also abolished the old extraterritorial rights of foreigners residing in

Persia. Such is the startling rapidity of their political and social reformation! It has been made possible by the change of men's hearts caused by the teachings of Bahá'u'lláh, so it is built upon a firm and solid foundation that can withstand the rests of time.

At the same rime, when we examine into the forces that make for human progress in the world, it will be found that the advance of modern civilization depends vitally upon education and science; that the capacity for concerted action rests upon the principles of equality and spirit of service; that the ability to cooperate harmoniously in political, financial and industrial relations must be based upon the virtues of honesty and unselfishness. In order to eradicate superstition and prejudice, it is absolutely necessary for each individual to make an independent investigation of truth and in order to advance the cause of world peace, mankind must carry out the principle of equality. Therefore it follows naturally that wherever a people is ignorant, incapable of cooperation, and unwilling to render service unselfishly, but, on the other hand, is inclined to oppress the good and weak and to stand in awe of the wicked and strong in order to advance its selfish interests, such a people is liable to be very backward in the march of human progress. In consideration of these very apparent principles which govern human society, it becomes very evident that under present conditions in the world, the teachings of Bahá'u'lláh could best direct the advancement of mankind along the most rational lines of thinking and conduct.

The history of the Baha'i cause is very short for even counting from the small beginnings of Bahá'í teachings, it is only eighty-seven years old,' yet the influence it wields is exceedingly strong and all those who have investigated the Cause and its possibilities have unanimously agreed to the beauty of its teachings. What the great Prophet Bahá'u'lláh caught was from a knowledge inborn, not acquired.

The teachings will most decidedly benefit mankind in the near future, so the undersigned has taken great pleasure in introducing them to the people of China who stand in urgent need of the benefits that can be derived from such a great cause.

Shanghai, China, July, 1931.

3.

REV. K. T. CHUNG'S PREFACE TO DR. ESSLEMONT'S BOOK

THE war cloud of Europe has just been lifted, and the peace of the Far East is again disturbed. Henceforth, there will be a mutual slaughter of human beings. God only knows when such acts of barbarity will terminate in this world. Something is evidently wrong. "Man the most noble and perfect of all creatures" (p. 72, Book of Íqán) is evidence that the Creator has specially favoured mankind above all creation. Unfortunately, mankind bas neglected the development of the spirit, with the result that the highest qualities of fellowship md love are undeveloped. Herein lies the grave danger to the world and to mankind at large. It is spiritual death.

The author of this article, realizing such a danger facing mankind, has always considered the only possibility of salvation to be the equality and unity of mankind. For the fulfilment of that condition will ameliorate the well-being of human society, enhance the spirit of love among men, break down the artificial barriers of prejudice, and facilitate the advancement towards universalism and world peace. This is the one and only way to remove the danger that mankind is facing. The writer has therefore been living in anxious expectation.

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

* In 1931.
† The summer of 1931.

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 Bahá'í Came. Recently, he has completed his translation of the book on the New Era and showed me a copy of *the* proof. After carefully reading it, I came to the full realization that the Truth as imparted to me by Mrs. Ransom-Kehler is veritable and unshakable. This Truth of great value to mankind has been eminently translated by Mi, Tsao and now the Chinese people have the opportunity of reading it, and I cannot but express my profound appreciation for the same.

Recently, the national affairs of China are undergoing a supreme crisis, so public opinion is greatly excited. It is an expression of praiseworthy nationalism, but *if* such a spirit could be carefully nurtured under ordinary times, then the spiritual awakening would be a tremendous source of national strength which would prevent our strong neighbors from ever venturing to take advantage of the situation. Therefore, should *the* Truth of *the* Bahá'í Faith be widely disseminated among the Chinese people, it will naturally lead to the coming of the Kingdom of Heaven. Should everybody again exert his efforts towards the extension of this beneficent influence throughout the world, it will then bring about world peace and the general welfare of humanity.

Nanking, China, November, 1931.

APPRECIATIONS OF THE BAHÁ'Í MOVEMENT

By Martha L. Root

During my last two years of travel through several great countries of the world, one of the most impressive features to me has been the way I have found distinguished men and women, great achievers in various lines, reacting to the Bahá'í Movement with the greatest appreciation and sympathy. It seems in, this day with its pressing need for peace and world brotherhood that every individual of broad mind and a warm heart for humanity finds himself in deep accord with the great dynamic platform of Bahá'u'lláh for universal peace and brotherhood between all races and classes. The potency of the Bahá'í Cause is not measured merely by the number of its adherents, for many among the most influential thinkers and men of world affairs deeply admire its actual principles and revere Bahá'u'lláh.

It may be interesting to bring together here without further comment some of the appreciations of these great people. My accounts of audiences with rulers have already been published for the most part in the pages of the Bahá'í Magazine, the international *Journal* of the Bahá'is. The appreciation from Her Majesty, the Dowager Queen Marie of Rumania, appears in another part of this Bahá'í World.

One thinks; of Thomas G. Masaryk, founder and first President of the Republic of Czechoslovakia, as an humanitarian with some qualities like Tolstoi's, as a psychologist of peace, as an analyzer of the motives of men not unlike Shakespeare. Americans always think of him as the "George Washington of Czechoslovakia," and all countries think of him as one of the greatest living figures that have come out of the world war period. He is a constructive builder for a better civilization and he has based every effort of his life on a spiritual, liberal foundation.

President Masaryk was a professor, and how great a professor is proved by the youth who, fired by his inspiration, have became moulders of thought and action in Europe today. However, his being a professor is like a by-product of his life—if one may be permitted this expression—for he was *born* into this world to be a statesman!

President Masaryk graciously received me. Much was said in that talk in his home, but three points are here given. He asked the writer to sit down by one of the tables, and one of his first remarks was:

"Tell me about Bahá'u'lláh's teachings for peace. I have read the two books you sent me and I have talked with Mr. Beneš about these peace principles."

Then later when the conversation turned to Geneva and the peace work there, he said: "Geneva is very good, they are working hard at the League of Nations, but the League of Nations must be backed by the peoples of all countries. The diplomats alone cannot make the peace. It has been a great thing for diplomats of different countries to meet one another in Geneva, to talk together and to come to know one another. Each sees that the other is a man just like himself."

The President next showed very closely how the "pockets of the world" are beginning to speak to make peace in these days!

The writer asked President Masaryk what he thought was the best way to promote universal peace and he replied: "Do what you are doing. Spread this teaching of humanity and not wait for the diplomats. It is a great thing that official pmple are beginning to talk about these universal peace principles. Take them to the diplomats, the peace societies, the universities, the schools, the churches, and also write about them. It is the people who will bring the universal peace."

He spoke about the "Peace Society Chelicky" in Praha, saying that Peter Chelicky in the fifteenth century in Bohemia taught against violcncc and fighting. The whole Bohemian Brotherhood is the offspring of Chelicky's doctrine.

Journalism was spoken of, for President Masaryk has also been a world known journalist and he continues to write. Speaking about writing for better world understanding and peace, I remember *that* he said: "I think that a journalist should endeavor to place on paper such words as will secure the respect of all who read them. Besides a writer does not write for the present only, 'Litera, scripta manet!' "

As the writer is an enthusiastic Esperantist she asked President Masarvk what he thought of Esperanto, the universal auxiliary language, as a means to promote peace. He said: "We have a great many Esperantists in Czechoslovakia and they have their own paper. You must meet them. I have thought a good deal about Esperanto. I doubted whether an artificial language could be taken up by a nation. I often ask myself if Goethe's 'Faust' could be translated into Esperanto; if Shakespeare and Byron could have written their masterpieces directly into Esperanto."

The writer replied that Professor Charles Boudouin of Geneva, poet and well known man of letters, had said to her one *day:* "I *find* I can write my poems in Esperanto quite as easily as in French (his native tongue)." The President said he was glad to hear this. She also explained how hundreds of the world's greatest classics are now translated into this universal auxiliary language, that this is possible because *this* new language has a spirit, the spirit of this new universal epoch.

President Masaryk said: "Probably if a person knows six or seven languages well, he could learn Esperanto grammar in six or seven hours." The writer told him that Tolstoi learned Esperanto in three hours so that he could read and write it. (The guest knew that this President is one of those wonderful linguists who knows twenty languages and writes well in at Last twelve, but he did not mention that he speaks anything except English!) He said very pleasantly that he would accept Esperanto if it can help bring better world understanding.

Another great figure in Czechoslovakia today is the Minister of Foreign Affairs, Mr. Eduard Beneš. He too invited me to the Castle and we spoke about the Bahá'í Cause. He said he first heaxd of the Bahá'í Movement at the Races Congress in London in 1906, when he was a member of that Conge*~.He thought the principles of Bahá'u'lláh were wonderful, and during the years, he has followed this Movement with interest. He said he had been interested in other modern movements—the Peace Program for Pan Europa, International Parliamentary Union, Intellectual Cooperation and others. "All these different movements have something similar and identical," said Mr. Bend, "and while I do not say in absolute words rhat I belong to them, I am in favor of all these movements. We must collaborate."

Turkey, the new Republic under the powerful courage of the Ghazi Kemal Pasha, has contributed a mighty forward impulse to world understanding, to the union of the East and the West. This great President, and he is *the* same man who as Commander of the Army bbcked absolutely the Dardanelles to a warring world, *has opened wide the mental Dardanelles* so that the East and the West may come and go, so that there may be Arabic-Latinized script, so there may be co-education, great freedom and progress for women in this eastern-western republic, and so there may be genuine free thinking and freedom for all religions.

I *was* very interested in visiting the Turkish University in Constantinople called Istanboul University. I had the honor of meeting Professor Doctor Keupruluzade Mehmed Fuad, one of the greatest scholars of this New Republic. He is the Docent of the Faculty of Letters, President of the Institute of Turkish History, Professor of the History of Religions of the Turkish People.

When the writer asked Professor Fuad if modern spiritual movements axe all admitted now in Turkey, such for example as the Bahá'í Religion, Quakerism, Theosophy, Christian Science, New Thought and others,

he replied: "Our government is now entirely like the other governments of Europe and like the United States. Now everybody is entirely free as regards his doctrines of faith. Our Theological Faculty is not a propaganda faculty of official religions of Turkey, but it is a scientific study of all religions. In Comparative Religions we study all with scientific methods."

It was in Cairo, Egypt, on November 14, 1929, that one of the great Princes of the wonderful land of the Pharaohs and the Khedives, His Royal Highness Prince Muḥammad 'Alí Páshá, spoke with me about his meeting with 'Abdu'l-Bahá, only this Prince called Him 'Abbás Bábá, which in Arabic means 'Abbás Father or Father 'Abbás.

"Yes, I knew 'Abbás Bábá. He was a great friend of my brother, 'Abbás Ḥilmí II, the late Khedive. Also, 'Uthmán Murtaḍá the Grand Master of Ceremonies of my brother had a great friendship with 'Abbás Bábá. I met your loved Teacher first early in 1912 on my way to Paris. Then when I war in New York in 1912, 'Abdu'l-Bahá was living in a house near Central Park, a home which his friends had prepared for him. I was living in the Belmont Hotel on Fifth Avenue, and 'Abbás Bábá was kind enough to come and visit me there. I deeply appreciated this kind visit."

Then His Royal Highness the Prince explained how proud he was to see a great Oriental moulding the spiritual thought of America. My host continued: "Although we are sorry to see Orientals so backward in sciences, still we must not forget that some great generals, great leaders of thought and all religions have been born in the Orient. 'Abbás Bábá has proved to Europeans and to the entire West that great generals of the Spirit are still born in the East! As I love the Orient and am an Oriental, I was very proud of 'Abdu'l-Bahá's high station and prestige in the United States. Yours is a country of such stupendous wonder, such marked inventions, such marvelous strides in progress, and you saw the greatness of 'Abdu'l-Bahá!"

This earnest Prince spoke with such sincerity, his words were: "I loved 'Abbás Bábá and admired Him, and I felt He loved me and was a good friend to me."

The Bahá'í Movement is beginning to bring a new orientation in China, this wonderful nation with five hundred million souls. What China does later may have its effect in every country of the globe. If she should become a military nation, who can say, how with more than one-fourth of the population of the globe involved, she might be the balance that would sink all civilizations. If China comes out strongly for Bahá'u'lláh's universal principles she might lead the world, in a century or two, to a new undreamed of international cooperation. Dr. Sun Yat-Sen, the "George Washington of China," the immortal father of the New Republic, listened with interest to the Bahá'í Teachings when I met him in Canton in 2924. He asked to have two Bahá'í books sent to him. He was a great idealist; his program was based on cooperation rather than on competition, and his ultimate aim was universal peace.

Visiting Canton again in September, 1930, five years after the passing of this great man, I had the honor to meet His Excellency Chen Ming-Shu, the Governor of Kwangtung Province. Me is a man of vision and one who thinks deeply. He said: "I did not how much about this Bahá'í Movement until you sent me a book, but as I read it, I believe Bahá'u'lláh was a Prophet and China has need of a Prophet in these days. Such Teachings at their lowest estimate could not harm any nation, and at their highest they could do a great good in China and in every other country. No nation is more fitted to receive these Teachings than China, for the base of Chinese civilization is universal peace. Just now we are going through great disturbances, but when China is righted and we are on an equal footing with other nations, China will take her place in all international welfare."

While in Shanghai last year, 1930, I had the jay of meeting Dr. Y. S. Tsao again. I had given him the Bahá'í Message and spoken in his university in 1923 when he was President of Tsing Hua University. He is

one of the keenest educationists in China and a distinguished writer of Chinese affairs. Speaking with him about the relation of Chinese culture to the Bahá'í Movement, he stated among other points: "An analysis of Chinese culture shows that the Eastern philosophers when in trouble dig deep down into their souls. This Bahá'í Movement is a new way of 'digging down' and the Teachings supply the help they are seeking. China is calling, in fact the whole world is calling for Eight. That is why people arc taking such an interest in these Bahá'í Principles and the books explaining rhcm. There is a need, there is an approach, and there is a fulfillment. This is a new Message of great value; it is liberalizing, quickening. It makes religion more dynamic to solve world problems. For all this there is a need, and the deep-thinking men of China all rcalizc this great necessity; for we cannot go back to the old stereotyped, half-dead creeds. This Bahá'í Message supplies a new ideal and the world cannot win against it. The older religions may struggle on till they are dead; they may never attain to the goal of accepting this. The world may sink farther and farther down until it drinks the last dregs and then it will come up again. Chinese history has been like that. After a number of years of suffering some ruler or teacher appears and for several hundred years there is progress. Then a relapse comes, but in these modern times China cannot afford a relapse. Confucius himself taught that about every five hundred years or so a great teacher or reformer will come.

"These Bahá'í Teachings carry universality and supply the educational, the economic and the social solutions for this new epoch," said Dr. Tsao. "Net alone China, but the whole world needs these Teachings. China needs them specially because *her* leaders are groping for Light."

Dr. Paul Linebargex, legal adviser to the National Government of China, said to me in Nanking last year: "You Bahá'is are most welcome in China, We like to see you introducing the Bahá'í Teachings here."

Four times I have been to China and have spoken on Bahá'u'lláh's principles in nearly one hundred universities, colleges and other schools. When I spoke in Hong Kong University the second time last year, a beautiful girl in the university called upon me the next day and-said: "What can I do to promote the Bahá'í Movement in Singapore, my home city?" A professor's wife who was calling at the same *time,* told *me* afterwards that if that girl takes up the Bahá'í *Movement,* she will certainly be a great teacher for she is one of the brightest and most capable girls in the entire university.

I thought so often of the Words of 'Abdu'l-Bahá about China: "China, China, China, China-ward the Cause of Bahá'u'lláh must march! Where is that holy sanctified Baha'i to become the teacher of China? China has most great capability. The Chinese people are most simple-hearted and truth-seeking. The Bahá'í teacher of the Chinese people must first be imbued with their spirit; know their sacred literature, study their national customs and speak to them from their own standpoint, and their own terminologies. He must entertain no thought of his own, but ever think of their spiritual welfare. In China one can teach many souls and train and educate such divine personages, each one of whom may become the bright candle of the world of humanity. Truly, I say they are free from any deceit and hypocrisies and are prompted with ideal motives.

"'Had I been feeling well, I would have taken a journey to China myself! China is the country of the future, I hope the right kind of teacher will be inspired to go to that vast empire to lay the foundation of ehe Kingdom of God, to promote the principles of divine civilization, to unfurl the banner of the Cause of Bahá'u'lláh and to invite the people to the Banquet of the Lord!"

Many appreciations of the Cause west heard in India. Sir Amin Jung, Minister of the Court of the great Nizam in Hyderabad, Deccan, I found, had read several books about the Bahá'í Movement and said that he places Bahá'u'lláh *in* the same station as Jesus Christ. He is a Muslim, *and* this distinguished scholar told me that what had

attracted him most to the Bahá'í Teachings was the life of Qurratu'l-'Ayn.

Mr. James N. R. Mehta, Mayor of Karachi, India, was a friend of the late Mr. Shírází, a devoted Bahá'í in Karachi. This gracious Mayor helped the Bahá'ís in arranging my lectures. He himself presided at the first talk. He arranged a second informal lecture asking me to speak on "The Life of 'Abdu'l-Bahá." Mr. Mehta publishes each week a little one page journal called "Bluebird." was astonished and pleased to see the "Bluebirds" of Saturday, June 21, 1930, bearing the glad-tidings of 'Abdu'l-Bahá. The entire paper gave 'Abdu'l-Bahá's own Words about Feasts, Fast, Search After Truth, and the Economic Solution. When I spoke with Mr. Mehra about the Bahá'í Cause, he said to me: "Bahá'u'lláh is as great as Zoroaster, Jesus Christ, Muḥammad." This charming Mayor with his keen piercing mind levelled like a searchlight on all thought, lectures in the beautiful Theosophical Hall in that city and this hall itself was his gift.

One question asked me by the Maharaja of Patiala, Chancellor sf the Chamber of Princes of India was: "How is the Bahá'í Temple which is being built in Chicago progressing?" He is a Sikh, a brilliant man still in the thirties, very fond of reading and he is a student of comparative religions.

A great Sufi Muslim scholar Khaja Hassan Nizami of Delhi, who had met 'Abdu'l-Bahá in Egypt has translated the "Seven Valleys" into Urdu.

Mrs. Sarojini Naidu, the world-known woman poet of India and leader in several of the great movements of that country said that she saw 'Abdu'l-Bahá in London. She has read several of Bahá'u'lláh's Works, and was eager to have the poems of Qurratu'l-'Ayn in the Persian language.

Audiences were had with several Maharajas, interviews were arranged with university professors, with the daughters of Keshub Chundra Sen, founder of the Brahmo Somaj and lectures were given before many of these societies. The school of Rabindranath Tagore in Bolpur was visited and two lectures on the Bahá'í Teachings were given. Dr. Tagore hopes that a Chair of Bahá'ism will be established in this school.

Many interesting events took place in Japan during this last visit in November and December, 1930. I had the honor to be received by Dr. K. Ichiki, Minister of the Imperial Household, and he accepted and presented the following cablegram message to His Imperial Majesty the Emperor of Japan sent by the Guardian of the Bahi'i Cause, Shoghi Effendi: "November 9, 2.45 p.m. Martha Root, care American Embassy, Tokyo. Kindly transmit his Imperial Majesty, Tokyo, Japan, on behalf of myself and Bahá'ís world over, expression of our deepest love as well as assurance of our heartfelt prayers for his well-being, and prosperity of his ancient realm."

'Abdu'l-Bahá has said of Japan: "Japan will turn ablaze! Japan with one other country will take the lead in the spiritual reawakening of peoples and nations that the world shall soon witness." The Head of the Bureau of Religions, Mr. Nishiyama, said to me in an interview that Japan more than sixty years ago had found out how very much behind Europe and the West she was in material civilization and then she began her great Restoration. She was so eager to realize material progress in civilization that perhaps she neglected the spiritual.

He added: "Therefore, recently, our people have become aware of the defects of the past sixty years and they are becoming more conscious of the need of the religious part. There are as many denominations in Japan as in the West. There are fifty-six denominations in Buddhism, thirteen in Shintoism, and twenty-five denominations in Christianity. I am sick of denominations, and I consider it very desirable ro have all these religions united. The National Federal Christian churches have my sympathy for they have a Christian Union Movement. If Bahá'ism can succeed in uniting all religions, the Bahá'í Movement will be the ideal af the world."

The greatest philosopher in Japan is Professor Tetrujiro Inouye, Professor Emeritus of the Imperial University of Tokyo. He has twice been decorated by the Japanese Gov-

ernment with the O. M. which means the "First Order." This Professor's books are among the most famous in Nippon. He has always been a student of religions arid has often lectured on these subjects in Imperial University in addition to his profound lectures on Philosophy. He said, after reading Dr. Esslemont's book and the other Bahh'i booklets, that he finds coincidences between his own ideals and opinions and the Bahá'í Teachings. This Professor says that he finds the Bahá'í Teachings more modern, more fitted to this new universal age, than some of the older religions. He thinks Bahá'ísm is on the way to make great progress because it is more vital, more vigorous. "The Teachings as such," he said, "are very progressive, very modern, they meet the needs of modern men. Generally speaking, I find these Bahá'í Teachings very good. The teaching to harmonize science and religion is excellent."

Baron Yoshiro Sakatani, Member of the House of Peers and one of the Honorary Presidents of the World Conference for International Peace Through Religion, which is scheduled for November 12, 1932, in Washington, D. C., said to me: "Our people are very much interested in this whole question of religion. The history of religion in Japan has always had the same idea that is expressed in the Conference to be held in 1932; our people have always been tolerant in religion. They have developed Shintoism, Buddhism, Christianity and these have been harmonious since ancient times. When the Buddhists came to japan there may have been a little difficulty but we have never burned missionaries, we have never been so fierce in persecution, nor so drastic as the religionists of Europe."

He also said and wrote to me, "I wish you every success in your great mission in China."

Mr. Seiji Noma, the "Magazine King of Japan," owner of nine gent magazines and of the "Hochi Shimbun," one of the famous daily newspapers of Tokyo, arranged a Conference in the Hochi Hall where several hundred people heard of the Bahá'í Teachings as a solution for world problems. The Vice-President of the Hochi spoke, also the legal adviser to the Japanese Government, Professor Tetrujiro Inouye, Dr. R. Masujima a celebrated lawyer of Tokyo and others, I spoke on "Progress of the Bahá'í Movement in Five Continents" and presented sixty-five stereopticon views of historic Bahá'í scenes. All these events show that many thinkers of Japan, though they may not call themselves Bahá'ís and are adherents to their own faiths, they are liberalists in religion and are looking into the Bahb'i Movement which had its rise in Persia, Central Asia.

A lecture on "Progress of the Bahb'i Movement in Five Continents" was broadcast by me in Tokyo and went over the air to the remotest parts of all Japan.

THE SUPREME AFFLICTION

A STUDY IN BAHÁ'Í ECONOMICS AND SOCIALIZATION

By Alfred E. Lunt

God has created hunger and thirst, the need of warmth and shelter as essentials of the very existence of the human race, and has deposited within man an ever present consciousness of these needs. Throughout the countless ages of man's occupation of the earth, these necessities have, to an overwhelming degree, been his taskmasters, the seat of his ambitions, the source of his joys and sorrows. Since food, drink and housing are vital needs of his physical existence, and these have never been attainable except through individual effort—these primitive needs have wielded *an* enormous influence in the history, progress and destiny of our race. In the hope of gold, men have yielded life. For the power of money to purchase these necessities, men have frequently laid aside honor, and have *not* fallen short of the commission of detestable crimes. The dethronement of God, in the human consciousness, and the enthronement of gold as a cherished idol, is nor a mere play upon words in the past and present history of the race.

As the individuals of society, because of this primitive urge, identified happiness with the possession of the goods of this world, and tasted of the power that comes with the attainment of property in excess of their actual needs, the distribution of means gradually becomes unbalanced. This unbalanced distribution, however, is By no means a modern phenomenon. The emergence of humanity from the patriarchal state marked the taking on of individual responsibility for livelihood, and was the signal for a steady encroachment upon property by the more capable, more ambitious, or more unscrupulous members of society. We must remember that up *to* comparatively recent times, huge masses of humanity were either slaves, possessing no right to property of any kind; serfs, with an inchoate right at best to a meagre ownership; or feudatories, holding their fiefs, lands or properties conditioned strictly upon an oath of unrestricted service to their lord or baron. As a consequence, the favored classes held all property in their sway, and vied with each other, often by private war or foray, to attain larger and larger possessions, Many of the medieval wars had their rise in these inordinate contentions of barons and princes, in which the hapless serf or feudatory bore the brunt of the fighting.

With the successive destruction of feudalism, serfage and slavery, the struggle for existence devolved upon all men. Theoretically *each* man had his chance. Bur, here, the innate differences in the character and capacities of men became disclosed in a universal sense and for the first time. Initiative, education, ability, ambition for fame arid power, cunning, cruelty, greed found abundant contrast with sloth, timidity, incapacity, ignorance and resignation. These innate differences, *excellencies* and defects, being part of the natural order, appeared insurmountable, and opened the way for a kind of economic slavery. Money being a seed for the reproduction of itself, tended to multiply in the hands of its possessor. Monopolies became the order of the day. In monarchical countries, the nobility held tightly to their landed estates, and wielded power over the commoner. In the republics the wealthy classes, fortified by the laws of inheritance, and tending to accumulate ever larger ratios of the available wealth and to control it, have gradually consoli-

Peoples of many races, creeds and nationalities from New York and surrounding cities meeting in real brotherhood at West Englewood, N. J., June 1930, at the Annual Commemoration of the visit and address of 'Abdu'l-Bahá there in 1912.

dated their position, to the weakening of the agricultural element, the office worker and the day laborer.

ECONOMIC INSECURITY

Although the universal, public school system of the West unquestionably fits the average boy and girl for a higher level of social living, and has greatly diminished the illiterate percentage, the levels above have, at the same time, proportionately advanced in wealth and power, so that the grades and degrees of society have not materially changed. The average graduate of the public schools finds his or her economic level as a mechanic, a factory worker, a clerk, a farmer, or as proprietor of a small business. While this represents a striking improvement over the condition of the poorer classes of past centuries, it is, nevertheless, a fact that the vast majority of the inhabitants, even in the western countries of the globe, are not economically secure, beyond the weekly receipt of their pay envelopes, and when confronted with disaster, sickness or unemployment soon deplete their small reserves.

This is strikingly illustrated in the current wave of economic collapse and its consequent unemployment which has numbed the financial nerves of every country. The normal unemployment ratio has swelled to a three or four-fold extent, and hardships and anxieties multiply. Self-respecting family heads discharged from employment and unable, after urgent quest, to find remunerative jobs, reluctantly turn to the charitable agencies. The City of Boston,[1] alone, is disbursing $24,000 daily[2] to an ever increasing number of destitute families. This is but an instance of what is taking place in hundreds of American cities and communities. Doles and public aid in other countries have brought great nations to the verge of national bankruptcy. The overproduction of commodities which followed and had its source in the feverish war period, has failed to adjust itself to the requirements of peace, and the demand for goods, seriously impaired by the diminished pay-rolls, gives no promise of restoring the economic balance of the past decade and returning the workers to the factories in the numbers and with the earnings to which they had become accustomed since 1914.

In the face of these conditions, industrial leaders and statesmen have proved themselves largely impotent. The old order, developed from the feudal system, enchains and blinds those who are at once its beneficiaries and its victims. While it would be idle to say that no recovery can be expected from the present economic crisis, since the economic law of supply and demand ultimately reestablishes a balance, it is, notwithstanding, equally true that such a system, susceptible, as history proves, to these repeated debacles in our economic life, is far from perfect. The prime, devastating element that at present dominates the economic life of the nations is their supine and abject surrender to the natural law of the survival of the fittest. The claws of nature are unyielding and essentially cruel. The vegetable and animal world are its truest exponents. But is humanity likewise condemned to the cruelties of this soulless law of the lower levels of the creation? This point we shall endeavor to unfold.

"I am not my brother's Ireeper,"' by which Cain sought to escape the questioning of *the* Supreme Judge, has been adopted and made a part of man's daily life. Granted that countless exceptions exist among us, the fact remains that in the economic relationships, this purely natural law has full sway. We salve our conscience with various forms of charitable aid and poor-relief, but this is but an evasion of the issue. A fundamental malady in the human body can be lastingly healed only by ascertaining the real cause of the malady, then by a prescription that meets the exact conditions. May it not be that definite human rights are being ignored, that divine relationships exist which, recognized and applied, contain the solution?

We know that any undue separation of functions in an organism, any impairment of the reciprocal relations between its parts, is a certain cause of disease. This is equivalent to disorder and discord, and may be

[1] Massachusetts, U.S.A.

[2] In Oct., 1931, a total annual disbursement of $8,640,000.

termed the operation of the law af decomposition in the organism. Its course, unless interrupted, is ever towards the dissolution and death of the organism. On the other hand, the unity and health of the organism is synonymous with the perfect reciprocity of its parts, their full cooperation each to each. Happiness, welfare and efficiency, according to the creative plan under which she organism came into existence is thereby bestowed. Under these conditions, the beneficent law of composition pours its blessings of life and health upon *the* creature. These primordial laws of composition and decomposition are rooted in the creation and are not inherently controllable by man. They bestow life and dearth, and constitute the inevitable fate of all created life in a world of "becoming" and contingency.

But although these basic laws of destiny are inviolable in their sphere of action, they are powerless to operate except under the exact conditions that call them forth. They are compulsory and selective but neither voluntary nor fickle. Like the arrow to the mark, they obey only the law of attraction, and unerringly choose the habitations of their affinities. And by this I mean *it* is impossible for the Iaw of decomposition to operate in a healthy body. Like maggots or fruit flies arising in a basket of decayed fruit or a heap of animal refuse, spontaneously appearing within rather than from without their host, decomposition enters an organism only because it is attracted by the disordered condition chat exists therein. In other words, disorder, disunity, discord—the three ¢ of a dismal triad—invite decay. As Bahá'u'lláh said—"Like seeks like and has affinity with its own kind."

The body of man represents and is the highest organism we know. Logically, and by corollary, the body of humanity, homo sapiens as a race, is likewise entitled to this distinction, in the collective or racial sense.

The picture we have endeavored to paint but dimly and faintly depicts the vast cosmic forces that proceed from the inmost recesses of Nature, governing, limiting, expanding and controlling every material atom in the universe. Whether composition or decomposition, fire or humidity, sour or sweet, ebb or flow, or any of the great natural dualities, these colossal forces are, in a word, the unyielding arms, the adamantine jaws, the very claws of Nature, and at the same time—since the duality persists and its other aspect must be translated into terms of human consciousness—they are the tireless servants of humanity, furnishing heat and moisture, cooling water to parched lips, life and movement to the blue ocean, and delectable fruits and grains to the taste. Are these forces friends or foes? Shall we fear and shun them, content with a palsied ignorance of their true origin and function,—r shall we approach closely and examine them with faith and assurance, conscious of a certain oneness with them, mindful that the Lord *of* all Being is our common Author! And more important, shall we submit utterly to their dominion, or shall *we examine* carefully *the* reality of these forces? Perchance, we may possess weapons by which to conquer and subdue them.

If we treat Nature as we have been *accustomed to treat* our foreign nations of various colors and origins, with fear and poorly concealed detestation, it is certain she will, in her time, turn and rend us, or at least will have the last word. This is became only by studying her changing moods, born of the duality, in a sympathetic and dauntless spirit, can we adapt these forces to the upbuilding of civilization. As we cannot control or change the inherent properties of the laws of life and death, as was *previously* stated, *so* we cannot change natural elements such as fire into moisture, or water, per se, into something lacking humidity. But we can, and have, converted the action of fire into grateful warmth, and diverted it from turning into a destructive conflagration; we have transformed certain chemical elements into a humane, soothing anesthetic, and we, also, have, shameful to say, utilized other natural elements and cunningly and cold-heartedly converted them into deadly and devastating vapors today threatening, with the menace of potential war, millions of living men, women and children. Man has done this. And it is a fair question to ask, whether Nature, workshop of the mysteries of creation as she is, hurler of the thunderbolt and the twisting tornado, is to be feared as are those men to be feared

who consciously and deliberately in the name of an abandoned, rejected and false patriotism, hideous in their ferocity and cruelty, today forge the implements which, should war come again, will break the heart of mankind?

A NEW AND GREATER CONQUEST NOW REQUIRED

To resume. The purpose of this apparent diversion from the subject is to provide the basis upon which to certify to two outstanding verities. First, that man can adapt the blind, unintelligent forces of nature to purposes apparently contrary to their normal uses, as, for instance, sending his body under and beneath the sea in a submarine containing oxygen, which defeats the natural law that has for ages barred the body of man from the ocean depths; or imprisoning within a storage battery or confining to wires, the rampant *force* of electricity whose nature, undisturbed, is to be elusive, free, cosmic and unrestrained. In a word,—man possessed of a power unknown to Nature, superior to Nature and transcending Nature even as the mind, transcends the mere instinct,—bends the natural forces to his awn ends.

And, second, that while we cannot change or re-create the inherent properties of the natural elements, such as converting water into aridity, we can, —to a degree not yet wholly understood and determined as to its scope,—formulate and prepare the conditions in a particular device, or (and this is the all important issue), *within our (man's) own organism*, bath individually and racially, which will attract the beneficent, kindly, life-giving forces of nature, rather than those containing the elements of destruction. And this is but the first step. For behind these beneficent and kindly forces, the Sun of Truth which is the Word of God pours forth a love and a knowledge compared to which the greatest light of Nature is but a guttering candle. It is these divine powers that are our ultimate goal. A point of receptivity for these reposes in the breast of man. But the fortifications of Nature must first be stormed.

It may, here, be objected that we are confusing the disease itself with the process or law of decomposition, or attributing to every disease two major causations. That the disease sets up its own pathology and no force enters from without in the sense of an all-embracing law. Furthermore, that all diseases are self-communicatory and do not, and cannot, per se, constitute an affinity which attracts anything whatsoever.

We submit, however, that the equilibrium of the elements within an organism is the point from which all deviations from the normal must depart. As we conceive this abstruse problem, and take as the most perfect example, the body of man, it is plain, far example, that if, in such a body, the prime elements of organic iron, calcium or manganese, or any of these, are either in excess of the normal or abnormally diminished in volume, in the blood stream, a departure from the health equilibrium is thereby instanced which sooner or later must produce a disordered functioning. This is the first step toward what we call disease. The resistant factors within the body do their utmost to combat and neutralize the poisons that are automatically created by the disturbance, but if the conditions setting it in motion are not drastically changed, through a dietary and regime adapted to the need, *and* then only in case the organic functions are not too greatly impaired, the disorder is progressive and death intervenes, Because of this basic law of life and health, 'Abdu'l-Bahá, in an illuminating and profound Tablet at one time stated that when materia medica had advanced on scientific lines sufficiently to become competent to analyze a drop of blood, to the extent of disclosing the presence and ratio of every essential element there present, each to each, medical science would at that moment have within its hands the key to health. Once knowing the degree of the departure or deviation from the normal af the elements requisite to health, and comparing this with the known proportions which each element should occupy in the blood flowing through a healthy body, the restoration of health was to be found in the assimilation of those organic aliments necessary to restore the equilibrium, or, conversely, in the reduction of intake of those aliments which had been

found to be in excess in the blood of the patient.

There remains to be proved the part played by the natural disintegrating force at the focal point of the disease we have instanced. This force ever seeks to break down and destroy any composed organism. It is antithetical to that which draws together and composes the essential particles that, as units, we know as living beings. It is separative, disorganizing and ever tends to resolve the combination of elements back into their original, unrelated, and independent status. Thus, the decomposition of water releases the molecules of hydrogen and oxygen, hitherto held together by the sanction of composition,—into their original loneliness. The affinity that drew them together as moisture, is shattered. Similarly, the more complex organisms, such as the animal, in death yield up their elements which had been conjoined during the life of the animal. The moving force in this process is this natural law of change and death. Other demonstrations exist of which lack of space prevents the details, but the essential process has become clear.

But, in all this, the application of our thesis is primarily that a departure from the equilibrium of health and composition must exist before the destructive clement can assert its power and accelerate the progress of the disease through the inflow of the separative impulse. Without this departure, the organism is immune. Secondly, that an intelligent organism, as is man, may, through this knowledge, and the power of self-analysis, become cognizant of three things: (1) The existence of a diseased state within his collective or racial body, in its economic relationship; (2) His recognition of a power which he innately possesses to change voluntarily, and in accordance with these basic, universal laws, the disorder within himself for which he, alone, is responsible; and (3) By thus applying the eternal axiom "Physician, heal thyself," employing those economic remedies that are the true "aliments" for the restoration of economic equilibrium, he will rout the enemy of his well-being by depriving it of the nutrition it must have for the accomplishment of its fell purpose. The situation calls for a racial adaptation of the story of Hercules and the earth-giant Antaeus. The giant's strength became atrophied and impotent when deprived of the vitalizing forces of his earth mother. May humanity shake off the tentacles of this strangling power by summoning its God-given resolution, drinking deep of the Cup of Knowledge which God has extended to this storm-tossed planet in this New Day, and with the divine weapons of heart and soul destroy forever the selfish and egotistic veils that have made him lose hope in successfully changing what he calls "human nature:' which is in reality but a base surrender to the natural law that holds him in its grip. The being who has succeeded in harnessing the fire and the lightnings of Mature, will not fall short in subduing the more interior and subtle natural force that has so long tyrannized over the use and distribution of the vital necessities of his life, such as food and drink, shelter and comfort. He, man, will not, must not fail in this greatest of all conquests even though, to thus finally assert his divinely bestowed spiritual sovereignty ovcr the power of Nature, he must pay the full price, by sacrificing and yielding up the doubtful guerdon of living unto himself alone. The New Age calls him to this greater happiness; the law of unity, deposited by the Ancient of Days in every infinitely small and infinitely great created being, calls him to establish. now his own unity; to put aside the playthings of the past and lay hold of the strong rope that God has revealed in this dawn of human maturity; to place himself under a law greater than Nature, a law emanating from Him who created Nature and all her works through His Wisdom and Power. Why should mankind, possessing attributes and powers directly derived from Divinity Itself, and never possessed by Nature, the intelligence and will to conquer Natute's cosmic forces, be content to subject himself any longer to her domination over his most precious material relationships? The instillation of love for his fellow-men, the assertion of his divinely given Will axe invincible forces, that no merely natural power can withstand. The Way is open. Shall we walk therein, or continue to wander in the gloomy morasses of self-delusion?

Our thesis, then, is—that *since* humanity, through its noble and gifted inventors and scientific discoverers, has proved its God-given right to invade the darksome cavern which is Nature's fastness and stronghold, bringing forth therefrom, bound and captive, the titanic *forces* which he, mankind, has proceeded to adapt to his material service upon the earth,—it is certain, that through a spiritual Power he even now possesses, he will apply this same process, on a higher plane, to release and free millions of his own race, made in the temple and image of Almighty God, and still held fast within the claws of Nature, from the economic shackles that, today, deprive them of inherent and innate rights, withhold from their out-reached hands the Iittle comforts they crave, confine them to factory, office building and mint unnecessarily long hours, and deny them that vital interest in the great businesses they have assisted to upbuild, to which, under the law of God, they are entitled. To remedy these diseases that, in this century, have brought low the industrial and commercial structure over well nigh the whole earth, is the task and duty of every soul informed of the divinely spiritual basis upon which the economic relationships west; of every far-seeing business man who has realized even a trace of the organic unity of mankind; and of every labor leader whose vision is big enough to see beyond the ranks of his own group and to identify their true interests with those of every other basic element of the industrial fabric.

The reason for this is because "the fundamentals of the entire economic condition are divine in nature and are associated with the world of the heart and spirit." [1] Without knowledge of the principles contemplated in this preceding quotation, no improvement in the economic state can be realized.

Nature is powerless to confer upon men the knowledge of how to achieve this new economic freedom. Nay, rather, the mind and heart of mankind, derived from a Source that is supernatural, even from God, possess those keys that will unlock the treasuries of knowledge that have been prepared against this very use in this New Age. But let not man suppose he can, in this, ignore or forget the power of Nature which has for so long defeated and enslaved him. He must watch her even as the car watches the mouse, or, more accurately, the mouse watches the eat. Up to now, the cat has toyed with the mouse almost as it willed, in the great economic kitchen of humanity. Man, unwittingly or urged on by greed, has left wide open the door through which the similitude of Nature delights to stalk. This door is no other than human covetousness, ignorance, strife and discord, the cutting off, by violent and harsh means, of the essential *relationship* that exists within the Kingdom of Man and between its component parts (individual men). This essential relationship is that which, in the Divine Mind, has made of humanity, as a *whole*, an organism of sacred and highest destiny. Put in another way, every human being, white or colored, it matters not, is a cell within this vast organism and entitled by divine right to the cooperation and reciprocal aid of every other cell, without exception or possibility of error; even as he in turn contributes of his full strength and function to the welfare of the whole. Who is so blind, after consideration of this strictly accurate and dynamically scientific fact, as to deny its *truth?*

We have previously demonstrated the unanswerable truth that the human body is the arche-type of all organisms. Can the aggregate of human beings, fortified as they are by the possession of mind and soul, be less *organically* one than is a single cell of this great collective racial entity?

Applying these sacred and basic truths, and emphasizing again the deadly accuracy of that spiritual science that informs man of this divine reality of his own essential oneness, we would now apply it as the sole and inevitable formula for the healing of our economic life. Wise men of all nations will grasp this formula, even as the sore athirst seizes the cup of cool water. From countless sources, today, men of vision are recorded in expressions that prove their awakening to the penetrating power of this truly divine remedy. Even as "My people perish for lack of knowledge," equally it may be said—"My people are revivified and made

[1] 'Abdu'l-Bahá, *Bahá'í Scriptures*, p. 445.

whole by accepting and applying the advices of Him who is the bower, the Generous."

In this demonstration, we are not yet done with. old Mother Nature. Her law of decomposition is not so easily overpowered as are some of her lesser children, such as fire and electricity. This is because that death dealing law is associated with the ultimate destinies. There are strict limits to which mankind can guide its operations; although even in its more terrifying aspects it is, in reality, as are all natural laws, the symbol of Divine Providence, and the pathway to His Nearness and Good Pleasure.

MAN'S SUPREME AFFLICTION

Since the decompositional phenomena invariably appear, as has been mentioned in detail, within an organism which has, consciously or ignorantly, allowed *its* original functions to become disordered, we must, in fairness, admit that these reappearing economic upheavals, this present state of suffering and slow starvation in which millions of human beings today find themselves, comprise unerring evidence that the economic life of humanity has become the prey of the destructive, obdurate, negative power of nature, the sinister element of its duality. What can humanity do to stem this tide, which engulfs not only our industrial life, but is also the prime cause of every war that history records? Must the race perish for lack of knowledge?

The answer is plain. The causes contributing to the disease that has sapped our industrial strength must be uncovered and the remedy administered. Without attempting to enumerate every pathological lesion in our economic system, it will suffice to point out some of the major elements that, at present, operate to attract the destructive forces which have assailed the world.

THE CONSTRUCTIVE REMEDY

Let us begin with the greatest constructive remedy, in a general sense,—following this with an enumeration of the existing maladjustments that are opposed to economic health:

1. The inculcation of love and of unity between all men is a mighty restoring agency for all these ills. This must be realized. It is, in reality, the essence of the divine elixir, which has been prescribed by the Divine Physician of this Age. The oneness of mankind, our essential brotherhood, is the hope and promise of every one of the great, universal Teachers and Prophets. This century marks the fulfillment and practical expression of this great truth in the life of humanity. This is the reality of man. Every strife and discord in our common life together arises from the conflict of personalities. But the realities of the souls are in accord. n e leaders of the business world must investigate this resplendent reality, and apply this unity in the business life of the world. On this point, 'Abdu'l-Bahá says—"Science cannot cure the illness of the body politic. Science cannot create unity and fellowship in human hearts. Neither can patriotism or racial prejudice effect a remedy. It can be accomplished solely through the Divine bounties and the spiritual bestowals which have descended from God in this Day for that very purpose."

2. Failure to recognize and apply the trust relationship essentially existing between the poor and rich, the fortunate and the unfortunate. Since in every trust there must be a trustee, a trust fund, and a beneficiary, no room is left under this arrangement for further continuance of the laissez faire policy by which man contemplates his fellow man as a creature apart, admitting no responsibility tawards him. Pauperism, wretchedness and misery cannot exist in the same world with this trust principle, for this is based upon the right of every member of the human family to the necessities of life, provided he, in turn, contributes his part as a worker in *the* world. This basic remedy will, further on, be elaborated, as will certain of the other headings of this section.

3. Almost entire ignorance of the divine and basic law governing the tithe or income tax.

4. The barrier which has been built up between labor and capital, employee and employer. This is, in effect, a lack of unity and understanding among the leaders of

both classes of their real organic relationship. (See headings 6 and 9.)

5. A system of taxation which ignores the true principle upon which contributions to the state or government should be based.

6. Strikes and lock-outs in industry are a symptom, merely, of the faulty relations of worker and employer. The bargaining power of the great trades unions is based upon the collective influence of multitudes of workers whose only protection against injustice has been conceived to lie in the creation of a class bound together by a community of interest. But this community of interest is wrongly placed. It should be with the employer whose success and profit depends upon the worker's faithfulness and efficiency. Classes are an indication of separation in the business organism, and this has attracted the destructive forces of which strikes and labor troubles are but an inevitable result. The conflicting elements, therefore, must be bound together in unity through a common interest. This interest is attained through true profit-sharing which contemplates a type of partnership or ownership in the business, on the part of the worker. This means, rightly worked out, a new and hitherto unknown peace will come to the industrial ranks, which no outside force can break. Besides this, the principle of wages sufficient to assure the workmen of an adequate support should be supplemented by the adoption of a method of pmsions to be accorded to faithful workers who have become feeble and helpless. The purpose in all this is to confer a sense of security upon the worker who comprises the vast majority of all men. This is brotherhood illumined by the light of justice. Wages, alone, fali short of justice to the man or woman whose hands, skilled or unskilled have become calloused and hardened by countless hours and successive years of faithful service to his or her employer, firm or corporation. Without this toil, the wheels of industry cannot turn; without this daily grind of human tissues and energies, no profits will appear. These workers are a component and essential part of the business organism with which they have allied themselves and are entitled to their part in its ownership. Only a blind and unsound reasoning can justify the continuance of the class theory, in industry. To do so is to descend to the level of inorganic life, the lowest mineral state. No,—man, and his economic relationships with his fellow man, is organic, inter-related, cohered. The lowly functions of the nails, hair and skin in the human body are essentials to bodily health and efficiency. The finer organs of the brain and heart, the eye and the ear all contribute instant succor and unfailing cooperation to those lowlier parts, which, in turn, protest and round out the perfection of the whok. No negkct appears in a true organism for any of its parts. The welfare of each is the vital concern of all. And, conversely, the affliction or impairment of any is a menace to the health of the whole body. It takes but little acumen to apply this example of a universal solvent of industrial harmony to the present confused, uncoordinated industrial picture.

7. At the present time, the economic status of the farmer has suffered owing, in part, to over-production in a world wide sense, and the lessened demand which characterizes the present impoverishment of the general population. Agriculture is of first importance in the modem state. Plans of a cooperative nature must be laid to strengthen and fortify the producer through the application of the new principles of trust relationship, mutual aid and taxation, to the agricultural communities. Encouragement and assistance must be extended to the large mass of our urban floating populations, now economically insecure, to return to the land, where many of the necessities of fife may be provided through scientific farming. The present unbalanced artificial and highly abnormal life of the cities is, at best, a symptom of immoderation, and has built up false standards of living for millions who axe thereby deprived of the blessings of that normal existence which is synonymous with a country life. Moderation, without which the truly balanced life is impossible, is a vital feature of the civilization now dawning upon humanity.

8. The failure of employers, generally, to grant the workers any part of the savings in the cost of operation of a business effected by the enormous increase in the use of labor

saving machinery, and 9, a corollary of 8, the retention of schedules of working-hours which are a survival of conditions existing before the advent of the machine age.

10. Servile and selfish submission of the business world to the unchecked operation of the natural law sf the survival of the fittest which is cruelly and unwittingly applied to the elimination from industry of workers who have passed a certain age, regardless of their ability or physical fitness.

11. The present faulty system of provision for work, due, in part, to the maladjustment now existing between the urban and the agricultural occupations. In this New Age, arts, sciences and all crafts are considered as worship, when undertaken in the right spirit. The basis for this is that all effort and exertion put forth by man from the fullness of his heart is worship, if prompted by the highest motives and the will to do service to humanity. Since all men are commanded to work and engage themselves in some om occupation, the avenues of permanent occupation mast be opened through suitable enactments and provisions. Bahá'u'lláh tells us—"We have made this—your occupation—identical with the worship of God, the True One." This will release into the fields of production and wealth vast numbers of persons at present occupying, economically speaking, a purely parasitic status.

12. Brief mention has been made of the tariff barriers that separate the nations. This subject is of baffling complexity unless the touchstone presented in thb thesis is courageously, unflinchingly and universally applied. Granted that every tariff, other than nominal, constitutes a barrier between the nations who are, from this point of view, interdependent cells or functions of the grand organic body of the race, it is clear that such unnatural and purely provincial enactments must, inevitably, set up a pathology quite outside and contrary ta the fundamental and divine proposition that humanity is essentially one family. The reprisals visited by other countries upon an inordinately high tariff made into law by a particular country, the resentments that are set up, and, more practically *speaking,* the boomerang-like effect upon the particular country in the impairment of its foreign trade as a consequence of the inability of foreign nations to pay their commodity debts in goods because of the high premiums exacted by the tariff impositions, is an evidence of this truth. This fact is well known, and is a material contribution to the present international economic catastrophe. There is a growing realization of this which the rapid rapprochement of nations together, in recent years, has engendered, The old order justified itself in its tariff policy because it was founded upon the conception of nations as independent entities, supremely sufficient unto themselves. Other nations were foreign, untrustworthy, or, at best, precariously inimical to the fatherland. Racially they were of a different order, according to this view, ever hatching sinister designs against the fatherland, and in some strange way less human than ourselves. The strange and unknown is ever synonymous in the human mind with fear and distrust. But the new world order instituted by Bahá'u'lláh knows neither strangeness nor foreignness. Under its dynamic impulse, nations are being drawn together, while in the process the scales of superstition and fear fall from the eyes of the different peoples, as the snowflake melts and vanishes under the warm sun. This is because of the universal action of the Sun of Truth whose powerful rays are penetrating the densest veils.

The liquidation of the tariff question will necessarily be a gradual process; paralleling the attainment of homogenesis by the nations. The strongest bulwark of the tariff is its appeal for the preservation of the standards of living in a country fortunate enough to enable its people to utilize a larger degree of comforts and luxuries than is possessed by less favored nations. Only as the sharing of benefits is applied, only as the consciousness of the organic oneness of the whole race is implanted, only to the degree that the entire body of mankind becomes sensitized to the needs of its weaker members, will the appeal of the argument for the sustainment of a specialized and strictly localized standard of living lose its force. But since this fundamental spiritual precept is an essential element of *the* new world order, that transforming power is

certain, in the coming days, to eliminate every outworn element, even as the mighty surges of ocean cast upon the shore every impurity.

13. The demands and exactions of national governments for military and naval expenditures, which consume the major part of all governmental income, based upon both direct and indirect taxation of the people, and are a moving cause of tariff walls between countries, enacted for the purpose of revenue production.

14. The reinforcement of industry in the international relations by concentration, without further delay, upon the selection of a universal language, through which improved communication and understanding with foreign business houses and industries will result, is an important remedy to the existing confusion and misunderstandings witnessed in international business dealings.

Let us now elaborate, somewhat, certain of these major headings that are of special importance in the readjustment aimed at. It must not be supposed that a deep-seated disease, which has baffled the best economic specialists by its stubborn and frequently violent symptoms, a disease that is so chronic that those whom it has made ill have, indeed, confused its manifestations with those of normality, can be cured with mere bread and water, or sugar, pills. Nay, the patient, in this case, is so near dissolution that a strong and bitter remedy must be administered, an aqua fortis, as it were, and the reactions may be, at firsst, convulsive, and akin to the agonies of resuscitation.

Headings 2, 3, 5 and 11 are closely allied. These constitute the point of adjustment, or moderation, between the crystallized theories of extreme capitalism and its polar opposite, socialism. This balance, in the midst of unbalance, is one of the greatest contributions in economic thought to be unfolded by Bahá'u'lláh. Fundamentally stated by Bahá'u'lláh, its teaching was extended and applied practically by 'Abdu'l-Bahá. Many, perhaps most, of 'Abdu'l-Bahá's most profound discourses on the economic phase of life, were declared on American and Canadian platforms, and in western pulpits.

CAPITALISM AND SOCIALISM

The sternest and most unrelenting objection to the adoption of the maxims of socialism has been and is its supposed assault upon the right to hold private property, and its feared interference with the vested right of individual initiative. In western countries this threat to an ancient inheritance of individual rights has produced a determined resistance that has successfully curbed any noteworthy political advance of the socialist state. No socialist political party, even in the brief days of power it may have attained in a few instances, has applied to the government of the state the full impact of socialism. This is because of this inherent, somewhat unaccountable urge within the human breast, which instinctively opposes any undue limitation of its alleged right to self-expression and self-advancement. Russia alone has succeeded, through the terrorism of revolution and regicide, in implanting a new theory of government, pseudo-socialistic in its nature, but only by the institution of a new ruling class deriving its power from a minority of the population. The differentiation of class is not, per se, a basic doctrine of true socialism, which contemplates, rather, an average levelling of all society, and the ultimate elimination of economic class distinctions.

The Bahá'í Economic Plan supplies the remedy for *two* major defects in the capitalistic and socialistic conceptions. As stated abave, it is the moderating force that ever seeks the equilibrium of the two extremities or opposing polarities. The defect of capitalism has been its unwillingness to apply the doctrine of human unity in its relationship with the working class; its failure to recognize its interdependence, which calls for sharing and cooperation, with the other integral elements of the business organism. Regardless of the increase of profits in favorable times, notwithstanding the lowering of the cost of operation and production through the wholesale discharge of workers occasioned by new labor-saving machinery, the capitalistic idea has, in the main, been to absorb for itself, its owners and stockholders, every dollar of net profit.

The true theory is that the benefits derived from new inventions be distributed, in a reasonable and just way, to those directly affected, in this case employer and employee. Independent of the profit-sharing plan, elsewhere treated, this blow to labor may be at least in part redressed by new and diminished schedules of working hours, thus making unnecessary the discharge of workers, while at the same time preserving wage schedules so far as possible. Such action would have an intensely stabilizing effect. Very recently, one of the largest industrial corporations in America has announced its intention to place its workers on a six hour basis, while simultaneously increasing its working forces to correspond with the new conditions.

The inherent defect in the socialistic philosophy, on the other hand, is its refusal to recognize the innate and created differences in human capacity and attainment. Any departure from the conception of humanity as an organism, merely confuses the issue. The organic relationships are synonymous with the differences in capacities; and each proves the existence of the other. This being true, no dead level can be successfully brought about in human society. The function of the heart can never be imposed upon the function of the liver, or the finger nails. To attempt this is only to repeat the dubious expeiment of Lycurgus, King of Sparta, who divided all the property of the kingdom equally, and assigned to each man his place. After Lycurgus left the kingdom, believing it to be permanently established in accordance with his plan, these innate differences of capacity among his former subjects speedily reasserted themselves, and the old order was reestablished.

The problem, therefore, is to build, in accordance with the new order of this century, the true reciprocal cooperation between all the human cells of this vast organism, in closest mutual service. This is the true law of being; this is the condition basically essential to the happiness and welfare of humanity. Under such a condition, there will be no extreme poverty, no man without the necessities of life. Nor will it be possible for a wealthy man, possessed of means far beyond his needs, to live in happiness side by side with one who is starving and wretched. The trust principle as applied to the economic world is inclusive of the rights of all; it is protective of the rights of private property and initiative, and at the same time destroys pauperism and insures the necessities of life, as a right rather than a dole, to every willing worker and to every unfortunate one who without fault on his part is the victim of economic disaster. This truly divine law is the point of reconciliation between the contending forces of capitalism and socialism. It destroys fear and will draw men together in the solution of their common problems. It is a solvent of the present incongruous economic chemistry that has arrayed its elements against each other in fear and distrust, leaving itself wide open to the influx of the destructive forces.

THE DIVINE PHYSICIAN

Let us turn at this point to the utterances of Bahá'u'lláh and of 'Abdu'l-Bahá, and see of what this remedy of the Divine Physician is composed. We are painfully aware of the disease, and the only question is whether we have suffered enough to awaken us to acceptance of a real remedy, rather to continue to imbibe mere nostrums and sedatives.

We have hitherto refrained from excessive quotation from these Words of Life and Guidance, realizing that this matter must be capable of expression in its practical applications, by a simple layman who may be assumed to represent, to some degree at lease, the viewpoint of students of this world wide problem. But any inspiration we have received is due to the power and justice of these Words about to be quoted:

In the Hidden Words, Bahá'u'lláh says:

"O ye rich ones upon the earth! The poor in your midst are My Trust. Therefore guard My Trust and be not intent only on your own ease."

"O Children of Dust! Tell the rich of the midnight sighing of the poor, lest heedlessness may lead them (the rich) into the path of destruction; and deprive them of the tree of wealth. To give and to be generous

are attributes of Mine; well is it with him that adorneth himself with My Virtues."

"O son of Man! Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory."

"O Son of Spirit! Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee forevermore."

"O Son of Man! Thou dost wish far gold, and I desire thy freedom therefrom. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My Life! This is My Knowledge, and that is thy fancy; how can My Way accord with thine?"

"O Son of Being? If poverty overtake thee, be not sad; for in time, the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest upon thee."

"O Son of Man! Should prosperity befall thee, rejoice not; and should abasement come upon *thee,* grieve not; for both shall pass away and be no more."

"O Quintessence of Passion! Put *away* all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised."

"O My servants? Ye are the trees of My garden, ye must give forth goodly and wondrous fruits, that ye, yourselves, and others, may profit therefrom, Thus it is incumbent upon every one to engage in crafts and professions, for therein lies the secret of wealth. O men of understanding! For results depend upon means, and the Grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be fit for the fire."

"O My servant! The best of men are they that earn a livelihood by their calling, and spend upon themselves and upon their kindred, for the love of Gad, the Lord of all the Worlds."

"O Oppressors on Earth! Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed it with My seal of glory."

"O Children of Negligence! Set not your affections on mortal sovereignty and rejoice *not* therein. Ye are even as the unwary bird that with full confidence warbleth upon *the* bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the colour are gone leaving not a trace. Wherefore take heed, O bondslaves of desire!"

Bahá'u'lláh, from Bahá'í Scriptures, PP. 82.—The Twelfth Glad Tidings: "It is incumbent upon everyone of you to engage in same one occupation, such as arts, trades and the like. We have made this—your occupation—identical with the worship of God, the True One. Reflect, O people, upon the Mercy of God and upon His Favors, then thank Him at dawn and at dusk."

Bahá'u'lláh, "Hidden Words."—"O Children of Men? Know *ye* not why We created yon all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance, it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same Iand, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory."

'Abdu'l-Bahá, Tablet *to the Hague.*—"Through the Ideal Power he (man) should be emancipated and free from the captivity of the world *of nature*—as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the *fountain-head of all calamities* and is *the supreme affliction."* (Italics ours.)

'Abdu'l-Bahá, "Promulgation of *Universal Peace,"* P. 139.—"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; therefare the revelation of them must be progressive and continuous. All things are subject to reformation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted and reorganized. The world of thought bas been regenerated. Sciences of former ages and philosophies of the past are useless today. Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly the century of a new life, the century of the revelation of the reality, and, therefore, the greatest of all centuries."

'Abdu'l-Bahá "Promulgation of Universal Peace," P. 128.—"The essence of the matter is that divine justice will become manifest in human conditions and affairs and all mankind will find comfort and enjoyment in life. It is not meant that all will be equal, for inequality in degree and capacity is a property of nature. Necessarily there will be rich people and also those who will be in want of their livelihood, but in the aggregate community there will be equalization and readjustment of values and interests. In the future there will be no very rich nor extremely poor. There will be an equilibrium of interests, and a condition will be established which will make both rich and poor comfortable and content. This will be an eternal and blessed outcome of the glorious twentieth century which will be realized universally. The significance of it is that the glad-tidings of great joy revealed in the promises of the holy books will be fulfilled. Await ye this consummation."

'Abdu'l-Bahá, "Bahá'í Scriptures," P. 445.—"The disease which afflicts the body politic is a lack sf love and absence of altruism. In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord develops within them, there can be no healing, no relief among mankind. Love and unity are the needs of the body politic today. Withvve these no progress nor prosperity can be attained. Therefore, the friends of God must adhere to that Power which will create this love and unity in the hearts of the sans of men."

"This is an exigency of the times, and the divine remedy has been provided. The spiritual Teachings of the Religion of God alone can create this love, unity and accord in human hearts. Therefore, hold to these heavenly agencies which God has provided so that through the love of God this soultie may be established, this heart-attachment realized, the light of the reality of unity be reflected from you throughout the universe."

"The secrets of the whole economic question are divine in nature, and are concerned with the world of the heart and spirit. In the Bahá'í Teachings this is most completely explained, and without the consideration of the Bahá'í Teachings it is impossible to bring about a better state."

From The Promulgation of Universal Peace, P. 128.—"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."

From Star of the West, Address of 'Abdu'l-Bahá in Montreal, Canada in 1912, Vol. 13, No. 9, P. 227.—"The mystery of this phenomenon (that man cannot live to Rimself alone) the cause thereof is this, that mankind has been created from one single origin, bas branched off from one family, Thus in reality all mankind represents one family. God has not created any difference. He has created all as one that thus this family might live in perfect happiness and well-being."

"Regarding reciprocity and cooperation: each member of the body politic should live in the utmost comfort and welfare because each individual member of humanity is a member of the body politic and if one member of the members be in distress or be afflicted with some disease all she other members must necessarily suffer. For example, a member of the human organism is the eye. If the eye should be affected that affliction would affect the whole nervous system. Hence, if a member of the body politic becomes afflicted, in reality from the standpoint of sympathetic connection, all will share that affliction since this (one afflicted) is a member of the group of members, a part of the whole. Is it possible for one member of part to be in distress and the other members be at ease? It is impassible! Hence God has desired that in the body politic of humanity each one shall enjoy perfect welfare and comfort."

"Although the body politic is one family yet because of lack of harmonious relations some members are comfortable and some in direst misery, some members are satisfied and some are hungry, some members are clothed in most costly garments and some families are in need of food and shelter. Why? Because this family lacks the necessary reciprocity and symmetry. This household is not well arranged. This household is not living under a perfect law. All the laws which are legislated do not ensure happiness. They do not provide comfort. Therefore, a law must be given to this family by means of which all the members of this family will enjoy equal well-being and happiness."

"'I it possible for one member of a family to be subjected to the utmost misery and to abject poverty and for the rest of the family to be comfortable? It is impossible unless those members of the family be senseless, atrophied, inhospitable, unkind. Then they would say, 'Though these members do belong to our family—let them alone. Let us look after ourselves. Let them die. So long as I am comfortable, I am honored, I am happy—this my brother—let him die. If he be in misery let him remain in misery, so long as I am comfortable. If he is hungry let him remain so; I am satisfied. If hc is without clothes, so long as I am clothed, let him remain as he is. If he is shelterless, homeless, so long as I have a home, let him remain in the wilderness.'

"Such utter indifference in the human family is due to lack of control, to lack of a working of the law, to lack of kindness in its midst. If kindness had been shown to the members of this family surely all the members thereof would have enjuyed comfort and happiness."

"*God* is not partial and is no respecter of persons. He has made provision for all. The harvest comes forth for everyone. The rain showers upon everybody and the heat of the sun is destined to *warm* everyone. Therefore, there should be for all humanity the utmost happiness, the utmost comfort, the utmost well-being."

"But if conditions are such that some are happy and comfortable and some in misery; some are accumulating exorbitant wealth and others are in dire want—under such a system it is impossible *for* man to be happy and impossible for him to win the good pleasure of God. God is kind to all. *The* good pleasure of God consists in the welfare of all the individual members of mankind."

"The purport is this, that we are all inhabiting one globe of earth. In reality we are one family and each one of us is a mem-

ber of this family. We must all be in the greatest happiness and comfort under a just rule and regulation which is according to the good pleasure of God, thus causing us to be happy, for this life is fleeting."

"The man who thinks only of himself and is thoughtless of others is undoubtedly Inferior to the animal because the animal is not possessed of the reasoning faculty. The animal is excused; but in man there is reason, the faculty of justice, the faculty of mercifulness. Possessing all these faculties he must not leave them unused. He who is so hard-hearted as to think only of his own comfort, such a one will not be called a man."

"We ask God to endow human souls with justice so that they may he fair, and may strive to provide for the comfort of all, that each member of humanity may pass his life in the utmost comfort and welfare. Then this material world will become the very paradise of the Kingdom, this elemental earth will be in a heavenly state and all the servants of God will live in the utmost joy, happiness and gladness. We must all strive and concentrate all our thoughts in order that such happiness may accrue to the world of humanity."

From "Light of the World," P. 45.— "The solution begins with the village, and when the village is reconstructed, then the cities will be also. The idea is this, that in each village will be erected a storehouse. In the language of Religion it is called the House of Finance. That is a universal storehouse which is commenced in the village. Its administration is through a committee of the wise ones of the community, *and* with the approval of that committee all the affairs are directed."

"First, whatever contributions are necessary, they obtain from the bank at interest. For instance, they borrow from the bank at three per cent and loan to the public at four per cent. Any farmer who is *in* need of implements, they supply and give him all his necessities. When the crop is harvested, it will be the first income of the storehouse. The first revenue is this. But this revenue is not equally distributed. For instance, *a* person may *have a* crop of one thousand kilos and this is only sufficient for his wants and living. From him nothing will be taken because he needs it all. If something is taken from him, he will remain hungry. But again, there may be one whose needs require one thousand kilos and his income is two thousand kilos. From him one-tenth is taken, Again, one needs two thousand kibs, but his income is ten thousand kilos, From him two-tenths will be taken. He needs two thousand kilos. If two thousand are taken from him he still has six thousand remaining."

"One has fifty thousand kilos, from him one-third is taken, One may have ten thousand kilos expenses, but has one hundred thousand kilos income. One half is taken. The greater the income, the greater is the ratio of taxation."

"Second: It is also the same with the cattle, They take proportionately the revenue from the cattle. For example, if a man has two cows necessary for his wants, nothing is taken from Aim. The more he has, the more is taken from him. This is the second revenue."

"The third revenue of the storehouse comes from one who dies without heirs."

"The fourth revenue comes from mines. If a mine is found upon the land of a person, one third of it belongs to him and the remainder to the storehouse."

"The fifth revenue is hidden treasure. If a person finds a hidden treasure in the earth he takes half of it, and the other half goes to the storehouse."

"The sixth revenue. If it (treasure) is found on the way, also half of it belongs to the storehouse."

"The seventh revenue is voluntary contributions to the storehouse. Of their own free will and with utmost willingness, the people will give."

"These are the seven revenues, but *there* are seven fixed expenditures."

"The first expenditure: The storehouse ought to give one-tenth to the Government, to the public treasury for the public expense."

"The second expenditure is for the poor. The poor who are in need, those who are exempt, not those who are idle. For instance, if a person's crop is burned or he has a loss in his business, and for this mason has become poor, these poor people are to be taken care of."

"Third, the infirm, who come to want and cannot work."

"Fourth: The orphans. To them also help must be given."

"Fifth: The schools. The schools must be organized for the education of the children."

"Sixth: For the deaf and blind."

"Seventh: Public health. Whatever is necessary for the public health must be arranged. Swamps should be filled in, water should be brought in; whatever is necessary for the public health."

"If there is something left over (after these expenditures), it should be given to the Great House of Justice. And thus there will be no want in the village. The people will not remain hungry, they will not remain naked. All will be in the utmost welfare and comfort."

From "The Wisdom of 'Abdu'l-Bahá," Pages 140-143.—"One of the most important principles of the Teaching of Bahá'u'lláh is:

"The right of every human being to the daily bread whereby they exist, of the equalization of the means of livelihood."

"The arrangements of the circumstances of people must be such that poverty shall disappear, that everyone, as far as possible, according to his rank and position, shall share in comfort and well-being."

"A financier with a colossal wealth should not exist whilst near him is a poor man in dire necessity. When we see poverty allowed to reach the condition of starvation, it is a sure sign that somewhere we shall find tyranny. Men must bestir themselves in this matter, and no longer delay in altering conditions which bring misery or grinding poverty to a very large number of people. The rich must give of their abundance, they must soften their hearts and cultivate a compassionate intelligence, taking thought for those sad ones who are suffering from lack of the very necessities of life."

"The Promulgation of Universal Peace," Pages 211, 212.—"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."

"Bahá'í Scriptures," Pages 341-342.—"But here is the real solution. The rich should be merciful to the poor, bur with their free-will, not with force. Should it be with force it would be useless. It should be according to Iaw and not by violence, so that through a general law every one might know his duty. For example, a rich person bas a large income and a poor person a small income. To put it in a more explicit way: a rich person has ten thousand kilos of products, and a poor person has ten kilos. Now is it fair to tax them equally? Nay, rather the poor person in this case must be exempt from taxes. If the poor person gives one-tenth of his income and the rich person one-tenth of his income, it will be unjust. Thus in this way a law should be made that the poor person who has only ten kilos and needs them all for his necessary fwd, be exempt from paying taxes. But if the rich person, who bas ten thousand kilos pays one-tenth or two-tenths taxes on his products, it will not be a hardship to him. For example, if he gives two thousand kilos, he will still have eight thousand kilos. If a person has fifty thousand kilos, even

though he gives ten thousand kilos he will still have forty thousand kilos. Therefore, laws must be made in this say. These laws must do away with the present system of wages and earnings. If today the owners of factories increase the *wages* of their *employees,* after *a* month or a year, they will again cry and strike and ask for more increase. This work has no end."

"For example, the farmers plant near a village. They get products from their cultivation, They take one-tenth from the rich and the poor according to their income. A general store may be built in that village for all the incomes and products to be brought therein. Then it will be considered who is rich and who is poor. The farmers whose incomes are sufficient only for their food and expenses must be free from paying taxes. All products and *incomes* gathered and collected must be put in the general store. If there is a helpless one in that village his daily needs must be given to him. On the other hand a rich person who needs only fifty kilos of products and still has five hundred kilos, after all his expenses are paid, should be taxed two-tenths and at the end of the year whatever remains in the store should be distributed for the general expenses."

'Abdu'l-Bahá, "Star of the West," Vol. 22, No. I.--One of the Bahá'í principles "suggests a plan whereby all the individual members of society may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nations. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahá'í plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided far all and there will be no needy ones seen in the streets."

'Abdu'l-Bahá from Address in New York City, Dec. 2, 1912. —"No religious books of the past Prophets speak of the economic question, while the economic problem has been thoroughly solved in the teachings of Bahá'u'lláh."

'Abdu'l-Bahá, Philadelphia, June 9, 1912. —"Among the teachings of Bahá'u'lláh are principles which concern the readjustment of livelihood, that is to say, certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want, In order that all human kind may be at ease, the readjustment of the economical situation is necessary and of utmost importance; until this is effected happiness is impossible."

'Abdu'l-Bahá, Tablet to O. Schwarz, Stuttgart, Germany, Feb., 1920. —"In the Divine Teachings equality is brought about through a ready willingness to share. It is commanded as regards wealth that the rich among the people, and the aristocrats should, by their awn free will and for the sake of their happiness, concern themselves with the care of the poor. This equality is the result of the lofty characteristics and noble attributes of mankind."

'Abdu'l-Bahá, Star of the West, Vol. 3, No. 2.—"Among the most important principles of the Teachings of Bahá'u'lláh is the equalization of the means of existence. There are in the world *at* present numerous cases of men who are either too poor or roo rich. While some live in palaces, others have nowhere to lay their head; some have many courses to their meals, while others scarcely have enough bread to keep them alive. This state of affairs is wrong and must be remedied."

"The remedy, however, cannot consist in the bringing to pass of equality, absolute equality among men; this would be impossible. There is needed some organization which will bring about an order in this disorder. Equality *is* a mere *dream* and absolutely impracticable. If equality existed the whole order of the world would be destroyed. In mankind there is always a difference in degree. Since creation men have never been the same. Some hare superior in-

telligence, others are more ordinary and same are devoid of intellect. How can there ever exist equality between those who are clever and those who are not? Humanity is like an army. An army must have a general, captains and soldiers, each with their appointed duties; it cannot consist of generals, only, or captains or soldiers only—there must be degrees in the organization."

"Some *are* too rich, some are too poor, some have millions and some have nothing. As organization is necessary to control this state of affairs, it is necessary to Limit riches or it is necessary to limit poverty. Either extreme is wrong. There should be a medium state. If it is right for a capitalist to possess a great fortune, then it is also just that a workman should have the means of existence. If poverty is allowed to reach a condition of starvation, it proves *that* there is tyranny. Men must see that this does not happen in any case. There must be special laws. The rich must give of their plenty. If they have more than they need, they must think of those who are in want."

"The government of a country should make laws which conform to the Divine *Law*. The Law of God exacts that there should be neither excessive wealth nor excessive poverty."

'Abdu'l-Bahá, "*Star of the* West," *Vol. 3*, No. 6.—"There is need of an equalization so that all may have an apportionment in the comforts of life. For example, the wealthy man, whose table is adorned with all kinds of delicacies, must allow the poor to have at least his necessities. It is not right that one should have all the delicacies and all foods on his table when another is in want of the *necessities* of life. The rich must be merciful to the poor and out of their own willing hearts should they uplift them, they should not be forced. There must be a readjustment and legislation which shall equalize conditions until humankind may have composure and rest with utmost ease."

'Abdu'l-Bahá from the Tablet "To Guide the Guides."—"O people of wealth and riches! If you see a poor man suffering from any calamity, do not run away from him, but sit with him and ask him about the things heaped upon him from the seas of determination and predestination."

'Abdu'l-Bahá "Promulgation of Universat Peace," Vol. 2, P. 233.—"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 and economic condition, there must be allegiance to the laws and principles of government. Under the laws which axe to govern the world, the socialists may justly demand human rights but without resorts to force and violence. The governments will enact these laws, establishing just legislation and economic policies in order that *all* humanity may enjoy *a* 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 arc 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 those 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. For example, it will be as if the rich inhabitants of a city should say 'It is neither *just* nor lawful that we should possess great wealth while there is

abject poverty in this community,' and then willingly give their wealth to the poor, retaining only as much as will enable them to live comfortably."

Bahá'u'lláh, "Bahá'í Scriptures," P. 92. —"Man should know his own self, and understand those things which lead to loftiness or to abasement, to shame or to honor, to affluence or to poverty. After man has realized his own 'being, and 'become mature, then (material) means are required. If wealth is acquired through a craft or profession, it is approvable and praiseworthy for men of wisdom, especially for those who arise to train the world and beautify the souls of the nations. These are the cup bearers of the Kawthar of Knowledge, and the guides of the ideal path. They direct the people of the whole world to *the* right path, and instruct them in that which is conducive to the elevation and progress of being."

'Abdu'l-Bahá "Some Answered Questions," P. 313.—"For instance, the manufacturers and the industrials heap up a treasure each day, and the poor artisans do not gain their daily sustenance: that is the height of iniquity, and no just man can accept it. Therefore, laws and regulations should be established which would permit the workmen to receive from the factory owner their wages and a share in the fourth or the fifth part of the profits, according to the wants of the factory: or in some other way the body of the workmen and the manufacturers should share equitably the profits and advantages. Indeed, the direction and administration of affairs come from the owner of the factory, and the work and labour, from the body of the workmen, In other words, the workmen should receive wages which assure them an adequate support, and when they cease work, becoming feeble and helpless, they should receive from the owner of the factory a sufficient pension. The wages should be high enough to satisfy the workmen with the amount they receive, so that they may be able to put a little aside for days of want and helplessness."

"Good God! is it possible that, seeing one of his fellow-creatures starving, destitute of everything a man can rest and live comfortably in his luxurious mansion? He who meets another in the greatest misery, can he enjoy his fortune? That is why, in the Religion of God, it is prescribed and established that wealthy men each year give over a certain portion of their fortune for the maintenance of the poor and unfortunate, That is the foundation of the Religion of God, and the most essential of the Commandments."

"As now man is not forced nor obliged by the Government, if by the natural tendency of his good heart, with the greatest spirituality, he goes to this expense for the poor, this will bc a thing very much praised, approved and pleasing. Such is the meaning of the good works in the Divine Books and Tablets."

"Bahá'í Scriptures," P. 669.—"Now I want to tell you about the law of God. According to the Divine law, employees should not be paid merely by wages. May, rather they should be partners in every work. The question of socialization is very difficult. It will not be solved by strikes for wages. All the governments of the world must be united, and organize an assembly, the members of which shall be elected from the parliaments and the noble ones of the nations. These must plan with wisdom and power, so that neither the capitalists suffer enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be effectively preserved; also the rights of the capitalists are to be protected. When such a general law is adopted, by the will of both aides, should a strike occur, all the governments of the world should collectively resist it. Otherwise the work will lead to much destruction, especially in Europe. Terrible things will take place."

"One of the causes of a universal European war will be this question. The owners of properties, mines and factories, should share their incomes with their employees, and give a fairly certain percentage of their profits to their working-men, in order that the employees should receive, besides their

wags, some of the general income of the factory, so that each employee may strive with his soul in the work."

"No more trusts will remain in the future. The question of the trusts will be wiped away entirely. Also, every factory that has ten thousand shares, will give two thousand of these tea thousand to its employees, and will write them in their names so that they may have them, and the rest will belong to the capitalists. Then at the end of the month, or year, whatever they may earn, after the expenses and wages are paid, according to the number of shares. should be divided among both. In reality, so far great injustice has befallen the common people. Laws must be made because it is impossible for laborers to be satisfied with the present system. They will strike every month and every year. Finally, the capitalists will lose. In the ancient times a strike occurred among the Turkish soldiers. They said to the Government: 'Our wages are very small and they should be increased.' The Government was forced to give them their demands. Shortly afterwards they struck again. Finally all the incomes went to the pockets of the soldiers, to the extent that they killed the king, saying: 'Why didst thou not increase the income so that we might have received more?' "

SOCIAL PEACE AND UNITY

The above quotations are but a few of those that might be adduced from the writings and discourses of Bahá'u'lláh and 'Abdu'l-Bahá if space permitted, directly applicable to this intimate study of human relationships. We have, however, had to rest content with these basic extracts from a source whose *every* utterance is a call to humanity's inmost reality: a message of love, peace, and unity for the race; a universal diagnosis and prescription. The true Physician penetrates the veil of symptoms into the field of causation. Likewise, when he finds *the* body overcome with a complication of diseases, he is not concerned with one disordered function only, but seeks the remote cause that has also affected or infected the other organs. The dawn of its maturity has come upon *the* race. The playthings and crass ignorance of childhood days have been set aside. The newly understood unity of science and religion calls for the adaptation of scientific principles to our economic life. These principles, being essentially divine, cannot conflict with the fundamental religious foundation which is the *love* of God and of mankind (which Christ defined as both "the law and the prophets"), and the *knowledge* of God, the eternal search for which is the revealer of science and heavenly mysteries, It is the lack of this love, and ignorance of this knowledge that the Wise Physician has declared to be the primary cause of man's present turmoil and ravaging illness.

The introduction of the trust principle, i. e., that the poor are a divine trust, possessing certain rights as contrasted with mere charity, establishes a new economic axiom: That every human being, who is willing to work, is entitled, as of right, to the necessities of life. Since the Creator has made sufficient provision for all, and has deposited in the earth *the* elements essential to the production of *food* and shelter, it is no longer allowable that any man should starve or be without the means of existence. Man, generically speaking, is a beneficiary of the bountiful trust confided to nature by the Lord of men. If a beneficiary, he is entitled to a share in *the* proceeds of this trust endowment. In his turn, he must contribute to the general enrichment through his labor, art or calling, and be *not found* wanting in this. The governments and communities must make work available when ordinary means Pail. Relieved of the enormous burden of war expenditures, which will surely come to pass, the internal adjustments of a people will be subjected to a *far* deeper scrutiny than has yet been possible, and the surplus wealth of governments and general cooperative contributions alike devoted to the constructive upbuilding of the New Order.

Poor houses, and pauperism, would be erased from the picture. The millions of underfed and under developed, now deprived of normal development both of body and soul, will find transformation through attaining to their destined *place* in the organic life. The innate qualities of growing

children will be lovingly and carefully studied by a new type of teacher, so that the God-given talents may be early ascertained, and the divers capacities encouraged and led to their special goal of service. New knowledge and new scientific means of determining the innate capacity of a soul will be uncovered. Poor bankers will no longer be made out of good mechanics; and boys and girls who love the soil and the sweet tang of country air will not, for lack of this knowledge, find themselves in a clerical position. The inner realities of human beings will tend to a greater revealment for the abundance they attract.

The second important change in our social structure is the principle of mutual assistance. This has already been referred to as the right to necessities. A farmer whose crop is ruined by forces beyond his control, a widow with young children, a cripple unable to work, a worker ill and without means, an orphan lacking kind relatives, an unemployed, though willing and self-respecting worker or artisan, all these and a hundred other types of misfortune that are daily encountered, are protected under this plan from the loss of self-respect, or from sinking into criminality, or from the humiliation of poor-relief and the cognomen of pauper. These possess a right to share in the abundance of their common mother, earth. God does not withhold from such His rain and sunshine. The children of men must not withhold from their neighbors and brothers of the race, these rights which the Mercy of God bestows, nor classify them as outcasts. Under this system, a man can, with head up and eyes unashamed, reveal to his village House of Justice his needs, his woes, his hopes, and be conscious that, in so doing, he is but receiving what is due him as a child of God. His need is usually but temporary, and let it not be supposed that the vast majority of mankind fall short in self-respect. He offers to work, and work is given, but his crushing temporary burden of debt and anxiety has been lifted, and he breathes a prayer of thanksgiving for this evidence of Divine Providence among his fellow men. A year hence he may be contributing to the funds of the common storehouse. The new consciousness that will be builded through experiences like these, will enrich humanity—for the bars of individual and isolated selfishness have been rent asunder; the sharp claws of nature have been clipped.

Two sweeping changes appear. One is limitation upon the taxing power; and, by the same token, an expansion of that power. In the first case, the power of the community or government to tax would come into being only when the income of the citizen exceeds his actual necessary expenses. Up to that pint, he is exempt, since to tax him would be an act of tyranny, in that it would automatically deprive him of at least a portion of his necessities, thus defeating the essential purpose. This is a new principle in taxation.

The expansion of the tax power, however, as it would apply to the incomes in the higher levels, is not a new principle, at least in certain western countries. The graduated income tax has become almost a tradition. The tithe, moreover, has a most ancient inheritance, even to the days of Melchizedek, King of Salem, to whom the patriarch and prophet Abraham rendered the tithe. Originally the rights of God,—the tithe, through this new and merciful command, becomes the means of succor to the unfortunate, as well as the salvation of the state. In this plan, however, emphasis is laid upon the preservation of the right of individual initiative, capacity, and private ownership. Whatever expansion the taxing power achieves, it will always fall short, substantially short of confiscation. An abundant residue is retained by the wealthy man who has generously contributed so the welfare of the commonwealth, and his initiative is never deprived of its reward. Nevertheless, through his recognition of his innate relationship with the living organism of his community, he has furnished that cooperation and reciprocal help that the organic life requires for its health and well-being. For example, the brain demands and receives the largest volume of blood, in the entire circulation of the body. For this, it renders the most vital and commanding service. Similarly, those in the high places of the cower of humanity, must reciprocate.

And, here, I believe, we will hear the "well done" of the socialist. Capital, so long entrenched, will, under this plan, step into its true place in the economic organism. It will have taken a long step toward the middle position, the path of moderation. Socialism, likewise, will advance toward that greatly to be desired equilibrium—and the two contending theories of social and industrial life find union in their common sacrifices. The principle of individual ownership and initiative, the degrees of capacity and service have been maintained, and on the ocher hand, the recognition of a common humanity, organic cooperation, and the rights of all men, have been subserved and instituted. Meditate upon this divinely practical and practically divine plan, ye who are at present full of fear of the future, and ye who have become almost disheartened and discouraged over the intractable abyss that has separated you from your brothers! Adopt: this plan and invite the warming life-giving forces of composition, health arid happiness, for this is one picture of human unity and mutuality.

In the face of this system, the dole loses its appeal and fades away to nothingness. The plan, through which a nation, or state virtually chloroforms its unemployed into quiescence by opening *its* treasury to weekly unearned stipends, is both faulty and dangerous. It is only another symptom of social disorder. Ignoring the law of work and self-respect, the dole is an artificial political remedy with reactionary final results. Outside the law of compensation for services rendered, it cannot be regarded as a permanent or effective means of solving this all embracing problem. The principle involved differs widely from that herein set forth, which affirms the sacredness and essentiality of work, and provision for work. Although seemingly parallel to the Bahá'í plan, in providing means from the public treasury to those in need or unfortunate, the parallelism fades because the basis upon which aid is given is, in the one case, based upon charity, and in the other, upon right. Moreover, the dole deals mainly with unemployment, while this plan covers the entire field of misfortune. The dole is the extended hand of the state to its unemployed, needy ones, but it does not confer employment. The hand of labor is nerveless, for lack of available work. No service appears, to balance the payment. More basically, the need and excuse for the dole is brought about by the existence of the very disorders in our general economic life, which are alone responsible for these terrific fluctuations in the demand and supply of labor, these recurring industrial depressions whose cure depends upon the administration of all the ingredients of the divine prescription, not one only. While the dole is a gesture along the line of least resistance, to quiet a threatened revolutionary impulse on the pare of the hungry and destitute, it is admittedly ineffective in any permanent sense. That prosperity which in current parlance is always "just around the corner," if too long delayed, will come too late to preserve the financial integrity of a state weakened and emasculated by the employment of a purely artificial device as a substitute for employment. We readily admit that in the present state of the economic consciousness, some such method was inevitable. We axe not criticizing those who invented the dole. No other avenue was at hand. We are, however, criticizing the hit or miss system which made it necessary. The new consciousness of man's real organic life, which sees the material and spiritual civilizations indissolubly joined, which rejects and denies the right of purely material interests to dominate, any longer, the destinies of mankind, will insist upon the establishment of the balance. Material and selfish interests have deprived this organic body of its soul, notwithstanding that the body without the soul is as a lamp lacking both oil and light. To join these once more together is as 'Abdu'l-Bahá expressed it—"light upon light." The day of overweening material dominion is swiftly passing. Love and brotherhood will attract and establish the spiritual elements of civilization side by side with our material necessities.

In the industrial depression of 1920-21, the wages of workers in the United States were cut approximately 23%, but dividends decreased but 3%, while at the same time *interest* paid on investments increased $71,000,000. In this current depression,

1930-31, the aggregate wages paid in 1930 diminished to the extent of $9,600,000,000, while during the same period, astonishing to relate, interest payments and dividends rose from the 1929 figures of $7,500,000,000, to a total of $8,000,000,000. This is stated on the authority of a recent article in *Collier's*, by Mr. Owen P. White. These figures, if accurate, disclose the protection which employers in industry accord themselves in troublous times, and illustrate the fact that the worker, discharged or on half time, pays the real price of the depression, and is, in effect, its principal victim. It is fair to assume, as well, that the use of labor-saving machinery, without regard to the just interests of labor, has played a substantial part in this inequality of distribution of the earnings of industry. No more concrete example of the doctrine of living "unto oneself" need be adduced than these amazing statistics. This is the direct application of the theory of separation, and the denial of organic reciprocity. Can we longer doubt that our industrial life is attacked by the evil force of decomposition, when these prime elements of its attraction are thus disclosed? Mention has already been made, in detail, of the remedy for this particular form of class selfishness.

Now, in paying out these huge sums to stockholders and investors during depressed periods, it muse be assumed that industry at least to some extent, drew upon corporate reserves accumulated in more prosperous years. The author of the article referred to cites several illuminating facts on this subject, and applies the existence of such reserve funds directly to the subject of unemployment reserve insurance. 'Abdu'l-Bahá, in one of his discourses on the matter of profit-sharing, says that other means of alleviating the lack of work should also be employed. In good business years, this unemployment reserve plan has built up, in several major instances in America, a solvent fund which, in the present crisis, has operated to keep the unemployed workers from these factories from the bread lines. Three per cent of the payroll was set aside in this fund by the employers, 1½% by the employees, during the favorable years, and from this, during the existing depression, 30% of full time wages was paid each entitled worker. Were this system allowed to operate during a reasonably long term of favorable years, it would undoubtedly accumulate, through investment and interest, to a pint enabling an even larger percentage of normal earnings to be paid in the time of need. But as Mr. White points out, this 30% has preserved the self-respect of these workers, and is the best argument against the dole, or even the charitable community chest. Another large and well-known corporation, which put this system in operation in 1915, found the accumulation, this yeas, warranted a payment to its unemployed workers, with dependents, of 80% of their normal wage, and 60% to those without dependents. Numerous other examples are cited, in which large, foresighted corporations have installed this beneficent plan. These reserve funds must always remain solvent, and in case of unduly protracted periods of unemployment, the depletion of the fund would terminate its benefits until it again became solvent,

This constructive and humane plan is an example of what unemployment insurance can accomplish. Stabilization in industry is an attainable goal once the minds and hearts of employers are opened to the influx of the spirit of the Age, Every such measure will surely attract the divine confirmation.

In one of His Tablets ("Epistle to the Son of the Wolf," p. 22) Bahá'u'lláh says--"The most important quality, in the education of man, is the love of God; blessed are they who possess it."

And on the same page and on p. 23—"Verily, I declare that the lave of God is in itself a manifest protection, and a solid fortress for all the peoples of the earth, Jt is their supreme safeguard." . . . "While religion is weakly supported, ignorance, presumption and temerity thrive; verily, I assert that whatsoever is withheld from it becomes profit to the irresponsible, and the final result is anarchy." . . . "Uphold religion, for it will organize the world and diffuse harmony among the creatures."

These statements of reality penetrate to the innermost heart of our problem. In this sense, "religion" is used as identical with the

divine foundations revealed by the Prophets in all ages, as contrasted with the religious systems later established by human agencies. "Religions (religious systems) are many but Religion is one" is a divine utterance furnishing the key.

These is but one way a man can show his love for God, and that is the degree of his service to his fellow-men. As it is written—"Deeds show the station of the man," for all are partners in mere words. It is the practical application of this truth in the field of industry and within the social structure of humanity, that will rout the decompositional process just now so firmly fastened upon us all. A deepening consciousness of man as the most sacred of all created organisms, and the destruction of che superstitious, imaginary, false belief that he is individually independent and inorganic, is essential. Herein, the educators of mankind must play a leading part. While true consciousness is the light of heart and soul, the education of the mind is a pathway thereto. The new education will guide and illumine this path, and will be a powerful aid to this end in the very near future.

The eradication of fear, which holds the most of humanity in a grip more relentless than death itself, and is, alas, only too well founded, in view of the unrestrained and selfish disregard of the rights of men by those who at present control the means of livelihood,—can be accomplished only by the adoption of the balanced principle of moderation we have endeavored to set forth. By the eradication of fear, Bahá'u'lláh says—"the very nature of man will be changed." Fear, an inheritance of the animal world, is, like darkness, a manifestation of the sinister, negative power of Nature. When hope and happiness arise side by side with it, it vanishes, even as darkness is found to be non-existent when the light shines. The economic gloom of today nourishes and vitalizes fear to the nth power. What is this fear that blights the countenances of millions of men with its livid and ghastly infection? It is the fear of pauperized old age; of closed doors of opportunity while the wolf crouches upon the doorstep of the workman" cottage; of the widow with little ones wending her way disconsolately to the office of the Poor Relief; of the unemployed worker turned away again and again from the door of factory and shop; of the wounded and maimed returned from the wars; of the hard-toiling farmer whose crops Nature has blighted in a single night, or upon whose fields swarms of insects have descended, raised up perchance by this very disorder that flourishes in our social structure; of the cripple who looks forward only to a lifetime of dependency; of the 50 year old worker denied the right to give of his strength and experience; yes, of the business man oppressed with anxieties as his books reveal the red ink entries of deficit. Because of this fear, because of impending bankruptcies and the fancied loss of financial standing, bow many suicides are recorded as the iron wheels of industry turn day by day? Visualize, if you may, the faces of countless thousands of the children of men, by which I mean men and women, endowed as are all humanity with heart, soul and mind, white and drawn, in whose lineaments the cruel knife of fear and anxiety has carved deep and ineradicable furrows. The juggernaut of a feverish and unrestrained industrial machine has turned these children of an all loving Father into unrecognizable shadows of their true humanity. The claws of Nature have sunk deep into their vitals, numbing the finer forces, preventing the achievement of the divine destinies they might have attained. In truth, have we surrendered to the natural law of the survival of the fittest, the "supreme affliction." Indifference worse than hate itself, the shame of Cain flaunting itself in the face of the Divine Command to keep and cherish his brother, selfish greed that seizes the results of toil,—are these not the insignia of man's degradation, of the terrible forces of decomposition hovering ever nearer to the scene of final dissolution? These agonies and this truly satanic condition are not of Gad, for they are blind, unintelligent, unloving, while He is the Seer, the Knower, rhe Loving. His Love has poured forth in this New Time, His favor to the poor and oppressed is evident. In the sight of God, man has no justification for longer living unto himself alone. Nor can he find excuse in pleading "human nature" in this light.

For *this* disorder is not of human origin. Rather is it of a world lower than the animal. This is because man has been endowed with a power *to* know the Divine, while the animal does not possess that power. Man is responsible, the animal is not responsible, since it has no means of knowing God. Indeed, Nature, herself, is "uninformed of *God*, the Almighty." By surrendering, therefore, to the natural law, humanity has accepted the sovereignty of a blind and unintelligent force, Reflect, then, upon this word from the Hidden Words of Bahá'u'lláh (from the Arabic, no. 13)—

"O Son of Spirit? I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave *thee* being, why seekest thou enlightenment from anyone beside Me? Out *of* the clay of love I moulded thee, *how dost thou busy thyself with another?* Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting." (*Italics* ours)

This moving appeal is directed to the slumbering spiritual consciousness of humanity, to that capacity within with which the world of nature has no part, to the human reality itself, a reality that transcends Nature, and is destined *to* achieve sovereignty over her, even as today she has been permitted to usurp sovereignty over a being superior to her both intrinsically and innately. Ignorance of this supreme fact has humbled and retarded the race. But the hour has arrived when this tyranny is to be conquered. Happy are they who awaken to the divine gifts of nobility, spiritual wealth, knowledge, and love that have been deposited within them, and gird up their loins to enlist in the army that is gathering to *carry* the last and strongest redoubt in Nature's dark citadel.

THE BAHA'I MOVEMENT AND NORTH AMERICAN UNIVERSITY CIRCLES

By Martha L. Root

(Miss Martha L. Root, American journalist and international. Bahá'í teacher and lecturer, has spoken in more than four hundred of the leading universities and colleges and other higher institutions of learning in the five continents. At the time of writing this article, she was completing a tour across the United States from Honolulu and San Francisco to New York and Washington, D. C. She has spoken in the universities and colleges and broadcast in every city through which she passed during her stay of eleven months in America. She had an unusual opportunity to meet the university circles of the United States, both in lecturing and in individual contacts with students and professors. Owing to her constant and uninterrupted traveling, writing and daily lecturing, she has only summarized here a few of the impressions of the Bahá'í Movement and American university circles, but they throw a light upon the minds, the aims and the spiritual needs of the students of North America, or, one might almost say the cosmopolitan needs, for in these universities are students, not only of the United States, but representative students from almost every country of the world.—Editors.)

During my trip across our North American Continent my theme in the university circles has been the universal principles of Bahá'u'lláh, the great World Educator. I presented His vision of a spiritual world with universal peace and complete disarmament through universal education, and the kind of international education our colleges and universities should teach. I stressed the education of the inner spirit of man, as well as the intellect and the training of the reality that leads to genius, the presentation of the harmony of science and religion, and the program to unite religions and send men out in order to *be* brothers to their fellowmen. Sometimes the topic was the new solution *of* the economic problem through the Divine Ecanomic World Plan of Bahá'u'lláh, by which every child in every country can have the proper education to develop the capacity to earn his living and at the same time be an asset to the community. Sometimes the subject *was* a universal auxiliary language with proofs of what the unification of language can do to help bring world understanding. Often the theme was outlined of a Parliament of Man which is a higher League of Nation*, and the necessity of a World Court *was* made clear through the teachings of Bahá'u'lláh. The doing away of prejudices, racial, national, political and religious, was explained.

This article will have to do only with the most vivid impressions that came to me from these visits to North American university circles. I found that there was keen interest in religion as a spiritual solution for world problems among many students; and among a class of students who were sometimes misrepresented as agnostics, I found that they are *not* non-believers in the pure teachings of Christ and the other World Teachers but only disbelievers in theology, and by that I mean the outer *forms* of religion.

To begin first with the youth who are not satisfied, a number of times in our American universities, students would say to me: "Some older people think that we students are Godless, that we do not believe in any religion. This is not quite true. Many of us do wish religion but we wish it liberalized." One group of young men and women still in the 'teen—whose parents are all prominent literalists in religion—said: "We refuse to be bored by religion that has to do only with forms and dogmas and unscien-

The Eggleston Farm near Flint, **Michigan.**

Bahá'ís **assembled for** their **Summer** School, **June,** 1930.

tific creeds, but the liberal side of religion would interest us."

When I asked one student what he considered the function of religion, he replied: "An important function of religion should be to gee rid of our rituals, of things that mean nothing, to free our speech of dead orthodox words and to find something that will solve living problems."

One young man in one of the most distinguished universities of America said: "Parents and professors think they are dealing with the generation that refuses to believe in ancient authority. They are. They are dealing with a generation that cannot believe in it, The college undergraduate body feel that their intelligence is being insulted when little or no attempt is made in religion to take account of those facts they have just come from hearing about in their sociological and scientific courses. We students want to know whether the teachings of Jesus are significant for this age, whether they are in accordance with what we know to be true and whether there are any other new teachings, or renewed teachings, equally or more important for this universal age. The mere fact that the past has accepted Jesus and that His life has become a tradition is not enough. If people did instinctively think of Jesus in every act of their life, there might be more justice in such an emotional approach."

Another student said: "There is very little association between the student and the church."' Another student quoted Niebuhr that modern religion is being discredited much more through its ethical failure than by its inability to conform to present day intellectual ideas and that religion must be able to impress the mind of modern men with the essential possibility and scientific respectability of its fundamental affirmations. One student said: "The only sane and rational way to achieve a religion that will have any meaning for us students, is to examine them all, to confront the facts of science and to draw our own conclusions. Certainly no one religion should be given the sole authority in a college or university where the mind of the student is presumably receptive and ready to form such opinions and conclusions." He felt that the student, himself, should take part and express his doubts and beliefs and make issues of the questions that are troubling him. He stated that under such a system there would at least be some interest in religion.

The same student also said: "Whether we embrace catholicism or humanism, whether we are iconoclasts or compromisers, whether we accept Jesus Christ or reject Him, we must begin to think about these vital problems. We wish to show a definite reason carefully thought out for what we have decided to believe and why we believe it."

I found that students like these without any prejudices, did many times listen with eagerness to the teachings of Bahá'u'lláh concerning a spiritual world plan. These students bad my sympathy and I thought that they are like the students in Japan, for as long ago as 1915 when I took a journalistic trip around the world during the world war, Count Okuma, founder of Waseda University and at that time one of the greatest statesmen of that nation, had said to me, when I visited him in his home in Tokyo: "What the youth of Japan need more than anything else is pure religion, not the creeds of the Christians nor the dogmas of the Buddhists but the pure teachings of Christ and the pure teachings of the Buddha. I will look into the teachings of Bahá'u'lláh and if they offer pure religion, I shall teach them to the youth of Japan."

Everywhere across the continent I was impressed with the profound interest some students have in religion as a solvent of world problems. Several times, young men would say: "This is the first time I have heard of Bahá'u'lláh's teachings, they are a dynamic solution." One evening I spoke in a great western university before the engineering section on the new economic solution. Immediately after the lecture, a young man spoke to me and said: "This is the first time I have heard of these teachings and they sweep me off my feet. I am the President of the Young Men's Christian Association in this university. 1 wish to introduce to you one of the girls here who is the President of the Young Women's Christian Association. Would you come up to our sorority house tomorrow afternoon and speak

to a group of students whom we shall invite to hear more about these universal principles of Bahá'u'lláh?" I promised to come, and I gave the girl a photograph of 'Abdu'l-Bahá. The next afternoon when I went to the sorority house to speak, I saw on the bulletin board this photograph of 'Abdu'l-Bahá and below it was an announcement of who 'Abdu'l-Bahá is and a résumé of the Bahá'í solution of the economic problem (the notes which this young woman had taken at the lecture the evening before). A group of students came to listen to the talk and to ask questions. The interest was so great that the students sent out and had a box supper brought in and the questions continued until eight o'clock in the evening.

International houses in universities are a liberal education. President Nicholas Murray Butler, President of Columbia University in New York City, wem even farther. He said, "International House is the only real university,"' meaning a place where all may come to exchange ideas. Intellectually and spiritually it is a place to talk over ideas and ideals. Mrs. Harry Edmonds, in International House, expressed it this way: "The spiritual life of the Columbia University students naturally was a lonely one, before we had this House. It is difficult to develop a spiritual life without friends, understanding and appreciation. A little child was very lonely and went in his sadness to one of the family for consolation. He was told that he should talk about: his troubles with Gad. The little boy answered, 'I want to talk with some one and have some one love me who has a "skin face."' Increasingly we are learning that it is through our 'skin faces' that the light of love and sympathy must shine."

I found too that the atmosphere in International House in the University of California was distinctly cosmopolitan. Many scholars of international repute are counted among the members of the faculties and there is a constant flow of visiting professors and lecturers from both Occidental and Oriental countries. The student group is distinctly international in character. I found in my two lectures there and in a general lecture in the university, that forty national and cultural groups were present in this great university situated at one of the main gateways to the United States.

International House in the University of Oregon, in the heart of the City of Eugene, Oregon, though smaller, had a fine cosmopolitan spirit and a high academic standard.

Speaking in most of the international houses and meeting the students, I thought of the words of Benjamin Ide Wheeler: "The plain fact is that we are members one of another and that we are not living in accordance with the nature of things—that is, we are not living in accordance with the facts, if we think only our own thoughts and sit nowhere ever except upon the lonesome throne of our own outlook. Hatred between men, hatred between classes, hatred between peoples, represents always this stubborn unwillingness to get over onto the other hilltop and see how the plain looks from there. The call of an International House is unto larger and better things."

Several international houses have religious committees where all the religions of the world are freely discussed, In one of these international houses, after one of my lectures, a beautiful girl from Yugoslavia came to me and said: "This truth of Bahá'u'lláh's principles is something that I have been searching for all my life and here in an American university I have found what I seek in religion." At that meeting fifteen nations were represented and I spoke about the Bahá'í Movement and its progress in each of their countries, for they had requested me to speak directly on, "What is the Bahá'í Movement?" In another great international house, one of the Chinese students said after the lecture: "Why are not these teachings of Bahá'u'lláh taught in every university in the United States?"

Once when I gave a lecture and a forum followed, three Chinese students were sitting on the front seat; one said: "My father is a Confucianist,"' another said: "My father is an atheist," the third said: "My father is a Muhammadan, but we three are great friends and we have decided to study all the religions and all the philosophies and when we find out which one is the best, all three of us are going to believe in that religion."

Pasadena Junior College in California, where I spoke to thirty-two hundred stu-

dents, has a principal with a vision. Principal John Wesley Harbeson, in conversation with me about the lecture and in his introduction, said about as follows: "la the hands of youth, the progress of the world is assured; before the determined drive of youth, no impediments can stand and no failure can be final. In the ideas of youth lie the hopes of a progressive world, a spirit of uncompromising idealism is enthroned in the hearts of ow young people. Unbiased by blind prejudice; undiscouraged and uncrushed by a thousand defeats and miscarried plans; unafraid of the hazards and uncertainties of an unseen future; undaunted by obstacles and obstructions in the path of progress, youth faces the future with clear vision, dauntless courage and an unbounded faith."

He also said that youth is not just a period of life; gray hail-s and wrinkled brow are not the unfailing evidence of senility. The unmistakable signs of declining age are prejudiced minds; the discouraged and crushed spirit; the fearful heart; the hopeless future and the surrendered *cause.* He told the students that some men grow old in early life, ochers advance far in their three score years and ten and remain young. He also stressed the high spiritual ideal of life,

Visiting a few of our universities and colleges in America, I thought of the one criticism — and there is only one that I heard —made by the Far Eastern educators of our Western education. Some of the greatest Far Eastern scholars said that the greatest fault in American education, as they *saw* it, was the fact that religion is not allowed or is never stressed in some of the American institutions. They said that it is the spiritual that adds greatly to the morality and the culture of nations.

Speaking of Asiatic culture, I had a stimulating interview with Professor Arthur W. Hummel, Lecturer in Chinese History in Columbia University, New York City, and also Chief of the Division of Chinese Literature in the Library of Congress, Washington, D. C. He said that our universities really teach only one-half of the culture of the world, they have the culture of Rome, Greece and of Palestine—but the great culture of the Far East is not taught in our American universities. I asked him what he thought should be done about the translation of Chinese literature and documentary materials into Western languages. He replied: "There are great masses of Chinese documents outside of the Chinese classics themselves which need to be translated and placed before Western scholars. One of the most urgent *tasks* is the translation of the twenty-six dynastic histories, which are now closed books to the West, but which contain facts of tremendous importance to the Western historians, sociologists, ethnologists, and others. The translation work should be undertaken as a joint enterprise by competent Western and by Chinese scholars."

He added: "We should be sending every year a score or more of picked American youths to study the language both written and spoken, to observe and report Chinese customs, and interpret Chinese life in the villages as well as in the larger cities, These students should go to China with open eyes and with an unprejudiced point of view. They should not go as teachers, but in the humble attitude of learners, which is the only attitude in which genuine scholarship can be carried on. All this is self-evident and commonplace to anyone who looks at the world as a whole, but unfortunately, it needs to be impressed upon even the most educated Western minds, who think solely in terms of *the* culture of Greece and Palestine and Rome."

Dr. Hummel remarked that what he said of China is almost equally true of Japan, and Korea, and of India, and Persia, though he emphasized China because the Chinese formed the largest group numerically, and their literature is more voluminous and covers a greater number of centuries.

Professor Hummel explained to me the misconception in the West that the Chinese are stagnant in everything that is worth while. He said: "This idea of stagnation is really a stagnation in our own point of *view;* or that the Chinese are stagnant only in those directions in which students and professors in the West are particularly strong, that is in physical sciences; but the Chinese were not stagnant in those fields in which they themselves wish *to* progress. There are fields in which the Chinese have progressed

and in which we cannot be regarded as their equals at all, that is to say in the study of human relations and all that pertains to self-cultivation in the ethical and moral spheres. The Chinese never developed a political democracy but they did develop a high degree of social democracy and we owe a great deal to their cultivation of right relationships between men."

"Do you think the West could with profit, study the Chinese family system?" I asked this keen professor, who knows whereof he speaks, for he has spent two years in Japan and thirteen years in China, and his life work is interpreting the culture of China to Western thinkers. He replied that with all its defects, the Chinese family system trains the individual to think primarily of his relationship to others rather than of his persona1 rights, and both the Confucian and Buddhist idea that self-cultivation rather than the cultivation of others has produced a type of individual who was not personally aggressive but was trained to be sensitive to the desires and the wants of others. It is just because the *values* in Chinese culture are not tangible ones and are comparatively little concerned with the outside world that in the past Western observers easily leaped to the conclusion chat we have nothing to learn. We think of ourselves primarily as teachers and not as learners. We do have a great deal to teach the Far East in physical sciences, in the true concept of law and the technic of political democracy, but in the other realms we have much to learn. We need in the West today a new sense of humility. We need to put ourselves in the mood of learners rather than teachers. This is precisely the mood in which the Par East has been for a number of decades but this mood is only beginning to arise in the West. It is important that we in Western universities should take full opportunity to place before our youth the best examples of Chinese art and give our students the tools that are necessary to open to them the treasures of Chinese literature, history and philosophy.

There *is* not one of our social sciences that could not profit by the study of Chinese folk lore, anthropology, ethnology interpreting all the phenomena in these fields in terms of parallel materials in other parts of the world. It happens that in some of the very fields in which we are the least developed that the Chinese have a unique contribution to make.

I asked Dr. Hummel if he did not think that the future peace of the world depends in part upon our full cultural understanding. He replied: "There cannot be genuine political understanding unless it is based in some degree upon cultural understanding, but cultural understanding must be reciprocal if it is to be worth while. We cannot expect the peoples of the Fax *East* to go on indefinitely attempting to understand us, unless we, ourselves, make some commensurate effort to understand them. There must be this kind of understanding as well as political understanding."

He said that the people of Asia will change, but they will not change to tbe point of losing their cultural identity and it is to our avantage as well as to theirs that they should be permitted to cultivate all the values that they hold to be good. There are thousands of youths in our colleges and universities who in the present arrangement of the courses have no opportunity to obtain even a glimpse of the rich materials to be found in Chinese literature and philosophy, and hence are in no position to know whether specialization in those fields would be worth while or not. Our students are being trained in the culture of half *a* world and do not, intellectually speaking, have an opportunity to know that the world is round. It is really tragic that many thousands who might benefit by such studies are missing values that *might* add richness and enjoyment to their lives. Twenty-five years from now they will not thank us for leaving them in the dark, for failing to place these opportunities before them. It is true too, that in times of financial depression, the first courses to be eliminated are those courses considered to be luxuries, but in terms of the future there could be nothing more worth while.

"How do the Chinese interpret religion?" was another question I asked Dr. Hummel. He replied: "They interpret religion almost exclusively in terms of ethical and moral ideas. They take almost *no* interest *in sects* or in theology, but the supremacy of the

ethical life is the assumption that underlies all of their classics and was the basis of all. their older education. The Chinese believe that the most fundamental part of education is the teaching of humane social relationships."

The Chinese Clubs in several of the American Universities arranged for me to speak especially to them. Many of them are taking post-graduate work in our universities and they certainly will be among the great moulders of thought in the life of their country when they return to China. Our university training, like our economics, our universal suffrage, is no longer to be thought of in terms of yesterday's nationalism. Our students think in terms of tomorrow with its new ideal of internationalism and universal education. I have written at length of the interview with Prof. Hummel because it opens a new vista to Western universities and what has been said of the older culture of China and the study of Chinese by a few of our best scholars could be urged for the study of the ancient Persian culture and literature and above all the study and translation of the Works of Bahá'u'lláh from the Persian and the Arabic. Our country has fewer Oriental departments than the great universities of Europe. There is great need for an Oriental department in some of the Universities of the Middle West,

Some of the students in universities where I spoke and especially in the Schools of Religions' departments, decided to take the subject: "The Bahá'í Movement" for their theses. Many of the students said: "Your message of these universal peace principles will be promulgated by us" or "Your message will be passed on. Your message will reverberate."

Often when I spoke before one department in a University, students and sometimes professors from other departments would come and invite me to their groups. Sometimes the lectures were arranged before the entire student body, sometimes before the School of Journalism; sometimes by the International Relations Groups. The lecture in Leland Stanford University was arranged by four groups jointly, the Young Men's Christian Association, Young Women's Christian Association, International Relations Group, and the Japanese club.

President Nicholas Murray Butler, President of Columbia University in New York, had arranged for 'Abdu'l-Bahá to speak in Earl Hall in the University when 'Abdu'l-Bahá was in the United States in 1912. I gave Dr. Butler "Foundations of World Unity" compiled from the Writings of 'Abdu'l-Bahá. "May I keep it?" he asked. And when I said I had brought it for him, "I should like so much to have it," he said. President Butler spoke of the university and the international mind and gave me his lecture on this subject which he had delivered at Charles University in Praha, Czechoslovakia, this year. He said: "The twentieth century university fails of its mission if it does not seek and claim leadership in this new movement of international understanding, international cooperation and international responsibility for meeting the great problems which face mankind. It possesses a freedom of thought and action which is denied to the political organized state and whish is quite impossible for the diverse and conflicting forms of religious belief. The university is the natural leader toward the new day and no matter in what country its home be found, no matter what language it habitually speaks, it must rise to the full height of its new opportunity and not only accept but claim responsibility for leading human effort into new fields of understanding and achievement and for inspiring humanity to new accomplishment. The university may not content itself with being only the expounder and defender of old and well-established truth; it must in justice to its history and its purpose claim its place of leadership in discovery and proclaiming truth which is new."

Dr. Robert E. Hume, Professor of the Institute of Religions of Columbia University, New York City, arranged for me to address his students on "The Bahá'í Movement." Introducing me he spoke of 'Abdu'l-Bahá and showed His picture. He also showed them a photograph of the Bahá'í Temple in Chicago and explained its significance. One of his statements too, about religion I shall always remember. He said: "'Even as nations have been learning that no one of them suffices to itself, but that each needs to help and to be helped by others,

so also the religions of the world will come to see that each must seek to serve and to be served in the work of peace, and ta go hand in hand towards the common goal."

One student in this Institute of Religions decided to make the subject for her thesis, "The Bahá'í Movement." Several addresses were given in the schools of religion in eonnection with American universities. Some of the students asked their professors to have courses in Bahá'u'lláh's Teachings as a part of the curriculum and that credit be given.

One talk was given in the beautiful chapel of Colorado College. Dr. James G. McMurtry, Professor of Biblical Literature and Applied Religion of that college gave me an excellent definition of education and religion. He said in part:

"Education is *discipline*—a gradual, progressive, continuous discipline of mind. The quality of education is not to be defined through the subject of education, but through the effect of education on the student's mind. The end of education is not information, but inspiration; not facts, rules, tables; but insight, initiative, grasp, growth." He quoted President Nicholas *Murray Butler,* of Columbia University, who said, "It becomes impossible for ns ever again to identify education with mere acquisition of learning. It means a *gradual* adjustment *to* the spiritual acquisitions of the race."

Dr. McMurtry explained his idea of religion as "adjustment to the spiritual acquisitions of the race." He stressed that the field of religion is the field of the spirit. His own words were: "The man of today reads *few* books, and especially few magazine articles, who does not see that our age is *fast* moving toward the assurance that in education the intellect alone is not able to curb desire; that *the* physical, untrained *by* the moral, is as an uncaged lion and works devastation in the realms of the finer sensibilities and gentler natures. So religion is coming back. The spiritual in education is looming larger and larger. A reaction has set in. The universities are taking a new attitude, courses in the Philosophy of Religion, Comparative Religions, History of Religion, Religion and Ethics are being scheduled *in* most of the colleges and universities."

He spoke, too, of the great foundations for the carrying on of religious work among the students and that these foundations have been formed at the urgent desire of American students.

President Livingston Farrand of Cornell University in Ithaca said: "I quite agree that we are turning toward broader conceptions of religion. More and more a universal view and effort muse be expressed. That is what the university is now concerned with, Officially it does not care whether you are Jew or Christian if you are sincere and seeking the true values of life. Any sincere search for truth or thought that is based on the search for truth is welcome here.

"Religious work at Cornell is one of the most encouraging things in American education today. More I cannot say."

Dr. Robert Andrews Millikan, of Pasadena, was awarded the Nobel Prize in 1923, In an interview, he said: "Personally, I believe that essential religion is one of the world's supremest needs, and I believe that one of the greatest contributions that the United States ewer can or ever will make to world progress—greater by far than any contribution which we ever have made, or can make, to the science of government—will consist in furnishing an example to the world of how the religious life of a nation *can* evolve intelligently, inspiringly, reverently, completely divorced from all unreason, all superstition, and all unwholesome emotionalism."

The wife of one of the distinguished Professors of Howard University, in Washington, D. C., the world's leading institution for the higher education of the negro, said to me in thanking me for my talk to the students: "Thank you a thousand times for what you have done for peace and *good*-will since you have been in this city. The hearts of youth have been touched, and no one can tell what suffering and injustices have been saved from children yet unborn because those of today have listened to your glorious message."

One Director of Religious Activities in an American college, in introducing me said: "For the eleven years in which I have made a special study of the American Race Problem, .the Bahá'í Movement has done more

than anything else to convince me that people can live together in harmony regardless of race or color."

One Professor also said to the college students in introducing me: "The Bahá'ís live the life of Christ in regard to the race problem?'

Still. another Professor in a college said in introducing me: "The Bahá'ís are the finest white people I have ever met." After the lecture he said: "The anti-slavery movement in the United States began just the same way, by people quietly speaking to groups everywhere, just as you are doing, about a higher way."

The University of Wisconsin is said to be the first in the United States to install a radio station to broadcast higher education. The writer gave two lectures over the air from that stadia as well as seven other lectures in the university. Also, there was a bill before the Wisconsin Legislature at that time to introduce the universal auxiliary language of Esperanto into the University of Wisconsin and I spoke in the Legislature Hall on "The Progress of Esperanto in Five Continents."

Several Quaker College Professors in summing up my talks after my addresses thanked me for presenting to their pupils the vision of a world sf peace and how to make this vision a solid reality,

One lecture was given in Temple University in Philadelphia. The founder of that university, Dr. Russell H. Conwell, in an interview with me several years ago had made the following significant statement which I quoted to the students: "You may quote me as saying that the Bahá'í Movement is the biggest movement in the world today for world-wide Christianity and 'Abdu'l-Bahá is the peace Prophet of this age. I spent seven months in the Orient and I saw that millions of Orientals have come up beautifully into our Christianity through becoming Bahá'ís. I cabled to Egypt asking 'Abdu'l-Bahá to speak in my church, Baptist Temple, in Philadelphia, when He would come to the United States in 1912."

There is not. time in this article to describe fully the work at all the different universities and colleges where I spoke in this trip across the continent, but some among those where groups of lectures were given or at least one lecture, those not already mentioned, are: Fresno State Normal School, Unitarian School of Religion, Oakland, Calif., University of Washington, Reed College in Portland, Oregon, Agricultural College, Colorado, Iliff School of Religion, Denver, University of Michigan, Ann Arbor, University of Illinois in Urbana, Northwestern University, North Bark College in Chicago, Lewis Institute, Chicago, Garrett Biblical Institute, Francis Parker School, Chicago, Jewish Peoples Institute, Chicago, Art Institute, Chicago, Allegheny College, Meadville, Pennsylvania, University of New Hampshire, Harvard University, Summer Session, Boston University, Teachers College, Columbia University, School of Journalism; Columbia University, Hunter College, New York University, Cheyney Training School for Teachers, Swarthmore College, Haverford College, American University, Washington, D. C., Mt. Vernon Seminary, Chevy Chase School for Girls, Howard University, Miner Normal College, Virginia State College, Morgan College, Baltimore, —and about sixty high schools.

As this is written lectures are being arranged in the universities and colleges in and around Boston, Worcester and a few more talks in universities and colleges in Philadelphia and New York City before I sail for Europe in four weeks. In all of these institutions I met with an eager and enthusiastic response from the students.

So these Bahá'í Teachings do speak to the souls of the students. Opinions flow and ebb; philosophies come and go; fashions of thought change with the rise and fall of civilizations and empires, but man remains what Plato called him, the spectator of eternity; and what Christ called him, the Son of the Most High. He is stirred now by the Logos brought again to earth by the great World Educator Bahá'u'lláh. He has mighty hopes of these New Teachings. He may not know so well the history of the Source perhaps, but he feels the beauty of these universal principles; he is summoned by the compelling voice of the unselfish love. He looks with wonder upon the Truth which has come forth from Persia and the Most Great Prison in 'Akká, Palestine.

BAHÁ'Í IDEALS OF EDUCATION

By Stanwood Cobb

1.

EXPRESSION is the keynote of modern education. To the former aim of pedagogy —the acquisition of knowledge—is now added a further goal: the ability and the enthusiasm to use the knowledge acquired in the way of expression and achievement. Release the creative energies of the child—this is *the* slogan of the progressive educator. It is the nature of that Self which is within us to be constantly seeking to express itself in terms of activity and achievement, and this self-expression becomes the means of growth and expansion. Marvelous results are being obtained with children educated in this new way. Their earnestness, their enthusiasm, their love of study and of school —these things are most noticeable. As they work under such inspiration their whole beings seem to expand and to blossom out.

Now to this evolutionary tendency in education *the* Bahá'í Movement brings a unique contribution in its teachings of the power of that Divim Creative Force, of which the Cosmos is but the manifestation, to energize and inspire the individual. So that in addition to the force of natural. and human environment stimulating the child from without, we have the concept of a great Creative Force stimulating and nourishing the child's soul from within.

What a marvelous means of intellectual growth to childhood and to youth, that a student should be able to appeal to God and in actual prayer petition for greater powers of comprehension, and of acquisition of knowledge. Bahá'í youths know where to turn for Divine aid in this so serious responsibility of a young life—th development of the intelligence and the acquirement of the arts and sciences.

For another and very important reason the stimulating and directive force of the Spirit is needed in the development of the child and of youth. We believe in self-expression for the child, but what is the nature of this self that is to be expressed? Bahá'ís realize in man two selves struggling within us—that which Paul called the carnal man which is prone to express itself in selfishness, in egotism and in sensuality; and the spiritual self, which is striving to acquire noble attributes and to grow into greater and greater perfection. But without aid from the Divine Source the spiritual self has nor a chance, Our physical environment adding to the forces of our physical propensities, give too much power to man's lower self for the spiritual to be able to attain victory unless it receives the assistance of the Holy Spirit. This assistance fortunately is immediately at hand; for the Holy Spirit, like *those* mysterious cosmic xays discovered by Milliken, penetrates all existence.

It is part of the educational training of every Bahá'í youth to *make* use of the utterances and prayers of Bahá'u'lláh in order to aid his spiritual growth. Intellectual perfection is not enough. Spiritual perfection is also earnestly sought by Bahá'í youth everywhere, of whatever race or creed.

When I had the privilege of an interview with 'Abdu'l-Bahá in Paris at a time when I was connected with a traveling school for boys, He inquired about the program of the school. After I had told Him the different subjects I was teaching, He looked at me with His deeply quizzical smile and said, "Do you teach the spiritual things?" I had to inform Him that there *was* no time or place in the curriculum for these things. I have realized ever since, however, that education in subordinating the spiritual development to the intellectual development is "putting the cart before the horse." The spiritual should come first, and is indeed made preeminent in the life of youth in all Baha'i schools.

There is no question in my mind but that

under such an educational arrangement not only does the character of youth become superior, but capacity for knowledge is enlarged and improved as a result of spiritual growth. This is because the Spirit is causal —back of all existence; back even of intelligence, of which it is the Creator. When this unique Force is drawn upon for development, an increase is felt in every phase of our existence—an added power, an added grip on life. That such is the case educationally is quite manifest in the radiant faces, the earnest bearing, and the high intelligence of Bahá'í youth in the various schools and colleges of the world. They appear to be outstanding students.

Just as the individual needs to express the higher nature within him, so humanity as a whole is in dire need of this type of expression. When it expresses its egoistic self we see clearly what happens. All the warfare, all the political and economic upheaval of the present epoch, are traceable directly to the fact that humanity in the mass as well as in the individual is expressing its lower self and not its higher self.

Let us conceive what would be the condition of a society composed of individuals trained in youth under a spiritual type of education which we have been describing. Such a society would express the higher self within it, and its institutions would be marvelous indeed. Bahá'í youths know this to be true. It is indeed this vision of a perfected humanity that inspires their enthusiasm and their effort for study, in order that they may attain to the utmost capacity far helping to achieve the divine civilization blazoned to the world by Bahá'u'lláh.

2.

Bahá'í youth do not loaf and malinger at their study as do so many of the students of today in our high schools and colleges. This is because they realize the duty as well as the privilege of acquiring knowledge. Bahá'u'lláh says:

"Knowledge is like unto wings for the being (of man) and is like a ladder for ascending. To acquire knowledge is incumbent upon all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words and end in mere words. The possessors of sciences and arts have a great right among the people of the world. Indeed, the real treasury of man is his knowledge. Knowledge is the means of honor, prosperity, joy, gladness, happiness and exultation."

Universal education was one of the chief principles laid down by Bahá'u'lláh for the new humanity, and wherever we find communities in which Bahá'ís predominate, we find Bahá'í schools. In Persia the Bahá'í schools are the only ones in many villages, certainly the only schools for girls. 'Abdu'l-Bahá says, "'Education holds an important place in the new order of things. The education of each child is compulsory. . . . The mothers are the first educators of mankind; if they be imperfect, alas for the condition and future of the race. . . . Therefore the mothers must be capably trained in order to educate both sons and daughters. . . . 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."

Therefore it becomes the spiritual duty of every Bah'i parent to see that his children acquire the utmost possible amount of education, and great sacrifices are made in order to carry out this injunction. As regards the children, they realize the importance of education both because of the earnest attitude on the part of their parents in this direction, and because of the direct precepts of Bahá'u'lláh and 'Abdu'l-Bahá regarding the necessity of acquiring knowledge.

To the Bahá'í youth who visit Shoghi Effendi, Guardian of the Bahá'í Cause, he urges the study of economics, history and sociology in order that they may be prepared intelligently to interpret to the world of today the great principles of Bahá'u'lláh. The social sciences thus receive earnest study by Bahá'í youth, not only in connection with their school work, but also in voluntary research outside of school life. In

different cities Bahá'í youth associate together in classes for the study and discussion of political, social and economic problems, and of the solution to these problems as presented by the Bahá'í Movement.

3.

The curriculum in the world of Bahá'í education will be somewhat modified inevitably from that which exists in present educational systems. In fact one can hardly refer to an existing curriculum for the reason that there is today no standard curriculum. Colleges and universities are in a quandary as to what should constitute education for the youth of today. Each university is trying out its own ideas. There has not yet arrived any consensus of opinion as to any requisite minimum of knowledge that should be the attainment of every student, Charles W. Eliot gave a blow to the old standard classics from which it has never recovered and from which it undoubtedly never will recover. But as yet no great constructive intelligence has arisen to build up a standard curriculum for the new age.

The conviction that such a curriculum is necessary seems to be growing in the minds of many educators. In time the whole world will inevitably arrive at a universal curriculum. Bahá'u'lláh speaks of this as part of the Divine Plan for humanity. But what will be the nature of this curriculum? Bahá'u'lláh has given us the clue. Teach not those subjects which begin in words and end in words, but rather those things which pertain to human welfare. Following such a guidance one can think of many subjects which would be discarded and of other subjects which should be included in a minimum curriculum.

The dead languages, it is apparent, begin in words and end in words. Any content value in them which pertains to human welfare could be derived from their translations. The dead languages are already on the wane educationally. They have no future that is apparent even from a worldly viewpoint. But what about the living languages and their usefulness in travel and international. procedure? The citizens of the small countries of Europe are obliged to know fluently three or four languages in addition to their own. Most of the students at Roberts College where I once taught, had to master five languages before they graduated. Indeed many of the clerks in the Constantinople stores were able to manage seven languages fluently. An immense amount of time and labor has to be given by the youth of today to acquiring modem languages for the purpose of facility in the international life of today.

But the Bahá'í Movement has the remedy for this situation in the universal auxiliary language which shall be studied by all the students throughout the world in addition to their own native language. Either this auxiliary language may be an existing language, or a manufactured language like Esperanto. The nations of the world are to confer and settle upon such a language and thereafter prescribe it for their educational systems—a very simple matter to settle, once the consciousness of humanity is aroused and turned in this direction.

Eliminating from our ideal curriculum, then, the burden of languages ancient and modern, and advanced work in mathematics which plainly is no advantage to the average student in his later life, we may by a process of elimination arrive at the conclusion that after proficiency is gained in one's native language and in the new universal language, *the subjects for study should be those pertaining to a knowledge of the universe in which we live.* One might describe such a course as this by the term "universe-knowledge." The importance of such knowledge is incontrovertible. We find ourselves thrown into the midst of a magnificent, mysterious and sometimes terrifying universe. This is the theatre of our existence. It behooves us to understand its nature and its laws, and to know how to apply these laws both to our corporate and our individual lives upon this planet.

Thus we need to know the origin and the nature of the stars; their life as suns, radiating heat, light and life itself to the satellites about them. We need to know the nature of the earth we live in,—its origin, its composition, its nature both physical and

chemical, and its evolution to the point where it was capable of sustaining life. We need to know the nature and composition of life itself, and its evolution from the molecule to man.

When we have reached the point of seeing man emerge upon the theatre of life, then begins the study of man Loth as an individual and as a social animal. We need to study deeply his political, his social and his economic development, in order to understand his needs and tendencies in these directions.

We need to teach these subjects in abbreviated form, using the laboratory only to demonstrate the concrete ways in which knowledge is attained. We *must, in order to make such a curriculum successful, humanize the sciences and organize them in a new way. We must perceive the essential unity of knowledge.* Bahá'u'lláh said that knowledge is one point but scholars have multiplied it, We cannot give all details of the sciences. In fact, we should not. (Today in the teaching of sciences a student sees not the woods because the trees are in the way.) What we need is a broad sweeping view of these subjects for the purpose of enlarging our horizon and giving us foundations upon which to build in every direction later in life. For education only begins in the college and university. Its real fruition is certainly not attained in youth. Therefore it is very important that youth acquire broad and inspiring foundations in the scholastic period, in order that it may go on through life enthusiastically acquiring knowledge in every line from the marvelous cultural environment which surrounds the modern citizen of a civilized country.

I cannot say that such is to be the Bahá'í curriculum, the universal curriculum of the future. This is only my suggestion in *that* direction. But clearly such a curriculum, when chosen, will be one that pertains closely to the needs of humanity and one which can be perennially reformulated in consistence with the advancement and progress of humanity.

4.

Bahá'í youths undertake education not only as a means to development and to assertive and individual success, but as a means of attaining to greater capacity for universal service. They long, because of their religion, to become better citizens of city, country and the world. They are deeply imbued with the ideal of world peace, of universal brotherhood, of abolition of prejudices. They have world vision—whether they live in Boston, Washington, London, Paris, Germany, China, Japan, Ṭihrán; or in the humble villages of the Persian plains or Burmese jungles.

Bahá'í youths, thus trained, are superior in their vision to the average adult of the secular world. Their whole lives are keyed to high ideals both of individual attainment and of universal service. They do not fritter *away* and waste their energies. They work as a spiritual duty; for idleness, they are taught, is a sin. They are given a great commandment: "Work done in the spirit of service is the highest form of worship." Therefore when they toil at their studies for the sake of the future humanity as well as for the sake of their own intellectual and spiritual development, they realize that they are performing a spiritual function. I presume this is what 'Abdu'l-Bahá meant when He said to me, "Are you teaching the spiritual realities?"

It can easily be seen what a great motivating and directive force for the attainment of a new world civilization this body of Bahá'í youth will be when they reach the platform of world activity. Some are already emerging from the universities and beginning their actual life as citizens of their country and of the world. The brilliancy and cogency of their intellectual life is equalled only by the purity of their spiritual nature. We may look for great things from these youths. They will be the greatest proof and the greatest testimony as to what education should be, and what it should do for the youth of the world.

MAN AND MANKIND ON THE WAY OF PROGRESS

By Lydja Zamenhof

THE Old Testament says that when Moses, the great Messenger of God, led his nation from the land of slavery, a great pillar of fire went be-fore them, showing the way. What that pillar of fire might symbol-*ize*, could be interpreted in different ways, but there is no doubt but that Moses himself was for his nation such a pillar of fire, by which, as time passed, all that was dark and unseemly left from the slavish period, burned away, and by its dazzling light *it* showed *to the* children of Israel the new way, the *way* to the land promised to them by God.

Every prophet is such a dazzling pillar of fire. Each one casts a light on the way of mankind, and each rediscovers the way for those who had lost it.

But the time comes when the eyes of men turn from the blinding purity of this light, when this light, though inwardly resplendent as before, seems to become paler in their eyes, and little by little they turn *away* from *it*. They kindle lamps made by thern-selves, and by their flickering lights they look for their way. But those lamps of guidance, made by man, often had to errors, if a spark of the divine flame does not fall into them. Only the light of I-lim, Who created them all and knows all *the ways*, shows the direction without error. And at last, when their own poor lights in their mad dance entice them towards dangerous marshes, a powerful pillar of fire reappears between earth and heaven to guide and show the way.

Reappears? No, it is the same fire, from which men had turned away, and which now, perfumed with myrrh and aloes, *comes* back in a more perfect form, in *a* more resplendent glory. But the Hand *that* had kindled it is ever the same.

Now the question comes, why did so many lights shine, why did so many Messengers come into the world, why did so many teachings show to men the way to perfection, and often what was taught by one prophet was not in harmony with what another said? How is it possible, if we are to believe, that they all are rays emanating from the same Sun?

The rays of the material sun illuminate feebly the world in winter but for a few hours, whilst in the middle of summer they pour living fire on the heads of men. The rays of the material sun at the equator burn the sands of the desert and in wildernesses cause wonderful plants to grow, whilst in the regions of the Pole they shine upon the diamonds of ice and array the frozen sky with the unique wonder of the Aurora Borealis. Yet they are the rays of the same sun.

It is not the sun that is capriciously changeable; it is not the sun that now kindly favors, now coldly turns away; it is but the position and movement of the earth that are the causes of these diverse changes. Those regions that turn their faces fully towards the life giving star, gain the full bounty of its rays and clothe themselves with abundant green, and those that are turned away, gain but a small portion and array themselves not with green, but with cold white.

So does mankind resemble the terrestrial globe. It has degrees and differences too, and the states may be compared now to the cold of the regions of the Pole, now to the progress and richness of nature of the torrid zone.

The Spiritual Sun forgets none of the parts, but endows each of them according to its responsiveness. Would it nor be strange to us if palms grew at the North Pole and white bears roamed over Sahara? Why then should we fail re understand chat during the early severe months, when the cold of

the passed night was still lying heavily over mankind, the rays of the Spiritual Sun brought to men the freezing principle of *eye for eye, of tooth* far *tooth?* That afterwards, when the spring came and the olive-trees became green, the rays of the Spiritual Sun brought other wards to bloom: *Whosoever smiteth thee* on *thy right cheek, turn to him the other* also? In these two rules, so extremely unlike each other, there is no essential difference, there is only progress from one state to another.

For just as in the material world everything is constantly moving, beginning with the stars and finishing with the particles of an atom, and this movement is what keeps the whole enormous system in order, so it is in the spiritual world. There is constant movement, and if the movement onward stops, a movement backward would ensue: regress would take the place of progress, and instead of the Christ's rule we would have another one: a head for an eye, all teeth for one.

If it is so—one could ask—why is the way of mankind not as an even road, why are there sometimes stones on it, why at other times do the feet not feel a firm foundation, but sink in the sand; why is this sand sometimes like moving dunes with hidden dangers beneath them, swallowing up everything in a terrible cataclysm? Are there black spots on the Spiritual Sun, too?

No. On the Spiritual Sun there are no spots; it radiates always warmth, never cold. The shadows, that drearily put themselves on the way, are the shadows of earth-born clouds. For from the earth, from the waters and swamps vapors appear, sometimes poisonous; heavily they hang above the earth without letting through one ray 04 the sun; or gales of earthly passions throw on the way sands and stones and push into ditches the wayfarers whose steps are not firm enough.

Evil are these clouds that hide the sun, evil is this dust that covers the way, and all that keeps back man in his onward march. If God has created all things, has He created evil, too, and is He responsible, if mankind limps on His way?

The conflict between good and evil has brought difficulties to many. Many because of it abandoned every belief, for, *they* thought, if there were the One Most Mighty God, the God to Whom we attribute all the good qualities, then there would be no room for evil in the world. So perhaps we should abandon the monotheist conception of God and return to the ancient myths about Ormuzd, the god of Good, and Ahriman, the god of Evil? Or should we perhaps accept the conception, that is nearer to us, about Lucifer, the eternal enemy of God, ever trying to destroy roses in the garden of God and *to* plant weeds therein?

To this disturbing question of good and evil, till now apparently unsolvable, the Bahá'í Teachings answer: there is only good in the world. There is no positive evil.

What is evil? We say that light is good and darkness is evil, that sight is good and blindness is evil, that peace is good and war is evil.

But what brings us the rays of the sun, is light. Darkness is simply lack of light. What is by nature connected with our eyes, is sight; blindness is only lack of sight. What is the normal state of the heart is peace; war comes only when this normal state is changed.

Sometimes a seeming vice is simply misdirected virtue. There are people whose chief feature is avidity. They wish for more gold, more power, more glory. But avidity in its essence is the desire to have more than one already possesses. The question is only, in which direction this desire goes. If a man desires to acquire more knowledge and understanding, is it not praiseworthy? But when instead of some great ideals he chooses the human vanities for his aim, then he is really miserable, for the glorious impulse bestowed an him by God has been used for unworthy aims, and the pearls of his sensitiveness thrown to the pigs of vanity.

All the high human qualities are given to man, not imposed on him. It depends on him to rise *to* heaven or to fling himself down into mud, and he himself is responsible for his lot. He is not being driven will-lessly by arbitral fate, as a withered leaf by autumn wind. Tt is as if Destiny carried him on the great *way* of humanness and led him *to a* spot, whence two proverbial ways come out: one broad and comfortable, the way to hell,

and the other steep and narrow, the way to heaven. And since now the choice is his: whither he goes, thither he will come. If there is a way to hell, it is that men may consciously, by their own will, enter the way to paradise, however difficult it may be. Therefore freedom is given to man, that he may himself choose his way and by his awn decision reach perfection, that he may not be as a balk, thrown on the top of a roof, but as a spider, reaching bravely and with perseverance the top of a tree by means of a very thin thread. So man is himself responsible for his own progress. The rays of the Sun of Perfection shine and are reflected in the mirror of the human heart. Bat if instead of an even and polished surface man turns to them a mirror the surface of which is rough, then in place of a clear picture there appears an ugly caricature, and thus is born what we call evil.

That man may choose the way to heaven, he must be first of all informed. He must understand that the comfortable way will lead him lower and lower, and will finally bring him where only brutes feed, and where he himself will become equal to brutes. He must know, that the steep path will lead him to heights, where the air is clear like crystal, free of all earthly vapors, where before his eyes will spread a vast horizon and he himself will be nearer to the blue heavens than to the gray earth.

Knowledge is necessary. Without knowledge there is no perfect humanity. Intellect is a great treasure, which should not be kept in a chest, but let out into the world, that it may bring profit. It is a light, which one should not hide under the bushel, but illuminate with it dark corners, Intellect is given to us, that we may from things known conclude about things unknown, and, that having discovered the secrets of the earth, we may discover those of heaven.

In fact none of the religions was ever against science. If Giordano Bruno was burnt, it is not Christ, the merciful Lamb of God, who is responsible for that, but the merciless fanatics, anathematizing all, that in their short-sighted eyes thought Bruno was against the letter of the Books. Rut Bahá'u'lláh was the first, who by the authority of the Word of God exalted the importance of science and gave religious sanction to the duty of learning and education.

But science alone is not sufficient. Man may understand the beauty and utility of a principle, and yet remain inert and lack forces to conform his life with it. There have been in the world many philosophers, who confessed beautiful theories, but lacked determination to follow them. On the other hand there was a stammerer of a race of slaves, known as one who had committed murder, who yet by the force that no philosophy could inspire, laid foundations of a new civilization; there was a modest carpenter; an illiterate camel-driver—mocked at by sages, crownless kings with crowns of thorns--and compared with them all the great philosophies grew pale, as do the stars when the sun appears.

People who feed on philosophy alone, are often as sickly children. Their bones are not firm, they bend and grow crooked, and the whole figure gets misshapen. But the rays of the sun endow them with strength and give them health. The pale and wavering philosopher of yesterday becomes a hero of his awn convictions.

Mankind, the great child, is often falling ill. Every time when its malady becomes very serious and dangerous, there comes an inspired physician, the prophet, and brings remedy. Oh, the patient is not willing to take it, he struggles, gets angry and excited because of the struggle, pushes the physician away—but all this is in vain: he must obey the physician, whatever his commands may be.

What makes up the malady of the world of today?

When a man is ill, the symptoms of his disease map be many, while the disease is one. We see also many symptoms of the disease of mankind, but the disease is one. It is lack of sympathy and understanding between its different members.

Bahá'u'lláh teaches men, that they are all leaves of the same tree, drops of the same sea, that they are all created from the same dust, that no one should exalt himself over the other. He teaches, that among the sheep of God no one should be considered as a black one, that there are no differences of

races and nations: a rose is beautiful, in whatsoever garden it may bloom, a *star* has the same radiance, whether it shines from the east, or from the west.

Love and equality! How old *these* ideals are! In fact there was no prophet, who did not preach them; there *was* no spiritual standard without these words written upon it with golden letters.

Old are the Bahá'í ideals, and old is the way they show. It is the same way, upon which mankind had trodden in the past, when *the* pillars of fire—the former prophets—led *it* onward. It is the same way, which was afterwards covered with dust, and which now, cleansed again, unrolls before our feet. Yes, it is the same way, but it is a long *way, very* long. To reach its end neither generations nor centuries suffice. Today the pillar of fire is once more shining on it. But today it is more resplendent than before, and it leads mankind farther. Let it *go* on this everlasting way, following the light of the New Day, for this is *the* way, worthy of the steps of true mankind, and the greatest honor of *true* mankind is to go always on the way of progress--towards perfection.

(Translation of the address prepared and delivered by Miss L. Zamenhof at the Bahi'i Session of the 23rd Universal Congress of Esperanto held in Cracow, Poland, August 1st to 8th, 1931. Miss L. Zamenhof is the youngest daughter of the late Dr. L. Zamenhof, creator of Esperanto. She *was* the honorary President of two Bahá'í Esperanto sessions held at Antwerp, Belgium, in August, 1928.)

HOMO KAJ HOMARO SUR LA VOJO DE PROGRESO

(The Esperanto text of Miss Zamenhof's article)

UNU tre malnova libro rakontas, ke kiam la granda Diosendito, Moseo, elkondukis sian popolon el la lando de mallibereco, tiam antaŭ ili iris grandega fajra kolono kaj montris la vojon. Kion simbolas tiu fajra kolono —oni povas diverse klarigi, sed sendube Moseo mem estis por sia nacio tia kolono de fajro, de fajro, en kiu kun la tempo forbrulis ĉio malluma kaj malpura, kio restis el la sklava epoko, fajro, kiu per sia fulmoforta lumo montris al la idoj de Izraelo novan vojon, vojon al la lando, promesita al ili de Dio.

Ĉiu profeto estas tia fajroflama kolono. Ĉiu estigas lumon sur la vojo de la homaro kaj ĉiu retrovas la vojon por la vojperdintoj.

Sed venas la tempo, kiam la homaj okuloj alkutimiĝas al la lumimpreso, kiam tiu lumo, kvankam mem brila, kiel antaŭe, paliĝas en iliaj okuloj, kaj iom post iom ili deturnas de ĝi la rigardon. Homfaritajn lampojn ili lumigas, kaj ĉe ilia lumo serĉas vojon. Sed la homfaritaj lampoj de gvido ofte erarigas, se ne falis en ilin fajrero de la dia flamo. Nur la lumo de Tiu, kiu kreis kaj kiu konas ĉiujn vojojn, montras la direkton senerare. Kaj fine, kiam iliaj propraj lumetoj en disa danco logas ilin al kotaj dronejoj, denove aperas inter la tero kaj la ĉielo potenca fajra kolono, por gvidi kaj lumigi la vojon.

Denove aperas? Ne, ĝi estas tiu sama fajro, de kiu la homoj forturnis sin, kaj kiu nun, aroma per mirho kaj aloo, reaperas en formo pli perfekta, kun brilo pli granda. Sed la Mano, kiu ĝin lumigis, estas la sama.

Nun aperas demando, kial tiel multaj lumoj brilis, kial tiel multaj Diosenditoj venis en la mondon, kial tiel multaj instruoj montris al homoj la vojon al perfekteco, kaj ofte tio, kion instruis unu profeto, ne harmoniis kun tio, kion diris alia. Kiel tio estas ebla, se ni volas kredi, ke ĉiuj tiuj grandaj instruistoj estas senditaj de unu Sendinto, ke ili estas kiel radioj, emanantaj el unu Suno?

La radioj de la materiala suno vintre apenaŭ dum kelkaj horoj senvarme lumigas la mondon, dum en la mezo de somero ili verŝas vivan fajron sur la homajn kapojn. La radioj de la materiala suno ĉe la ekvatoro bruligas la sablon de dezerto kaj en sovaĝaj arbaregoj kreskigas mirindajn kreskaĵojn, dum en la polusaj regionoj ili brilas sur la diamantoj de glacioj aŭ vestas la frostan ĉielon per la senkompara lukso de la polusa ĉielruĝo. Tamen ĉiam ili estas radioj de la sama suno.

Ne la suno estas kaprice ŝanĝema, ne la suno jen bonhumore favoras, jen malvarme sin deturnas, sed la situacio kaj moviĝado de la tero estas la kaŭzoj de tiuj diversefikaj ŝanĝoj. Tiuj ĝiaj regionoj, kiuj plenvizaĝe turnas sin al la vivodona astro, ricevas malavare ĝiajn radiojn kaj vestas sin per abunda verdo, sed tiuj, kiuj estas for, flanke, ricevas nur malmulte, kaj ne per verdo, sed per malvarma blanko sin ornamas.

La homa gento estas kiel la terglobo. Ĝi ankaŭ havas partojn, kaj la statojn de tiuj partoj oni povas kompari jen al la malvarmo de la polusaj regionoj, jen al la progreso kaj naturriĉeco de la varmzono.

La Spirita Suno forgesas neniun parton, sed donas al ĉiu laŭ ĝia ricevkapablo. Ĉu ne estus strange al ni, se sur la norda poluso kreskus palmoj, kaj tra Saharo vagus blankaj ursoj? Kial do ni ne komprenu, ke dum la fruaj severaj monatoj, kiam ankoraŭ la malvarmo de la ĵus pasinta nokto duonombre restis super la homaro, la radioj de la Spirita Suno vivigis inter la homoj la glacian regulon: okulo por okulo, dento por dento, kaj ke kiam venis la printempo kaj verdigis la olivajn arbojn, pro la radioj de tiu sama Suno ekfloris la vortoj: Se iu frapos vin sur unu vangon, turnu al li la alian? En tiuj du, tiel ekstreme malsimilaj reguloj, ne estas esenca diferenco, estas nur progreso de unu stato al alia.

Ĉar kiel *en* la materiala mondo ĉio estas en movo, komencante de la ĉielaj korpoj, kaj finante per la eroj de atomo, kaj tiu movo tenas en ordo la tutan sistemegon, tie1 same estas en la spirita mondo. Movado regas tie, kaj se la movado antaŭen ĉesus, ekestus la movado malantaŭen: malprogreso okupus Ia lokom de progreso, kaj anstataŭ la krista regulo ni havus alian: kapo por okulo, ĉiuj dentoj por unu.

Se estas tiel, oni povas demandi, kial la vojo de la homara progreso ne estas kiel cbena ŝoseo, kial kelkfoje kuŝas sur ĝi ŝtonoj, kial alifoje la piedoj ne sentas plu firman fundnmenton, sed vagas en sablo, kial tiu sablo similas kelkfoje al droniga sablo, en kiu formiĝas funelegoj kaj sorbas ĉion en terura kataklismo? Ĉu eble ankaŭ sur la Spirita Suno estas nigraj makuloj?

Ne, sur la Spirita Suno de la Vero estas neniaj makuloj: ĝi ĉiam radias varmon, neniam malvarmon. La ombro, kiu malserene metas sin sur la vojon, estas nur ombro de terdevenaj nuboj. Car el la tero, el akvoj kaj marĉoj levas sin vaporoj, kelkfoje venenaj, pezas super Ia tero kaj ne allasas al ĝi sunradion, aii ventoj de teraj pasioj ĵetas sur la vojon sablon kaj ŝtonojn, kaj puŝas en foson vojiranton, kies paŝoj ne estas sufiĉe firmaj.

Malbonaj estas tiuj nuboj, kiuj kaŝas la sunon, malbona estas tiu polvo, kiu kovras la vojon, kaj ĉio tio, kio retenas homon en lia antaŭenmarŝo. Se Dio estas la Kreinto de ĉio, Li kreis ankaŭ la malbonon, kaj Li estas responda, se la homaro lamas sur Lia vojo?

La konflikto inter bono kaj malbono jam al multaj kaŭzis malfacilaĵojn. Multaj pro ĝi forlasis ĉian kredon, ĉar ili pensas, ke se efektive ekzistus Unusola Plejpotenca Dio, la Dio, al kiu ni atribuas ĉiuj bonajn ecojn, tiam en la mondo ne estns loko por malbono. Eble do ni devas forlasi la monoteistan koncepton pri Dio, kaj reveni al la antikvaj mitoj pri Ormuzdo, la dio de bone, kaj Arimano, la dio de malbono? Aii eble akcepti la pli proksimajn al ni konceptojn pri Lucifero, la eterna malamiko de Dio, penanta ĉiam detrui rozojn en la ĝardeno de Dio, kaj planti tie malbonherbojn?

Al tiu maltrankvila, ĝis nun ŝajne nesolvebla demando de bono kaj malbono, la Bahaa Instruo respondas: nur bono estas en la mondo. Pozitiva malbono ne ekzistas.

Kio estas malbono? Ni diras, ke lumo estas bona, kaj mallumo malbona, ke vido estas bona, blindeco—malbona, ke paco estas bona, milito—malbona.

Sed tio, kion alportas at ni la radioj de la suno, estas lumo. Mallumo estas simple manko de Iumo. Tio, kio denature ligas sin kun niaj okuloj, estas vido; blindeco estas nur manko de vido. Tio, kio escas la normala stato dc la koro, estas paco; milito sekvas nur, kiam tiu natura stato estas malnaturigita.

Kelkfoje ankaŭ ŝajna malvirto estas simple misdirektita virto. Ekzistas homoj, kies ĉefa trajto estas avideco: ili deziras pli da oro, pli da potenco, pli da gloro. Sed avideco estas ja en sia esenco deziro hazi ion pli, ol oni jam havas. La dcrnando nur estas, en kiun direkton iras tiu deziro. Se homo deziras akiri pli da scienco kaj kompreno, ĉu tio ne estas laŭdinda? Sed se anstataŭ la grandaj idealoj li faras sia celo la homajn vantaĵojn, tiam vere li estas mizera, ĉar la glorindan, de Dio donitan impulson li uzis por neindaj celoj, kaj la perlojn de siaj sentkapabloj ĵetis al la porkoj de vanteco.

Car la altaj homecaj trajtoj estas al homo donitaj, sed ne truditaj. Al li mem apartenas, ĉu levi ilin al ĉielo, aŭ jeti en koton, kaj li mem estas responda por ilia sorto. Li ne estas senvole pelata de arbitra Fato, kiel velkinta folio de aŭtuna vento. Estas tiel, kvazaŭ la Destino portus lin sur la grandan vojon de homeco kaj kondukus al unu loko, de kie disiras la du proverbaj vojoj: unu larĝa kaj oportuna, la vojo al infero, la alia kruta kaj mallarĝa, la vojo al ĉielo. Kaj de nun la elekto apartenas al li: kien li iros, tien li venos. Se ekzistas tiu vojo al infero, ĝi estas por tio, ke la homoj konscie kaj propravole suriru la vojon al paradizo, kiel ajn malfacila ĝi estas. Por tio libereco estas donita al homo, ke li mem elektu sian vojon kaj per le propra decido atingu perfektecon, kaj ne estu kiel pilko, ĵetita sur pinton de tegmento, sed kiel araneo, kiu per maldikega fadeno pene, persiste kaj kuraĝe atingas pinton de arbo. Homo do estas mem responda par sia progreso. La radioj de la Suno *de* Perfekteco brilas kaj respegulas *sin* en la spegulo de homa koro. Sed se anstataŭ ebena

polurita platajo homo turnas al ili spegulon kun malebena surfaco, tiam sur la loko de klara bildo aperas bildo malbela, karikatura, kaj naskiĝas tio, kion ni nomas malbono.

Por ke homo elektu la vojon al la ĉielo, li devas antaŭ ĉio esti informita. Li devas kompreni, ke la oportuna vojo ĉiam pli mallevas sin kaj fine kondukos lin tien, kie nur brutoj sin paŝtas kaj kie li mem egaliĝos kun brutoj. Li devas scii, ke tiu kruta irejo kondukos lin al altaĵoj, kie la aero estas kristale klara, pura de ĉiaj teraj vaporaĵoj, kie antaŭ liaj okuloj etendos sin vastega horizonto kaj li mem estos pli proksima al la blua ĉielo, ol al la griza tero.

Scio estas nepra. Sen scio ne ekzistas perfekta homeco. Intelekto estas grandega trezoro, kiun oni ne devas teni en kesto, sed ellasi en la mondon, por ke ĝi donu profitojn. Ĝi estas lumo, kiun oni ne devas meti sub grenmezurilon, sed lumigi per ĝi senlumajn angulojn. Intelekto estas al ni donita, por ke el aferoj konataj ni konkludu pri aferoj nekonataj, kaj ekkoninte la sekretojn de la tero, ekkonu la sekretojn de la ĉielo.

Fakte neniu el la religioj estis iam kontraŭ la scienco. Se Giordano Bruno pereis sur ŝtiparo, por tio responda estas ne Kristo, la kompatema Ŝafido de Dio, sed la senindulgaj fanatikuloj, anatemantaj ĉion, kio en iliaj miopaj okuloj estis kontraŭ la litero de la Libroj. Sed Bahá'u'lláh estis la unua, kiu per la aŭtoritato de la Dia Vorto glorlevis la signifon de la scienco kaj al la devo de lernado kaj klerigado donis religian sankcion.

La scienco sola tamen ne sufiĉas. Homo povas kompreni belecon kaj utilecon de iu principo, kaj tamen resti inerta kaj ne havi la forton alkonformigi al ĝi sian vivon. Estis en la mondo multaj filozofoj, kiuj konfesis belajn teoriojn, sed ne havis la decidemon sekvi ilin. Aliflanke estis balbutulo el sklava gento, konata kiel mortiginto, kiu per forto, kiun neniu filozofio povus inspiri, metis fundamentojn de nova civilizacio; estis modesta ĉarpentisto, neklera kamelisto, mokataj de saĝuloj senkronaj reĝoj kun dornaj kronoj—kaj kompare kun ili paliĝis la grandaj filozofioj, kiel paliĝas la steloj, kiam la suno aperas.

Homoj, kiuj nutras sin sole per filozofio, estas ofte kiel raĥitaj infanoj. Al iliaj ostoj mankas firmeco, ili fleksas sin, kurbiĝas, kaj la tuta figuro senformiĝas. Sed la radioj de la suno inspiras al ili forton kaj donas sanon. La hieraŭa pala, ŝanceliĝema filozofo fariĝas heroo de siaj konvinkoj.

La homaro, granda infano, malsanadas. Ĉiufoje, kiam ĝia malsano fariĝas tre serioza kaj danĝera, venas inspirita kuracisto-profeto, kaj alportas medikamenton. Ho, la paciento ne ŝatas kuracilon, ne volas ĝin, baraktas, varmiĝas kaj ekscitiĝas, repuŝas la kuraciston—sed ĉio estas vana: ĝi devas fine obei la kuraciston, kion ajn li ordonas.

El kio konsistas la malsano de la hodiaŭa mondo?

Kiam homo malsanas, la simptomoj de lia malsano povas esti multaj, dum la malsano estas unu. Ni vidas ankaŭ multajn simptomojn de la malsano de la homaro, sed la malsano estas unu: ĝi estas: manko de simpatio kaj kompreno inter ĝiaj diversaj membroj.

Bahá'u'lláh instruas la homojn, ke ili ĉiuj estas folioj de unu arbo, gutoj de unu maro, ke ili ĉiuj estas kreitaj el la sama argilo, por ke neniu leviĝu super alian. Li instruas, ke en la ŝafaro de Dio neniun ŝafon oni devas konsideri nigra, ke ne ekzistas diferencoj de rasoj kaj nacioj: rozo estas bela, en kiu ajn ĝardeno ĝi floras, stelo egale brilas, ĉu de la oriento, aŭ de la okcidento.

Amo kaj egaleco! Kiel malnovaj idealoj tio estas! Fakte ne estis profeto, kiu ilin ne predikis; ne estis spirita standardo, sur kiu tiuj ĉi vortoj ne estis skribitaj per oraj literoj.

Malnovaj estas la bahaaj idealoj, kaj malnova estas la vojo, kiun ili montras. Ĝi estas tiu sama vojo, sur kiu la homaro paŝis en la pasinteco, kiam la fajraj kolonoj—la antaŭaj profetoj—gvidis ĝin antaŭen. Ĝi estas tiu sama vojo, kiun poste kovris ruboj, kaj kiu nun, repurigita, denove klare etendas sin antaŭ la irantoj. Jes, ĝi estas la sama vojo, sed ĝi estas vojo longa, tre longa. Por ĝin finiri sufiĉas nek generacioj, nek jarcentoj. Hodiaŭ denove brilegas sur ĝi fajra kolono. Sed hodiaŭ ĝi brilegas pli antaŭe, ol iam, kaj pli antaŭen gvidas la homaron. Iru ĝi sur tiu eterna vojo, sekvante la lumon de la Nova Tago ĉar tio estas la vojo, inda je la paŝoj de la vera homaro, kaj la plej granda honoro de la vera homaro estas iri konstante la vojon de progreso—al perfekteco.

THE EPIDEMIC OF THE PERSIAN JEWS

By A. J. Wienberg

The following article was published in the Jewish paper, Canadian Adler, of Montreal, Canada. Translated from the Jewish by Ethel Moss Murray.

DR. A. FISHEL, Jewish Professor of the Oriental Institute, Hebrew University," on his return from Persia, 'Iráq and Kurdistán, stated to the Ita (Jewish News Agency) that a mass conversion is predominating among the Persian Jews. Whole communities turn to Bahá'ísm, the religion of Persia. What is the Bahá'í belief?

The Bahá'í Movement originated in Persia in 1844 and then spread in the Wear East and also in European and American countries. The main centers of the Bahá'í religion today are 'Akká and I-Iaifa, Palestine, where its Founders are buried in specially erected Shrines, Few in our generation know of this modern religion. It really sounds like a paradox, that religion and reformation, spirituality and social progress, Prophet and revolutionary, could get together and actually unite without conflict.

Many European historians have delved into this religion, and with great enthusiasm express their opinion about the Asiatic thinker[2] who was far from the influence of European philosophy. His religion is a calm and tranquil philosophy of life, but, a very active religion which requires the translation of the teachings into deeds.

Historians have written about Bahá'u'lláh, the Founder of Bahá'ism. His religion carries the promise of a great progress, and is international in scope. This revelation from the East which offers a solution to the problems of the West, is in the form of an international or universal religion.

In 1844 appeared in Persia before a multitude an enthusiastic young man, twenty-five years of age, who called Himself the Báb [which means Gate or Door]. He began to preach a doctrine designed to *create* new conditions for humanity. The masses Immediately accepted the teachings, which had a great effect on account of His divine name. In 1810 the B6b was killed at the instigation of Muslim clergy who saw in this Movement a great danger for Islám.

After the martyrdom of the Báb, His followers turned to the One whom He prophesied would come after Him and who would be the Law-giver for this dispensation, namely, Bahá'u'lláh [which means the Glory of God].

In 1852 the Muslims started an inquisition against the followers of this religion. Every day many thousands were put to death and thrown into dungeons.

In 1863 Bahá'u'lláh, with his family and some seventy-two of His followers, were exiled to Constantinople and then later to Adrianople where they remained about five years. Then they were exiled to I-Iaifa in Palestine, and were put in heavy chains and committed to the prison of 'Akká.

Bahá'u'lláh, while in prison, was occupied in giving out His teachings. He proclaimed twelve great basic principles of the Bahá'í Movement, namely:

(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) Spiritual solution of the economic problem. (11) A universal language. (12) An international tribunal.

[1] In Palestine.
[2] Refers to the Founder of the Bahá'í Movement.

In 1892 Bahá'u'lláh died in the prism city of 'Akká. In His will and testament He had appointed His son, 'Abbás Effendi, as His successor.

After the revolution in Turkey, perfect freedom was given to the Bahá'ís, and 'Akká became for the believers a second *Mecca.*

'Abbás Effendi called Himself 'Abdu'l-Bahá, the Servant of God. In 1912 He visited Europe and America, and the Bahá'í teachings were widely proclaimed. The Bahá'í Cause has spread around the world.

On November 28, 1921, 'Abdu'l-Bahá died in Haifa, Palestine. His body rests in a tomb on Mt. Carmel, where also rests the body of the Bib.

The Bahá'ís are spiritual but not emotional. They are good and refined people. They love each other and are ready to sacrifice for each other. All are equal in spirit —rich or poor.

The Bahá'í Temples are open to every one. There are no clergy or officials in them. In the Temple there is worship, and in the future as the Bahá'í Cause grows, the plan is to have all kinds of accessory buildings surrounding the Temple which will be used for definite services to humanity.[1]

Bahá'ís can have but one wife. Divorce is granted under certain conditions. Bahá'ís must not gamble, or drink intoxicating beverages, and must not use drugs. The true believer loves every one irrespective of belief, race or nationality. Bahá'ísm also advocates love for animals.

The Bahá'í Teachings resemble in many instances a Kabala (mysticism) Movement. The creation of the world in accordance with the Bahá'í teachings is God's creation where God alone manifests His supremacy. All mountains, hills, flowers and grass, oceans and lakes, fields and other creations of nature, are all created so that God's attributes may be manifested. The sun and the moon are God's servants. Humanity is the highest type of creation, and man must strive, with all his marvelous endowments, to attain his birthright.

A person must be free from oppression. A slave cannot serve his Creator because the Lord loves freedom and justice. Slavery is against truth and freedom.

This Bahá'í religion is now predominating in Persia, and the Jews of Persia follow it because the Movement teaches love and respect for other beliefs. 'Abdu'l-Bahá explained that people have to love and respect other religions and beliefs. All arc worshiping God in their own way no matter by what Name—Jew, Buddhist, Muhammadan, Christian, and others. The main thing is to live a life of righteousness,,love *and* good deeds.

[1] Bahá'ís believe that divine and material civilization must go together.

THE YOUNGER GENERATION

By Mardíyyih Nabíl Carpenter

LEMON BLOSSOMS and swaying shadows, amber lakes and glimmering fogs, all the elusive beauty of the world is supposedly the heritage of youth. To youth is permitted a tampering with or postponement of age-old principles, a margin of play, a lingering in some quiet garden while the work of life goes on. It has become habitual for the older generation to project in a sense its own desires of frivolity upon the youth; parents wish, however unconsciously, that their children should be flamboyantly young—and crowd them with toys and adolescent equipment, in an effort at renewal of years that have faded. Poetry that the world has cherished celebrates youth; enjoins the rapid gathering of roses, the gulping of life's wine before one shall be "old, and gray, and full of sleep." Explorers of the past dreamed of discovering the fountain of youth, and wore their days away in search for it; moderns send to Europe for creams and lotions, and are afraid to weep because wrinkles may follow. The world is clutching at youth, sacrificing to it, keeping life bright with the memory or the hope of April moments.

Certainly to the materialist *this* life can give nothing better than a few brief years of youth. But the lovers of reality are not interested in the physical aspects of time. To them an old person of any age is one who is bound to his self, not even to his present self but to his self of long ago; the experiences of life, essential lor development, cannot affect him; any new occurrence merely sends him back to his memories, to old situations and faded settings; his *ideas* are merely remembered prejudices. And a young person is one whose heart is filled with the love of *God;* one who is continually renewed and re-created, because he is close to the springs of life.

For Bahá'ís, all ages are precious, just as are all the notes in a scale. When experiences are confined to one age-group, monotony results. Existence on a college campus, for example, is existence in an incubator; the undergraduate pines for someone who is neither eighteen nor twenty-three, longs for the sight of non-academic gray hairs. Rhythms are broken off, conversations are repetitive, ideas are endlessly the same, when a generation is left isolated. Life becomes normalized when somebody tells us that he laughed at our newly-invented witticism sixty years ago, or that white lilacs were just as lovely last century. One gathers finally that streams flowed and trees blew for Háfiẓ or Shakespeare just as they do for us, and this knowledge serves to integrate our attitude toward life, and to emphasize the passing of our days. In some old graveyards even the dead continue a service for us; one finds under a mouldering angel the legend, "I am what you wilt be"; or on a broken alabaster column, vague letters tell us "Yesterday for me, today for thee."

Since the coming, in the middle of the last century, of a new order, all things have been made new again. For this reason the youth-age situation has been revolutionized. There is no longer, among Bahá'ís, a "younger generation" problem, where other youth rebel, our youth have set their shoulder to the wheel, because they know where they are bound; their questions have been answered, their doubts removed, their rights defined. This life, this gift of consciousness, is used among Bahá'ís for other ends than thase envisaged by the world, young and old we know our life on earth as an equipment for the real existence into which death ushers us; we know that here the maximum of consciousness must be developed, a spiritual, independent self built up, a ship rigged for launching in other waters.

Posterity will measure the greatness of the new day in which we live, but even now, in discussing the Cause of Bahá'u'lláh with

members of the younger generation, we see from their reaction how different our language is. Language, however, is of little importance to practical moderns; whatever words create, words can destroy. Bahá'ís are told that deeds, and not vocabulary, will serve the world, and that our lives must prove the Word of God has been revealed again. The example, then, precedes the rule; and both the Bahá'í example and the Bahá'í teaching throw new light on contemporary youth.

In general, educated young people of today fall into one of three groups--they are agnostics, pseudo-atheists, or dabblers in the metaphysical. (It is safe to say that very few retain their orthodoxy after exposure to academic life.) They are sincere, unhappy, spiritually amorphous; they are looking for ideals in laboratories and text books, in conversations which last through the night, in work or in beauty. They are suffering from popular prejudices, such as the idea that nothing is true, or that liberty denotes the right to live by personal standards irrespective of society's, or that technical knowledge replaces faith.

A characteristic of all three groups is the lack of interest in world affairs; so long as the moment is pleasant. The other side of the planet does not matter. This attitude tends at first to make the stupendous new proclamation — that of human oneness—unintelligible. The average youth *has* never thought in terms of humanity at large; his circle of friends is usually composed of people who are repetitions of himself; members of other races and nations are often shadows to be laughed at for their vagaries or stigmatized with passing earnestness as undesirable aliens. The average youth is living out of date in a united world. The Bahá'í principle of universal brotherhood can be explained to such young people only through bringing them into Bahá'í communities, where the significance of human oneness is clearly demonstrated.

The Bahb'i teaching regarding the individual's necessity of seeking truth himself, of freeing himself from what he has learned at *second* hand, meets with quick approval. The youth have deposed their elders, and shifted, like the scientific method, from deduction to experiment. They have, however, in rejecting the ages, given over the good of their rightful inheritance as well as the bad, and are *left* with no standards to methodize the chaos of information and hypothesis which the printing presses release. It has been said that a major trouble with modem life is the fact that so many people can read.

The Bahá'í conception of liberty, which asserts the ready yielding of the individual to the community, the harmonious freedom which is possible only when the individual develops his own particular function in his group, is a principle only gradually understood by average youth. The youth have always conscientiously battered down the institutions which they found about them; they have rebelled against real and imagined wrongs, flaunted their independence in the face of bewildered elders. And yet the "bloody but unbowed" platform has been without charm; the independence assumed by the oncoming generation has been a Simeon Stylites affair—the young have been quarantined in their own point of view; nevertheless, existence in the rather stale atmosphere left by former generations has been intolerable. Youth has gone into monasteries, built guillotines, overthrown governments, turned its agonies into immortal sentences, but never won the quiet and confidence essential for adequate maturity. In Bahá'í communities, however, the individual finds nothing to rebel against; rights are clearly defined, and there is a place for everyone—"The youth must serve and honor the old, and the old, guard and protect the youth""; assistance is reciprocal, individuality treasured; the only laws insisted upon are those which the spirit of man has always longed to obey—the laws of courtesy and compassion, of trust and effort. The youth are steadied by their gift of responsibility; the old are kept young by the removal of their hitherto self-assumed *duty* of being omniscient.

Of many bounties, the regulation of wants is one which especially encourages the youth in this new day. Wants have always *formed barriers; no unity* could *function* where wants had grown up uncon-

trolled, and yet it seemed impossible to modify them. Reformers have tried down the ages to regulate wants: Geneva was a quiet place under Calvin, and life in Plato's Republic was stark in mow ways than one. Some authorities are advocating government repression of wants, and yet the only trustworthy regulation is undoubtedly that imposed by the individual on himself; and it is only through divine persuasion that men can be brought to practice "moderation in all things"—to learn the giving up of self to a higher good, the living from a universal rather than a merely personal viewpoint. God has shifted our desires from the quiet of a day to universal peace, from mental complacency to scientific endeavor, from a facile isolation to sympathy. He has brought new wants that unite human beings.

Because the Bahá'í principles include such practical teachings as, obligatory education, sex equality, the abolition of prejudice, the unity of religion and science, and the like, there is one type of young person whose approach to the Bahá'í Cause is sometimes impeded. "Metaphysically" inclined youth are not rare just now. These like to discuss spirals and cycles, arcs of ascent, cosmic urges and the rest, to the exclusion of any tangible benefit. They are escaping from a world of street cars, alarm clocks and similar unpleasant realities; they are surprised that we prefer developing a new economic system, for example, to debating the relative merits of Truth and Beauty. The schoolmen who spent their lives discussing whether a certain holy being could have accomplished his mission equally well had he come into the world as a pea, are not dead. Another aspect of this question is undeniably that many souls have a rich capacity for penetrating spiritual significances, and to these the worlds of God give endless worlds to conquer. Moreover they learn that with prayer and meditation, understanding of holy, extra-natural truth comes to each according to his capacity, that two Bahá'ís may grasp the same spiritual fact in different ways and each be right in his degree. They realize why Bahá'í communities refuse to take issue on spiritual points, and why those age-long feuds, based on varying views of "metaphysical" questions, cannot arise amongst us. The Bahá'í principles of daily living, the beliefs on such fundamental principles as the love of God through His Manifestations, immortality, reward and punishment, man's duty to mankind, are clearly explained; on the other hand personal adventures into thought, personally attained gifts from spiritual kingdoms, relate to individual experience and are not a basis for argument.

Members of the older generation often ask what the Bahá'í Cause means to youth. The answer is that Bahá'u'lláh's advent has unrolled a new heaven and a new earth—that the youth of today are living in another world, and are dazzled by the light of it. The agonies which youth has always had to meet are quieted, the problems are solved, the pain is healed. The Bahá'í youth does not grow up defenseless; he is safe alike from tyranny and warping adoration; his life has meaning, because it grows toward immortality; be has a guide and a Beloved. The Bahá'í is protected from fanaticism, and from the exaggerated ascetic practice of former times; he is asked to rejoice in the gladness of his heart; he is given a world of morning hopes and wide horizons.

LIGHT ON BASIC UNITY

By Louis G. Gregory

Green Acre and the Bahá'í Ideal of Inter-racial Amity

THE oneness of mankind is one of the fundamental Bahá'í principles. Adhermts of the Bahá'í Faith understand the vital importance of the practical application of such teachings in daily living, for in this age of light deeds that have a truly spiritual basis will transform the world. Although the message and principles of racial amity as proclaimed by Bahá'u'lláh do not change, yet from time to time capacities and understandings may greatly enlarge. Changes of methods, sf workers, sf human events and experiences also come and have their bearing, so that each outward effort may seem unique. Conferences or conventions formally organized for racial amity in America and under Bahá'í auspices have covered a decade and have Been uniformly successful. The latest conference held in Green Acre, Eliot, Maine, in August of 1931 was no exception. Indeed it even surpassed the sanguine hopes of its sponsors. Its structure proved a clearing house for views pertaining to the scientific, aesthetic, sociological and spiritual as they affect the happiness and harmony of mankind.

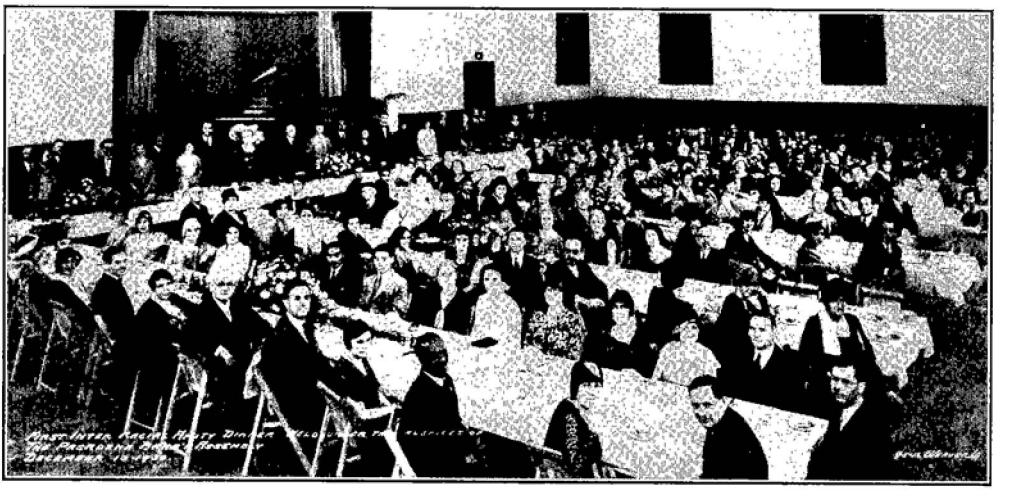
One of the most significant contributions to the conference was the addresses made by Mr. William Leo Hansberry, Harvard scholar and specialist in the Department of History, Howard University, Washington, D. C., who unfolded recent studies in anthropology, paleontology and archeology bearing upon the continent of Africa. Under the subject: "Negro Civilizations in Ancient Africa," he made a deep impression not only by his profound learning but by his ability to express scientific discoveries in common parlance and a way intelligible to the laity. He presented knowledge of recent years which has completely changed current ideas among the learned about Africa and the influence of its Negro inhabitants upon the great civilization of the past. As a result many now believe that Africa has a prior claim to Asia as the cradle of the human family. Positive proof has come to light of great kingdoms and empires which formerly existed in Eastern, Western and Central Africa and which often surpassed the better known cultures of Europe and Asia. These findings upset the idea that Central Africa and its Negro peoples have had but little part in human history. This region of the world has had a most decided and positive sway over the destinies of mankind. Science, fortified by ancient literature, now shows that European types of people in very ancient times emigrated there from Africa and this is quite manifest, it is claimed, in most of the Mediterranean races. It was shown quite clearly that these African peoples played a much more important part than has been realized in early prehistoric civilizations. Among curious statements made by Mr. Hansberry were: That the Sahara and Lybian deserts, once fertile plains, were occupied by Negro peoples. The drying up of these regions caused the inhabitants of these regions to seek homes in Europe and Asia where during the passing ages and cycles they were gradually changed by climatic conditions into lighter hues. That mom Egyptian culture began in Central Africa and that the Egyptians themselves had a very large admixture of Negro blood. That many Greek legendary characters were considered by ancient: writers as either Ethiopian or Central African in origin. That from the eighth to the fourth century B. C. one of the most virile and powerful civilizations was that of Ethiopia. That during the Middle Ages Negro kingdoms and empires of the Western Sudan were better civilized than contemporary states of Europe. That the drying up of certain vast regions, the rejection by peoples of the Christianity

of neighboring peoples, the slave trade and other disintegrating influences were factors which entered into the collapse of culture and the downfall of Negro civilization.

Mr. Hansberry's lectures were illustrated by numerous pictures of fossils, monuments, paintings, pictures of tombs, sculptures, temples, etc. These all showed features of kings and other great characters unmistakably Negro. His story of the human race in evolution and description of *Proplipithacus haekelli*, the supposed missing link of the scientist, a very interesting little creature which gradually evolved through such stages as *Austrolopithicus africanus* and Homo *capensis*, types found among African fossils and similar to those of other continents, all finally culminating in *Homo sapiens*, presented a fascinating study. The effect of climate upon hair and complexion over long periods of time was also scientifically explained.

He accepted without reservation from the standpoint of his researches the Bahá'í principle of the Oneness of Mankind.

The social aspects of race relations claimed a session and a half of the convention and two extra special meetings, growing out of a spontaneous desire to deal more intimately and directly with problems of daily life involving the color line and to remove the clouds and cheer the hearts by disinterested kindness. Many questions were asked and many voices were raised in consultation with no trace of inharmony. What do we owe to our fellow beings of mother race? How can we aid them if victimized by oppression on the one hand or heedlessness and indifference on the other? The lordly ideals of Bahá'u'lláh, the lofty exhortations of 'Abdu'l-Bahá, the vibrant notes of Shoghi Effendi gave light to the spirit of consultation, A friend from far off New Zealand gave an enlightening account of the high standards of justice maintained by the English settlers in that country to the Maori, the aboriginal race, which has brought the latter, but half a century ago cannibals, to the highest plane of social, political, cultural and spiritual awakening. Should any nations of the earth do less for their peoples, whether black or white, native or foreign born?



First Inter-Racial Amity Dinner held under the auspices of the Pasadena Bahá'í Assembly; December 1930.

The power of the Pxophet brings new birth. The new teachings of the new day are adequate for unity in all race relations. This work is one of the most needed and the most inviting for human service. Justice to our fellow beings clarifies our own vision. The ignorant can and must be taught. The heedless must be attracted and even the "dead" must be revived? People born in an atmosphere of prejudice are not hopeless. Such conditions yield to spiritual training. Association with those who firmly but lov-

ingly take the stand for right may often bring astonishing results. Improvements in the ways of travel and service with a just standard raised for all; education which proves the subjective as well as the objective harm of prejudices; practical ways of handling situations and people; the need of keeping willing workers busy and therefore happy; the urge for friends themselves to find opportunities to serve a world full of sorrowing hearts, are some considerations that require action. Amity conferences express the life pulses of action.

The structure of an amity conference is a group of harmonious and willing workers. These must strive wisely to enlarge their circle by conveying their hopes and ideals to others. The social and welfare workers who are found in every community are often those most likely to respond to an appeal for this humanitarian service, bringing their noblest treasures of heart and mind. How the psychology of suffering masses may be affected by the knowledge that somewhere in the world there is a group of people who believe in translating high thoughts into action is something to ponder. That which is, is affected by that which ought to be. The real is influenced by the ideal. Ideals must be cherished and spread. Should ideals be lost all that is worth while in humanity would soon be lost. The array of idealists and workers who came to this convention augmented the joy of life. Others were absent in person but present and quite cheering in spirit. Among the latter was a man of great influence, former governor of a neighboring state, who asked to be remembered when such another convention is held. A United States Senator wrote:

"I greatly appreciate the honor of this invitation and wish I could be with you. But my plans for the month of August are already made and cannot be changed. I have a great deal of sympathy for the splendid work you are doing. You have my best wishes for its continued success."

One of our seasoned workers who could not attend sent her address which with other beautiful thoughts contained this exhortation:

"Amity is a campaign requiring patience, knowledge and spiritual guidance, holding the good of another in mind vigilantly lest satisfaction with a deed blind us to its quality. Let us determine that not one day shall pass without an effort toward racial amity. Thousands of little acts, small sacrifices that are within the reach of all will bring great results. God will assist us to march forward to a new day in the relationship of all mankind."

The spiritual part of an amity conference is always the most important and it was emphasised by the chairman on the opening night. After quoting a number of the most powerful and beautiful of the divine teachings, he said:

"If the light is one, is it possible any longer to view and treat mankind as separated by color, race, or merely material origin? We are meeting tonight as representatives of many races in a world baffled and confused by the serious problems of adjustment that confront us. If a man wishes to plant a garden and raise fine vegetables or fruits and has no suitable instruments such as plow, hoe and seed, he is helpless. Such is the condition of the world today. Mighty forces are at work which no man can subdue unless equipped with divine instrumentalities at present unknown or unacceptable to the statesmen and governments of the world. Nevertheless these instruments exist and are divinely fitted for the work at hand. Therefore it remains for those who are informed of their existence, who are conscious of their perfect adaptation to the needs of the world, to demonstrate their perfect fitness, usefulness and uniqueness to heal the wounds of the world. This is a mighty task. But be assured that Divine Assistance is at hand to strengthen and confirm every soul who arises for this supreme service to mankind."

The Sunday morning session was especially planned to teach man's sole dependence on God and His creative power. The Spirit's Fire of Attraction was the subject. A voice from the far South told of distressing conditions which can be remedied only by a heavenly power. The one universal outlook is the spiritual. The slow process which steadiness makes success certain, that of striving to gain the respect,

esteem and affection of those whom we try to teach, received due emphasis, as likewise did the need of the friends of truth and justice everywhere, that thy should maintain a firm and courageous attitude in upholding the great principle of the oneness of mankind. A number of striking examples showing victory for the friends under various trying conditions as they adhered to this principle, was set forth. It is that mysterious power known as the confirmations of Gad, which enables His servants to execute the difficult task even when it runs counter to all the traditional passions and prejudices of earth.

The Spirit of Bahá'u'lláh, *that* great and manifest Light, seeks willing mirrors for its reflection in the world of hearts. Those who pray earnestly and are active in service under the shadow of guidance may perceive its perfections and power. Eyes may set the signs of God. Ears may become attentive to celestial music. Hands nay serve. Feet may tread in the footsteps of the True One. Minds may reflect the thoughts of *God.* Knowledge from Him may *teach* His ways. Hearts may become knowing through kindness to all the creatures, leaving no place for the dust of prejudice and the rust of hatred, and banishing fear. This is the way of racial amity which moves above the world of limitations into that of eternal realities. One of the most effective amity workers thus sums up this conference:

"I *was* inwardly impressed during the three days of the conference, and particularly at the unique and wonderful atmosphere of the musical and fellowship meeting Sunday night, that the Pentecostal outpourings were flowing. I do not think that I have ever seen or experienced before such an utter demonstration of the blending of races as on that evening, nor witnessed such love as passed to and from every heart. This is the first realization at Green Acre of that in which 'Abdu'l-Bahá told us to participate. This is the answer to Green Acre's problems, spiritual and material. The message from Shoghi Effendi through Miss Easterbrook, a recently returned pilgrim from the Holy Land, clearly points to *this* as the solution, 'an emphasis upon racial harmony.' You should feel radiantly happy."

THE BAHÁ'Í MOVEMENT IN JAPAN

By Tokujiro Torii

O my friends? Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence, neath the shade of rhe tree of life, planted in the all-glorious paradise? Yc all hearkened in bewilderment, as I gave utterance to these three most holy words: "O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me nor with lifeless hearts, defiled with worldly hopes and desires. If ye but sanctify your souls, ye would, at this present hour, recall that place and those surroundings, and the truth of My utterance shall unto ail of you be made manifest." From "Persian Hidden Words," verse 19.

THAT radiant morning is not forgotten! It was on a day in August, 1916, that I found the eternal Light which I had sought and sought with a longing heart for a long time. At that time I was living in a town by the seashore where the beautiful Mount Fuji could be seen on the horizon. There came a messenger of the Kingdom of Abhá and lifted up the veil of my soul. She taught me this simple truth that, "Possess a pure, kindly and radiant heart, that thine may be a sovereignty, heavenly, ancient, imperishable and everlasting." She brought a new light into my heart, a new thought into my mind and a new ideal into my life. Every word she spoke to me was wonderful and luminous. It dispelled the darkness from my soul, brought fragrances to my heart like the breeze from the green fields, and made my inner sight keener and fresher than ever. This messenger who made me see the Sun of Reality was indeed Miss Agnes B. Alexander, my beloved spiritual mother from Tokyo. Since that bright morning of my spirit, everything in the world has changed for me; the world into a beautiful garden; strangers into brothers and sisters; sorrows into joy; despairs into hopes and even evil into good. Everything stood in its beauty and perfection in the hands of the creator. I can never, never forget that blessed day, but I must confess that this glorious state of my heart could not be everlasting. Sometimes it withers like a flower in the sun; sometimes darkness covers it over, sometimes it becomes faded and weak, and now and then sorrows and sadness oppress it heavily. But, praise be to God, how often it encourages mc to recall that radiant mom! How often the melodious music of these Holy Words strengthen my faded heart! I know the light is real existence and darkness is non-existence.

In November 1914 Miss Alexander first came to Japan, sent by 'Abdu'l-Bahá saying, "While there be engaged in spreading the fragrances of God." So she has been here with us these years working alone for the Cause and sowing seeds of light with steadfastness and unselfishness. Wherever she goes the fragrance of the love of Abhá is diffused. She has no will and desire of her own, but is a perfect instrument of God that goes anywhere if it is His will. For a long time she bas been far away from her home and dear ones. We cannot help thanking her for her love and self-sacrifice. We hope that you will all pray for her and also for this land she loves, so that her seed-sowing may bear beautiful flowers and fruits. She has traveled not only to various places in Japan, but also to Korea and China carrying to the people the Glad-Tidings everywhere she went and she has made connections and unity among Bahá'í friends in all parts of the world.

I want to mention here some Bahá'ís who have visited us and assisted Miss Alexander. Before her coming the late Dr. G. J. Augur was in Tokyo. He loved Japan so much that he never forgot us even until his death in Hawaii. In 1919 Mrs. Ida A. Finch came from America and stayed in Tokyo for over three years. Last year, 1930, Miss Martha Root made her third visit to Japan. She was for two months with Miss Alexander in Tokyo where she often spoke at different gatherings and once through the radio under

Bahá'ís and their friends, Toky Jap March 21, 1931, Feast of Naw-Rúz. Seated in the enter is Dr. R. Masujima, in whose garden the gathering was held; at his right Miss Agnes B. Alexander, Bahá'í teacher; an fou th from right, standing, Mr. Kokichi Sumi. The latter a student, and author of article on page 126 of The Bahá'í Magazine for the month of July 1931.

the topic: "The Progress of the Bahá'í Movement in Five Continents." Last summer, 1931, Mrs. Keith Ransom-Kehler visited us on her way to Australia. These noble friends are never forgotten. I know that without the Bahá'í Revelation we would have been strangers to each other forever. How wonderful it is for us to be in unity as one family through the light of the Sun of Truth, all attracted to the Center of the Covenant of *God!* May God bless those never forgotten joy-bringers!

In Japan we have many Esperantists, most of whom are interested in the Bahh'i Teachings, as they have similar ideas such as world peace and the brotherhood of mankind. Miss Alexander speaks Esperanto and has attended the conventions every year and so the Bahá'í Teachings are widely spread among tht Esperantists. Last October when we held a special meeting for the blind Esperantists, in Kyoto, she *gave* a beautiful talk about, "The Bahá'í Movement and the Blind in Japan," which I translated into Japanese. I think one of the most efficient ways of promoting the Bahá'í Cause in Japan is to have as many Bahá'í books in Esperanto as possible, and also it is very important for us to have books which explain the teachings thoroughly and profoundly, because Japanese young people like to study radically and systematically, otherwise they are not satisfied. We hope that Bahá'í Esperantists will make an effort to have Bahá'í literature translated into Esperanto as Lidja Zamenhof has done.

You will surely be interested to know that 'Abdu'l-Bahá wrote 19 Tablets in all to us, the Japanese Bahá'ís, and *that* five of these were to the blind. How abundantly He descended His bounty upon us the blind in Japan! He wrote of blindness in my first Tablet dated December 27th, 1918, as follows: "Although materially speaking, thou art destitute of physical sight, yet, praise be to God, spiritual sight is thy possession. Thy heart seeth and thy spirit heareth. Bodily sight is subject to a thousand maladies and ultimately and assuredly will be obscured. Thus no importance may be attached to it. The sight of the heart is illumined, it discerns and discovers the Divine Kingdom and is everlasting and eternal. Praise be to God, therefore, that the sight of thy heart is illumined and the hearing of thy thought responsive."

How much these precious words of 'Abdu'l-Bahá encourage the blind and will forever strengthen and comfort them! We have printed and distributed among the blind the following braille publications: "A Letter to the Blind Women in Japan," by Agnes B. Alexander, translated by Mr. K. Nakamura, the blind editor of the Japanese braille weekly, 1917. "Seek and it Shall be Given You," compiled and translated by Tokijiro Torii, 1917. "What is the Bahá'í Movement," translated by T. Inoue, 1929. "La Bahaa Revelacio," in Esperanto, 1929.

My first book, above mentioned, I am now revising and before long it will be republished, It seems true that the blind are more thirsty and longing lor the truth than the sighted, and I date say that only those who live in darkness will see the real true light, because the light always appears out of the darkness, It is our supplication that we may have more Bahá'í literature in braille and I ask your prayers also for God's assistance. With the help of my faithful wife I have copied into braille some of the literature, such as, "Hidden Words," "Book of Prayers," "Seven Valleys," "Book of 'Iqán," "Tablet of Ishráqát," "Súratu'l-Haykal," the last half of, "Some Answered Questions" and other writings.

Bahá'í publications in Japan. Since the year 1916 Bahá'í booklets have been published in Japanese as follows: "What is Bahá'ism?" by Dr. G. J. Augur, 1916, "A Letter to the Women of Japan," by Agnes B. Alexander, 1916. "Religion of Love," compiled and translated by Japanese young men, 1917. "The Most Great Peace," translated by D. Inouye, 1917. "New Civilization," by K. Torikai, 1917. "Mashriqu'l-Adhkár," Translated by D. Inouye, 1918. "The Baha'i Revelation," translated by D. Inouye, 1920. "The Call," by Agnes B. Alexander, translated by T. Torii, 1920. "What *is* the Bahi'i Movement?" translated by T. Inoue, 1929. Also in English, "Tablets to Japan," compiled by Agnes B. Alexander. Besides these publications a monthly *magazine* entitled, "Star of the East" was published in 1920 and 1921,

and many articles have been written for magazines and newspapers.

We are very happy that the book, "Bahá'u'lláh and the New Era," by Dr. J. E. Esslemont will soon be published in Japanese. Mr. D. Inouye, a Buddhist priest of Kobe, has willingly undertaken this great work as a memorial to his beloved daughter who died last June at the age of sixteen. *Let* us pray for his dear daughter and for his service of translating.

His Majesty our Emperor received seven especially bound volumes of Bahá'í literature which were presented to him by some American Bahá'í ladies as a token of their congratulation at the time of his coronation. Our Emperor loves peace and amity among the nations. However, it may seem especially in these days of fighting in Manchuria, that the Japanese people are % war-Iike nation. This is an error, although the government, or body-politic may seem sometimes to be so, we love the peace and justice of the world. The Bahá'í principles are accepted with content, rather we have the same thoughts and hopes though we do not name them Bahá'í. There are many religions in Japan today but there have never been battles among them. They are all living in peace and harmony.

In closing I must express my great regret in nor being able to write all my thought and feeling because of my poor knowledge of English. I hope, though, what I have wished to say can be understood.

As for myself, I have been blind since I was three years of age. At present I am a teacher of the school for the blind in Kyoto. I know it is nnt wnrth while to be sad because of blindness for often it keeps me from material prejudices and superstitions. Rather, I would say, blest are the blind for they can see the light of truth. As long as I Iive I hope to be able to serve my fellow beings. It is my desire some day to visit the Holy Land as 'Abdu'l-Bahá wrote me in his second Tablet dated June 11, 1920, "Whenever the means of travel is secured, thou art permitted to come. I am supplicating God to strengthen thee and make thee grow like unto a lily in the Garden of the Kingdom."

Accept my hearty Bahá'í love and greetings to you who are all the one family of the Bahá'í world.

"SCIENCE AND RELIGION" COMPILED FROM BAHÁ'Í SCRIPTURES AND MODERN SCIENCE

By Loulie A. Mathews

PREFACE

THE vitality of a religion lies no less in the dynamic power of its founder than in the Message that he brings.

For the appearance of a Prophet cannot be likened to that of any other human being, no matter how great or gifted that being may be, for with the Prophet comes a spiritual Springtime that revivifies all things upon the earth, according to the nature of each; and in the heart of man springs up a love of God and a belief in His messenger that makes him forsake personal aims and ambitions and' willingly endure every hardship *even* to the giving of life itself that humanity may be reborn through the Word of the Prophet.

By the power of Gad revealed to pure hearts, man receives the impetus to press forward to new goals—could he reach such a realization unaided, there would be no need for the corning of a Prophet, but fettered by tradition, unable to grove even a simple premise without a long process of trial and error, he cannot vision the plan of Almighty God for this plane. Progress and civilization are dependent upon the revealed Word of the Prophet.

The direct rays of Bahá'u'lláh have been focussed upon humanity for a hundred years with a resultant quickening of scientific and philosophic thought. A few quotations point the trend of consciousness which will be more and more in accordance with the principks of the Bahá'í Revelation.

STATEMENTS CONCERNING THE CREATOR

'The Divine Reality 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 man, 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."

"Wisdom of 'Abdu'l-Bahá," page 51.

"God alone should be realized as the one Power which animates and dominates all things, which are but the manifestations of its energy."

Bahá'u'lláh, "Bahá'í Scriptures," page 158.

"The Divine Essence surrounds all things. Verily that which surrounds is greater than the surrounded, and the surrounded cannot contain that by which it is surrounded, not comprehend its reality. However far mind may progress, though it reach to the final degree of comprehension, the limit of understanding, it beholds the divine signs and attributes *in* the world of creation, and not in the world of God."

'Abdu'l-Bahá, "Some Answered Questions," page 16.

"God, the unknowable Essence, the Divine Being, is immensely exalted beyond every human attribute. He is and hath ever been veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men . . . No sign can indicate His presence or His absence; insomuch as by a word of His command all that are in heaven and on

earth have come to exist, and by His wish, which is the Primal Will itself, all have stepped out of utter nothingness into the realm of being, the world of the visible."

Bahá'u'lláh, "The Kitáb-i-Íqán," page 98.

"God is pure Essence, and cannot be said to be anywhere or in any place.

"God is infinite; and as terms are finite, the nature of God cannot be expressed in terms, but as man desires to express God in some way, he calls God 'love' and 'truth' because these are the highest things he knows, Life is eternal; so man, in order to express God's infinity, calls God 'life.' But these things in themselves are not God. God is the source of all, and all things that are, are mirrors reflecting His Glory."

'Abdu'l-Bahá, "God and the Universe," "Bahá'í Scriptures," page 300.

"The Essence of the Divine Entity is holy above imagination and beyond thought. Consciousness does not reach It. Within the capacity of comprehension of a created reality that ancient (uncreated) Reality cannot be contained, It is a different world; from it there is no information.

"All the philosophers and sages knew that it is, but they were perplexed in the comprehension of its existence, and were at last discouraged and left this world in great despair."

'Abdu'l-Bahá, "Bahá'í Scriptures," page 470.

"God singly and alone abideth in His own place which is holy above space and time, mention and utterance, sign, description, and definition, height and depth. And no one knows this save Him and whosoever has knowledge of the Book."

Bahá'u'lláh, "Tablet of Victory."

Herbert Spencer:

"Man finds that force, space, and time pass all understanding. In all directions his investigations eventually bring him face to face with an insoluble enigma. He learns at once the greatness of the human intellect . . . its impotence in dealing with all that transcends experience. In its ultimate nature nothing can be known . . . the unconditionally, unlimited or the Infinite, cannot positively be construed to the mind. The First Cause, the Infinite, the Absolute, to be known at all, must be classed, to be positively thought of, it must be thought of . . . as this or that kind. Can it be like in kind to anything of which we have experienced? Obviously not. Between the creating and the created, there must be a distinction transcending any of the distinctions between different divisions of the created . . . The infinite cannot be grouped along with something finite; since in being so grouped, it must be regarded as not-infinite. It is impossible to put the Absolute in the same category with anything relative, so long as the Absolute is defined as that of which no necessary relation can be predicated . . . There cannot be more than one First Cause. . . . How self destructive is the assumption of two or more Infinites; is manifest on remembering that such Infinites, by limiting each other, would become finite . . . Thus, from the very nature of the thought it is to admit that the First Cause is unknowable. The relativity of our knowledge is inferable in three ways, as we find by analyzing it. And as we see it objectively displayed in every proposition, involving relations, difference, likeness. Whatever does not present each of these does not admit of cognition. And hence we may say that the Unconditioned as presenting none of them, is trebly unthinkable."

Herbert Spencer, "First Principles of Synthetic Philosophy."

STATEMENTS CONCERNING THE CELESTIAL UNIVERSE

TI-IE DURATION OF THE UNIVERSE

"The universe has never had a beginning. From the point of view of essence it transforms itself, God is eternal in essence and in time. He is his own existence and cause. This is why the material world is eternal in essence, for the power of God is eternal."

'Abdu'l-Bahá, "Divine Philosophy," page 107.

Prof. J. Arthur Thompson:

"Our solar system was once represented by a nebula, it has been the same material throughout, that has merely changed its distribution and form . . . When we speak the language of science we cannot say, 'In the beginning,' for we do not know of and cannot think of any condition of things that did not arise from something that went before."

"Outline of Science," Vol. I.

EXTENT OF UNIVERSE

"Consider the creation of the infinite universe. This globe of ours is one of the smallest planets. Those stupendous bodies revolving in yonder immeasurable space, the infinite blue canopy of God, are many times greater than our small earth. To our eyes this globe appears spacious; *yet* when we look upon it with divine *eyes*, it is reduced to the tiniest atom."

'Abdu'l-Bahá, "Divine Philosophy,"' page 178.

"Gaze upward through immeasurable space to the majestic order of the colossal suns. These luminous bodies are numberless. Behind our solar system there are unfathomable stellar systems; above these, are the remote aggregations of the milky way. Extend your vision beyond the fixed stars and again you shall behold many spheres of light. Indeed, the creation of the Almighty is beyond the grasp of the human intellect."

'Abdu'l-Bahá, "Divine Philosophy," page 163.

"The world of creation has had no beginning and will have no end, because it is the arena upon which the attributes and qualities of the spirit are being manifested. Can we limit God and His power? In the same manner we cannot limit His creations and attributes. Just as the reality af divinity is limitless, likewise His grace and bounties are limitless."

'Abdu'l-Bahá, "Divine Philosophy," page 164.

"After centuries of scientific deduction it is proved that there is no fixed heavm; that which we see is an infinite space; these stars are hung like luminous lamps in this immeasurable atmosphere. There are neither eight nor nine nor ninety spheres, and the stars are numberless."

'Abdu'l-Baha, "Divine Philosophy," page 109.

ON THE POSITION AND NUMBER OF THE STARS: SCIENTIFIC STATEMENT

«To enable us to realize, to some extent, what position man holds with reference to the Universe, let us leave our earth for a short.time, and *hasten* away, in the Chariot of Imagination, to a point in space halfway between our Sun and Alpha Centauri, the *nearest* of the other stars . . . Let us now imagine that our eyes improve in Iight-grasping power rill they equal the most powerful telescope in existence. What is now to be seen from our point of vantage? . . .

"The Sun that ruled our Solar System with such undisputed sway is visible still, but it rules no more. It was a Sun that reigned supreme among a thousand little twinkling stars. It is *now* but a star among a hundred million fellow-stars.

"Bur though we have lost our Earth and its Sun, we have gained more than we have lost. For we have revealed before us a goodly portion of the Universe itself. And though we see no more a panoramic succession of days and nights, seasons and years, we do not miss these earthly phenomena. For in their stead we see the stately evolutions of countless squadrons of heavenly orbs, circling through never-ending time in an ocean of limitless space.

"We have no need of the Sun, neither of the Moon; for the everlasting glory of the Great Cosmos enlightens us, and the iridescent mantle of Universal Nature enfolds us."

Edward Irving, "How to Know the Starry Heavens."

STATEMENT CONCERNING THE DESCENT OF MAN

"Man in the beginning of his existence and in the *womb* of *the* earth, like *the* embryo in the womb of the mother, gradually

grew and developed, and passed from one form to another, until he appeared with this beauty and perfection, this force and power. It is certain that in the beginning he had not this loveliness and grace and elegance, and that, only by degrees, did he attain this shape, this form, this beauty and this grace—Man's existence on this earth, from the beginning until it reaches this stage, form and condition, necessarily lasts a long time—but from the beginning of man's existence he is a distinct specie+ Admitting that the traces of organs which have disappeared actually exist (in the human body) this is not a proof of the impermanence and the non-originality of the species. At the most it proves that the form and fashion and organs of man have progressed. Man was always a distinct: species, a man, not an animal."

'Abdu'l-Bahá, "Some Answered Questions," pages 221-214.

"When we look upon the world of creation from the analytic standpoint we observe that everything is the result of cornposition of many single atoms which through the law of affiliation have adhered and according to the form, order and position of these atoms, a given being steps forth into the court of objectivity. Every single atom of these aggregate atoms has its myriad transferences as has been proved by science. For instance that which enters into the composition of a human being was at one time in the mineral kingdom. In the vegetable kingdom, it again partook of many experiences and through each experience became adorned with added attributes. In the animal kingdom it was incarnated throughout multitudes of animal forms and finally, in the human kingdom the atoms traversed endless forms of humanity, in each form of composition showing forth a particular aspect of the One Power."

'Abdu'l-Bahá, "Divine Philosophy,'* page 167.

"Bahá'u'lláh confirms the biologist who finds for the body of man a history reaching back in the development of the species through millions of years. Starting from a very simple, apparently insignificant form, the human body is pictured as developing stage by stage, in the course of untold generations, becoming more and more complex, and better and better organized until the man of the present day is reached."

"Bahá'u'lláh and the New Era," Dr. J. E. Esslemont, page 240.

Prof. Osborn:

"Does the living world also conform to law in its most important aspect, namely, that of fitness or adaptation, or does law emerge from chance? In other words, in the origin and evolution of living things, does nature make a departure from its previously orderly procedure and institute chance for law?

"Let us first make clear what we mean by the distinction between law and chance.

"Astronomers have described the orderly development of the stars, and geologists the orderly development of the earth: is there also an orderly development of life? Are Iife forms, like celestial forms, the result sf law or are they the result of chance?

"That Iife forms have reached their present stage through the operations of chance has been the opinion held by a great line of natural philosophers. . . .

"That Iife forms have arisen through law has been the opinion of another school of natural philosophers, headed by Aristotle . . . This opinion has fewer scientific and philosophical adherents, yet Eucken, following Schopenhauer, has recently expressed it as follows: 'From the very beginning the predominant philosophical tendency has been against the idea that all forms, we see around us, have come into existence solely through an accumulation of accidental individual variations, by the blind occurrences of these variations and their actual survival, without *the* operation of any inner law.

" 'Natural science, too, has more and more demonstrated its inadequacy.'

". . . This question of law versus chance in the evolution of life is no longer a matter of opinion, but of direct observation so far as law is concerned, we observe that the evolution *of* Iife forms is like that of the stars: their origin and evolution as revealed through paleontology (the remains of ancient life forms) go to prove that Aris-

totle was essentially right when he said that 'Nature produces those things which, being continually moved by *a certain principle* contained in themselves, arrive at a certain end.' "

Prof. Henry Fairfield Osborn, "The Origin and Evolution of Life."

STATEMENTS CONCERNING THE GARDEN OF EDEN

"If we take this story in its apparent meaning, according to the interpretation of the masses, it is indeed extraordinary. The intelligence cannot accept it, affirm it, or imagine it; for such arrangements, such derails, such speeches and reproaches are far from being those of an intelligent man, how much less sf the Divinity—that Divinity who has organized this infinite universe in the most perfect form, and its innumerable inhabitants with absolute system, strength and perfection.

"Therefore the story of Adam and Eve who ate from the tree, and their expulsion from Paradise, must be thought of simply as a symbol. It contains divine mysteries and universal meanings, and is capable of marvelous explanations. We will explain one of them: Adam is the spirit of Adam, and Eve is his soul; the tree is the human world, and the serpent is that attachment to this world which constitutes sin. The sin in Adam is relative to bis position. Attachment to the earthly world, in relation to attachment to the spiritual world, is considered as a sin. The good deeds of the faithful are the sins of the Near Ones."

'Abdu'l-Bahá, "Some Answered Questions," page 140.

Dr. Gugau:

"The great resource of Christianity and of most religions is the idea of a Fall. But this explanation of evil by a primitive failure comes to explaining evil by itself; necessarily there must, before the fall, have been some defect in the supposed freedom of the will or in the circumstances which caused it to weaken; no fault is really primal. A man who is perfect and *walks* under God's eye does not fall when there are no stones on the road —— There is hesitation only in matters concerning which there is no complete evidence to the understanding —one cannot err in the light and against the light—— But if God and His work had been really perfect, the opposition between personal and genera1 good would have been impossible. Even to the best human minds this opposition appears merely temporary and provisional.

"To know God is to participate in a measure in the supreme Truth—the Divine Consciousness—to have all knowledge would be to be able to reflect the very consciousness of God; how then could a satanic mentality emanate from the all-divine?"

Dr. Gugau,
From "Irreligion del'Avenir."

STATEMENTS CONCERNING EVIL

"According to Bahá'í philosophy it follows from the doctrine of the unity of God that there can be no such thing as positive evil. If there were any other power in the universe outside of or opposed to the One, then the One would not be infinite. Just as darkness is but the absence or lesser degree of light, so evil is but the absence or lesser degree of good—an undeveloped state. A bad man is a man with the higher side of his nature still undeveloped."

Dr. J. E. Esslemont, "Bahá'u'lláh and the New Era."

"As to *thy* remark, that 'Abdu'l-Bahá hath said that evil never exists, nay rather, it is a non-existent thing, this is but truth, inasmuch as the greatest evil is man's going astray and being veiled from truth. Error is lack of guidance; darkness is absence of light; ignorance is lack of knowledge; falsehood is lack of truthfulness; blindness is lack of sight; and deafness is lack of hearing. Therefore, error, blindness, deafness and ignorance are non-existent things."

'Abdu'l-Bahá, letter quoted in "Bahá'u'lláh and the New Era."

"Every human being is primarily pure, for God-created qualities are deposited in him. Personality is obtained through the

conscious effort of man by training and education."

'Abdu'l-Bahá, "Divine Philosophy," page 128.

"The intellectual realities, such as all the qualities and admirable perfections of man, are purely good, and exist. Evil is simply their non-existence. So ignorance is the want of knowledge, error is the want of guidance, forgetfulness is the want of memory, stupidity is the want of good sense. All these things have no real existence.

"In the same way, the sensible realities are absolutely good, and evil is due to their non-existence, that is to say, blindness Is the want of sight, deafness is the want of hearing, poverty is the want of wealth, illness is the want of health, death is the want of life, and weakness is the want of strength.

"A scorpion is evil in relation to man; a serpent is evil in relation to man; but in relation to themselves they are not evil, for their poison is their weapon, and by their sting they defend themselves.

"One thing in relation to another may be evil, and at the same time within the limits of its proper being it may not be evil."

'Abdu'l-Bahá, "Some Answered Questions," page 301.

"Everything in existence is good, and only lack of goodness makes a thing evil. The being is created good, but when the lack of good is to be found, then it becomes bad. Evil is not created by God. Light is created by God, but when you put away the light from a room that room becomes dark."

'Abdu'l-Bahá, "Bahá'í Scriptures," page 500.

"From the beginning of man's life you may see even in a nursing child the signs of desire, of anger and of temper. Then it may be said that good and evil are innate in the reality of man, and that this is contrary to the goodness of nature and creation. The answer is that desire whish is to ask for something more, is a praiseworthy quality if used suitably. If a man has a desire to acquire science and knowledge, or to become compassionate, generous and just, it is most praiseworthy. If he exercises anger and wrath against bloodthirsty tyrants who arc like ferocious beasts it is very praiseworthy, if he does not use these qualities in a right way, it is blameworthy. So it is with all the natural qualities of man, which constitute the capital of life; if they are used in an unlawful way then they become blameworthy."

'Abdu'l-Bahá, "Some Answered Questions," page 250.

Dr. Gustav Geley:

"Henceforth the cause and the function of evil is perfectly understandable. Evil does not arise from the will, nor the impotence nor the want of foresight of a responsible Creator. Nor is it the result of a Fall. It is the inevitable accompaniment of waking consciousness. The effort required for the transition from unconsciousness (of lower forms) to consciousness-cannot but be painful. Chaos, gropings, struggle, suffering —all are the consequences of primitive ignorance and the effort to leave it behind. Evolutionary theory is only the statement of these gropings, these struggles, and these sufferings—in ignorance, and in evil, its summit is in light, in knowledge, and in happiness. Evil, in short, is but the measure of inferiority; alike for worlds and the living beings they contain. In the lower phases of evolution it is the price of this supreme good—the acquisition of consciousness."

"From the Unconscious to the Conscious."

STATEMENTS CONCERNING PHENOMENA

"Praise be to God that this century is the century of sciences! This cycle is the cycle of reality! The minds have developed; the thoughts have taken a wider range of vision; the intellects have become keener; the emotions have become more sensitized; the inventions have transformed the face of the earth, and this age has acquired a glorious capability for the majestic revelation of the oneness of the world of humanity."

'Abdu'l-Bahá, "Divine Philosophy," page 162.

"In short every single primordial atom has had its journeys through every stage of life, and in every stage it was endowed with a special and particular virtue or characteristic.

"Consequently, the great divine philosophers have had the fallowing epigram: All things are involved in all things. For every single phenomenon has enjoyed the postulates of God, and in every form of these infinite electrons it has had its characteristics of perfection."

'Abdu'l-Bahá, "The Microcosm and the Macrocosm," B.S., page 401.

"Nature is the manifestation of the will of God in the apparent world. Verily it is the preordination on the part of One, the predestinor and omniscient. Should it be said that nature is the Divine Primal Will, manifested in the created world, no one has the right to object, for a great power is ordained therein of which the limit and essence could not be comprehended by the people of the world."

Bahá'u'lláh, "Tablet of Wisdom," B.S., page 190.

"Until now it has been said that all religions were composed of tenets that had to be accepted, even if they seemed contrary to science. Thanks be God, that in this new cycle the admonition of Bahá'u'lláh is thar in the search for truth man mast weigh religious questions in the balance of science and reason."

'Abdu'l-Bahá, "Divine Philosophy," page 102.

"Composition is subject ever to decomposition or disintegrations; that is to say, existence means that certain elements have become composite and from that composition a being is formed—inasmuch as these elements have gone into the formation of endless forms of genesis we have the variegated expressions of life."

'Abdu'l-Bahá, "Immortality," B.S., page 383.

"The founders of the material, practical civilization are the scientists and investigators and the establishers of divine civilization are the celestial universal teachers."

'Abdu'l-Bahá, "Divine Philosophy," page 161.

"That which is in existence was before but not in the condition wherein it is seen today. The worlds were formed through the force emanating from the reaction of the active and passive principles; although the worlds are always the same, nevertheless they change constantly. Thus doth this Instructor who is greater than this great structure the creation inform thee."

'Abdu'l-Bahá, "Tablet of Wisdom," B.S., page 191.

"For transformation is an essential necessity to every contingent reality, and this is what the mature wisdom has deemed advisable."

'Abdu'l-Bahá, "The After Life," B.S., page 405.

"A11 things of the world adse through man and are manifest in him, through whom they find life and development; and man is dependent for his (spiritual existence) upon the Sun of the Word of God."

Bahá'u'lláh, "Words of Wisdom."

'matter, reflecting the negative aspect of God, is self sufficient, eternal and fills all spate. Spirit, flowing out from God, permeates all matter. This spirit—love, reflecting the positive and active aspect of God, impresses its nature upon the atoms and the elements. By its power they are attracted to each other under certain ordered relations and thus, uniting and continuing to unite give birth to worlds and to systems of worlds."

'Abdu'l-Bahá, "God and the Universe," B.S., page 300.

"Spirit in the human world is the discoverer of the realities of existence. All the inventions, all the sciences, all the hidden mysteries are brought to light through the activity of the spirit on the plane of life."

'Abdu'l-Bahá, "Divine Philosophy," page 16.

"All these sciences which we enjoy were hidden and recondite secrets of nature, unknowable to nature, but man was enabled re discover these mysteries, and out of the plane of the unseen, he 'brought them into the plane of the seen. Thus while man's physical reality is captive to nature, man is the governor of nature through this intellectual power."

'Abdu'l-Bahá, B.S., page 400.

Prof. J. Arthur Thomson:

"The bricks of the cosmos are atoms. Every atom of matter, of whatever kind throughout the whole universe is built up of electrons in conjunction with a nucleus. The electron and its nucleus are particles of electricity. All matter, therefore, is nothing but a manifestation of electricity (or, in other words, light). No one bas ever seen an atom. Even the wonderful new microscope which has just been invented cannot show us particles of matter which are a million times smaller than the breadth of a hair; for that is the size of an atom. . . . Yet the structure of an atom is not solid in the popular sense of the word. If you put a *piece* of solid gold in a little pool of mercury, the gold will take in the mercury, between its molecules (groups of atoms) as if it were a porous sponge. The hardest solid is more like lattice-work than what we usually mean by solid. If we could see into the heart of the hardest steel, we should see billions of separate molecules, at some distance from each other all rapidly moving to and fro . . . They are always in a violent stare of motion and vibrate about equilibrium positions. . . .

"There are some eighty odd chemical elements on the earth today: they are all the outcome of an inorganic evolution, element giving rise to element, going back and back to some primeval stuff from which they were all derived infinitely long ago. . . . Science is always aiming at simplicity and unity. . . . And the advent of the electronic theory has thrown a flood of light on what before was hidden and not even faintly guessed at. It has given us a new conception of the framework of the universe . . . 'What a wonder, then, have we here!' says Prof. R. K. Duncan. An innocent looking pinch of salt and yet possessed of special properties utterly beyond wen the fanciful imaginings of men of past rime for nowhere in records of thought do we find a hint of the possibilities of things as now regarded today as established facts. This pinch of salt projects from its surface electrons possessing the inconceivable velocity of over one hundred thousand miles a second, a velocity sufficient to carry them, if unimpeded, five times round the earth in a second . . . Furthermore these elements are charged with *negative* electricity; they pass straight through bodies considered opaque with a sublime indifference to the properties; they cause bodies which they strike to shine out in the dark; they affect a photographic plate; they render the air a conductor of electricity; they cause cbuds in moist air; they cause chemical action and have a peculiar physiological action. Who, today, shall predict the ultimate service to humanity of such extraordinary energy?

"Prof. LeBon shows that the smallest French copper coin contains an energy equal to 81 billion horse power. 'I am of the opinion,' says Sir William Bragg, 'that atomic energy will supply all our future needs' . . .

"The three fundamental entities in the physical universe are Matter, Ether and Energy. So far as we know, outside these there is nothing . . . We shall see that just as no particle of matter, however small, may not be created or destroyed, just as there is no such thing as empty space--because ether pervades everything—so there is no such thing as rest, every particle that goes to make up our solid earth is in a state of perpetual vibration—energy is the universal commodity on which all life depends. Separate and distinct as these three fundamental entities—matter, ether and energy--may appear, they are only different and mysterious phases of an essenstial 'oneness' of the universe."

' Prof. J. Arthur Thomson, "Outline of Science," Vol. I.

NEED OF SCIENTIFIC TRUTHS

"As this is a cycle of science; there must be new teachings, a new revelation is re-

quired and a new life wanted. The minds and hearts refute the veracity of ancient opinions. New ideas are called for and new principles are urgently demanded which fill the requirements of this age, be as the spirit of the century and as the life of this period. Search, labor, investigate, work and show extraordinary effort, so that the center of the light of reality, like unto the witness of love may be revealed."

'Abdu'l-Bahá from "Tablet to India"

"To acquire knowledge is incumbent on all, but knowledge of those sciences which may profit the people of the earth, and not of such sciences as begin in mere words and end in mere words, The possessors of sciences and the arts have a great right among the people of the world. Whereunto testifies the mother of divine utterance in the Day of Return. Joy unto those who bear!"

Bahá'u'lláh, "The New Age," B.S. p. 154.

"Verily, those who have denkd God and adhered unto nature as nature is, are indeed void of both science and wisdom,—are they not of the erring? He who arises with steadfastness to serve the Cause of God mast be a manifestation of wisdom, striving to remove ignorance from amongst human beings."

Bahá'u'lláh, "Tablet of Wisdom"

"Praise be to God that this century is the century of sciences? This cycle is the cycle of reality! The minds have developed; the thoughts have taken a wider range of vision; the intellects have become keener; the inventions have transformed the face of the earth."

'Abdu'l-Bahá, "Divine Philosophy," p. 162.

"Spare not any effort within thy power to establish the truth with wisdom and explanation, and destroy falsehood from amidst the creatures, thus does the dawning place of knowledge command you from this brilliant horizon."

Bahá'u'lláh, "Bahá'í Scriptures," page 190.

SCIENTIFIC DEVELOPMENTS OF THE NEW AGE

I

The Invention of the Spectroscope

"The telescope and spectroscope that are used in modern astronomy are among the finest triumphs of mechanical skill in the world. . . . And without them astronomy, as we know it, would net exist.

"The spectroscope is an instrument for analyzing light. . . . Analyzing light, 'Means that the light may be broken up into waves of different lengths.' . . . Each wave length corresponds to a colour of the rainbow. . . . The shortest waves give us a sensation of violet . . . and the largest waves, the sensation of red. (The meaning of the rainbow is that the moist-laden air has sorted out these waves, in the sun's light, according to their length.) . . . Not only sunlight can be analyzed but light from any substance: which has been made incandescent may be observed with the spectroscope in the same way; and each element can be thus separated. It is found that each substance (in the same condition of pressure) gives a constant spectrum of its own. Each metal displays its own distinctive colour . . . The spectrum provides the means for identifying a particular substance. It was by this means that we discovered in the sun the presence of such well known elements as sodium, iron, and copper. . . . Whether it is a substance glowing in the laboratory or in a remote star makes no difference to the spectroscope if the light of any substance reaches it, that substance will be recognized. It is thus we have been able to determine what the stars, comets, or nebulæ are made of. Every chemical element known, then, has a distinct spectrum of its own when it is raised to incandescence, and this distinct spectrum is as reliable a means of identification for the element as the human face is for its owner.

"Thus in 1868 Norman Lockyer detected a light coming from the prominences of the sun which was not given by any substance known on earth, and attributed this to an unknown gas which he named 'helium.' In 1895 William Ramsey discovered in certain

minerals the same gas identified by the characteristic set of waves by the spectroscope. We may say, therefore, that this gas was discovered in the sun nearly thirty years before it was found on earth. The light from *the* corona of the sun, indicated a gas still unknown on earth, which has bem christened Coronium."

II

The Discovery of X-Rays

"In the discovery of radio-active elements, a new property of matter was discovered. . . . One day in 1869 Prof. William Crookes noticed a strange colouring *was* caused when an electric charge was sent through a vacuum tube . . . the walls of the glass tube began to glow with a greenish phosphorescence. . . . What were these rays? Crookes at first thought they corresponded to a 'new or fourth state of matter.' Hitherto we had only been familiar with matter in the three conditions of solid, liquid and gaseous. Now Crookes really had a great secret under his eyes. But about twenty years elapsed before the true nature of these rays, finally and independently were established by various experiments . . . In 1895 Roentgen discovered the X-Rays which are now known to every one. Quite accidentally he covered a 'Crookes Tube' with some black stuff. To his astonishment a prepared chemical screen which was near the tube began to glow. The rays had gone through the black stuff; and on further experiment it was found that they would go through stone, living flesh, and all sorts of opaque substances, X-Rays were not, as first thought, a fourth property of matter. They were not material particles, They were a new variety of light with a remarkable power of penetration."

Prof. J. Arthur Thomson, "Outline of Science," Vol. I.

III

The Discovery of Radium

"Now, at the same time Prof. Curie and his Polish wife took up the search (for radiant matter). A substance was found (salt of the metal uranium) which appeared to be producing x-Rays . . . the rays emitted by uranium would also penetrate the same opaque substances as the X-Rays discovered By Roentgen. They decided to find our whether the emission came from the uranium itself, or from something associated with it, and for this purpose they made a chemical analysis of great quantities of minerals. They found a certain kind of pitchblende which was very active, and they analyzed tons of it, concentrating always on the radiant element in it. . . . In the end they extracted from eight tons of pitchblende about half a teaspoonful of something that was a million times more radiant than Uranium. There was only one name for it . . . Radium.

"That was the starting point of the new development of physics and chemistry . . . As year has followed year, one substance after another was found to possess the power of emitting rays, that is, to be radio-active. We know today that every form of matter can be stimulated to some degree of radio-activity."

Prof. J. Arthur Thomson, "Outline of Science,"' Vol. I.

V

Relativity

Einstein's Theory

"The chief characteristic of Einstein's theory is that it takes us behind our present ideas about space, time, and matter, to the primitive reality out of which we have built up those ideas. . . .

"Newton thought the apple fell because the earth exerts upon it an attractive force. Einstein considers that it falls because wherever there is matter, space itself is curved, just as the space we see in a very slightly concave mirror, where there are no straight lines at all, and where if a body is in motion, it must move along a curve. . . . We are asked to believe that space is curved, and that all things moving through it move in curves-all things including light. Einstein's theory asserts that the actual reality which underlies all the manifestations we experience in the physical universe is a blend of time, space, and matter. This trinity is comprised in one actual reality.

"The more matter is present, the more space is curved. And so it happens that the light from a star just behind the sun will come bending round it, like a train round a railway curve. . . . It will appear to be shifted from its true position . . . how far shifted, Einstein has worked out. At the last eclipse the stars appeared where he had predicted . . . Relativity is probably the most profound and far-reaching application of mathematics to the phenomena of the material universe that the world has ever known . . . Einstein's theory shows us that there is something in the nature of an ultimate entity in the universe, but it is impossible to say anything very intelligible about it. But a certain aspect of this entity has been picked out by the mind as being what we call matter. The mind, having done this, also partitions out space and time in which this matter exists."

Prof. J. Arthur Thomson, "Outline of Science," Vol. I.

VI

The Overturning of Euclid's Premise

"Euclid had stated the existence of parallel lines as a postulate that one line and only one parallel to a given straight line can be drawn (he maintained). 'If a straight line meeting two other straight lines make the interior angles on the same side of it equal to two right angles,—the two straight lines will never meet.' The Mathematicians during the middle ages did not always agree but none were strong enough to disprove it. . . . There can be no greater evidence of the indomitable nature of the human spirit, or of its manifest destiny to conquer all those limitations which bind it down within the sphere of sense, than the grand assertbn of Bolyai, the Hungarian, who in 1853 said 'I will draw "two"' (parallel lines instead of one)' . . . Man had struggled against the limitations of the body, fought them, despised them, conquered them, But no one had ever thought simply as if all this vast experience of space had never existed. . . . The Hungarian had mastered and he drew his line."

Prof. C. Howard Hinton, "Fourth Dimension."

Statements Concerning the Evolution of the Soul

"Dost thou think thy body a small thing, while in thee is enfolded the universe?"

Bahá'u'lláh, "Seven Valleys."

"Spirit is the life of form, and the form is shaped by the spirit. The evolution of life and form proceeds hand in hand. The powers of spirit are evoluted by the experiences of the form, and the plasticity of the matter of the form is developed by the activity of the spirit.

"Sense perception gives rise to desire, desire to will, will to action, and action again to sense perception . . . and so the powers of thought, memory, reason, and the emotional capacities are evolved in spirit. These powers and capacity of spirit, expressed in individual human being, constitute human characters.

"When in the course of evolution the stage of thought and reason has been reached, the human mind acts as a mirror reflecting the glory of God."

'Abdu'l-Bahá, B. S., pp. 301-302.

"Through wisdom the station of man is made evident and manifest. It is the knower and the first teacher in the school of existence, and it is the guide, the possessor of a lofty rank. Under the direction of its influence (wisdom), the element earth was endowed with pure soul and made to surpass the firmament,'"

Bahá'u'lláh, "The New Age."

"The essence of man is the soul, the soul of the wodd is the subtle growth of spirituality, heavenly morals, divine favors and sacred powers. Were the physical world not accompanied by the spirit, it could not exist."

'Abdu'l-Bahá, "Divine Philosophy,"

"All beings, whether large or small were created perfect and complete from the first, but their perfections appear in them by degrees."

'Abdu'l-Bahá, "Some Answered Questions,'* p. 231.

"Man from the beginning possessed capacity and aptitude for acquiring material and spiritual perfections and was the manifestation of the words, 'We will make man in our image and likeness.' "

'Abdu'l-Bahá, "Some Answered Questions," p. 225.

"This essence or soul of man, because of its innate purity, and its connection with the unseen Ancient Entity, is old as regards time, but new as regards individuality. This connection is similar to that of the ray of the sun—the effect to the primal Cause. Otherwise the thing generated would have no connection with or relation to the Generator or Creator.

"It is the same reality which is given different names, according to the different conditions wherein it becomes manifest."

'Abdu'l-Bahá, "Bahá'í Scriptures,'" p. 405.

"The soul can act directly without the intermediary (the body). Thus when we sleep the soul sees without the help of the eyes. The auditory nerves are inactive, bur the soul hears. Our members are in repose, but the soul is in movement, Our body is in a room; our soul travels through all regions. It is clear, therefore that the soul evolves with and without the intervention of the material body.

"The soul acts in the physical world with the help of the body. When it it is freed from the body it acts without an intermediary."

'Abdu'l-Bahá, "Divine Philosophy," p. 126.

'*Then came Aristotle, the famous wise man. He was the one who discovered the theory of motion."

Bahá'u'lláh, "Tablet of Wisdom," "Bahh'i Scriptures," p. 277.

Statement of Prof. *Hinton*

"Thus we see that Aristotle was not far from the recognition of the fourth-dimensional existence, both without and within man, and the process of adequately realizing the higher dimensional figures to which we shall subsequently come, is a simple reduction of the practise of his hypothesis of a soul. The next step is the unfolding of the drama of the recognition of the soul, as connected with our scientific conception of the world, and at the same time the recognition of that higher plane of which a three dimensional world presents the superficial appearance. If we pass over the intervening time without a ward (that is from Aristotle to the year 1853) it is because the soul was occuaied with the assertion of itself in other ways than that of knowledge (of itself), When it took up the task in earnest of knowing this material world in which it found itself (in the year 1853) and of then directing the course of inanimate nature, from that most objective aim, came reflected back as in a mirror its knowledge of itself."

Prof. C. Howard Hinton, "The Fourth Dimension."

STATEMENTS CONCERNING THE SOCIAL EVOLUTION OF MAN

"But as to evolution; it is true of both body and spirit (of man). Consider how many sciences, arts, discoveries and achievements have come into existence since the day of Moses, till the present time, through the progress of the human soul in knowledge and perfections. Similarly, how much the soul bas evolved from a moral point of view. When the body of man is perfected, physical evolution comes to an end since nature does not seek to build a higher form but the evolution of spirit continues until reason, the mental powers, and the emotional capacities are evolved in it (the spirit). There are not entities which pass from body to body, but (progress is made) by the universal spirit of man. The result of each individual life experience goes to the enrichment of humanity. As a hundred lamps may be Iit from a single flame, so the one world spirit (is capable of) illumining the minds of countless men. Without this spirit, man's body, like a lamp unlit, is lifeless clay."

'Abdu'l-Bahá, "Loom of Reality," "Bahá'í Scriptures," p. 434.

"'Among the results of the manifestation of the spiritual *forces* (of this day) will be:

that the human world shall take on a new social form. Therefore this twentieth century is the beginning or dawn of the spiritual illumination, and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences shall overcome the material."

'Abdu'l-Bahá, "The New Age," B. S., p. 319.

"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."

'Abdu'l-Bahá, "Tablet of the Hague," B. S., p. 410.

"Whenever the sun of reality dawns, the lower sphere expresses the virtues of the higher world. Strive day and night; perchance these sleeping ones may be awakened by the celestial strains of the city of melody and hear the soft, delicate music which is streaming down from the kingdom of El-Abhá."

'Abdu'l-Bahá, "Divine Philosophy," p. 78.

"Evolution is another word for race history. It means the ceaseless process of Becoming, linking generation to generation of living creatures. The doctrine of Evolution states the fact that the present is the child of the past and the parent of the future. . . . We are keenly aware of rapid changes in mankind, though these concern the social heritage so much more than the flesh and blood natural inheritance, that we find no difficulty in the idea that evolution is going on in mankind. We know the contrast between modern man and primitive man, and we are convinced that in the past at least, progress has been a reality. For although there have been retrogressions in the history of life . . . and although great races, the Flying Dragons, for instance, have become utterly extinct, leaving no successors whatsoever, we feel sure that there has been, on the whole, a progress towards nobler, more masterful, more emancipated, more intelligent, and better forms of life . . . so we think of evolution going on in mankind, evolution checkered by involution, but on the whole progressive evolution."

Prof. J. Arthur Thomson, "Outline of Science," Vol. I.

STATEMENTS CONCERNING THE EQUALITY OF THE RACES

"O children of men!

"Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Re ye ever mindful of how ye were created. Since We created ye all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye map manifest with your being, and by your deeds and actions the signs of unity and the spirit of oneness. This is My Counsel to you, O people of lights! Therefore follow it, that ye may attain the fruits of holiness from the tree of might and power."

Bahá'u'lláh, "Hidden Words."

"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. . . . Be the cause of comfort and the promotion of humanity. This handful of dust, the world, is one home: let it be in unity. Forsake pride, it is a cause of discord. Follow that which tends to harmony."

Bahá'u'lláh, from B. S., p. 157.

"Boast not of love to your own people but of love to your fellow creatures. Glory not in loving your homes but in loving the whole world."

Bahá'u'lláh, "Tablet of Wisdom," B. S. p. 190.

"All prejudices, whether of religion, race, politics or nation, must be renounced, for these prejudices have caused the world's sickness. It is a grave malady which, unless arrested, is capable of causing the destruction of the whole human race. Every ruinous war, with its terrible bloodshed and misery,

has been caused by one or the other of these prejudices."

'Abdu'l-Bahá, "The Wisdom of 'Abdu'l-Bahá," p. 136.

"This span-wide world is but one region and one native land. Abandon that glory which is the cause of discord, and turn unto that which promotes harmony."

'Abdu'l-Bahá, "The New Age," p. 149.

"The Bahá'í doctrine of the unity of mankind strikes at the root of another cause of war, namely, racial prejudice. . . . According to the Bahá'í view people of every race are of equal value in the sight of God. All have wonderful innate capacities which only require suitable education for their development."

Dr. J. E. Esslemont, "Bahá'u'lláh and the New Era."

"Concerning the prejudice of race; it is an illusion, a superstition pure and simple, for God created all of one race. . . . In the sight of God there is no difference between the various races."

'Abdu'l-Bahá, "The Wisdom of 'Abdu'l-Bahá."

"The followers of sincerity and faithfulness must consort with all the people of the world with joy and fragrance; far association is always conductive to union and harmony, and union and harmony are the cause of the order of the world and the life of the nations."

Bahá'u'lláh, "The New Age."

Prof. Franz Boas, of Columbia, President of American Association for the Advancement of Science.

Dr. Boas contends that regardless of race prejudices and antipathies, all races are practically equal in their biological attributes. He says, "There is no reason to believe that one race is by nature so much more intelligent, endowed with greater will power, or emotionally more stable than others that the difference would materially influence its culture. Nor is there any good reason to believe that the differences between races are so great that the descendents of mixed marriages would be inferior to their parents. Biologically there is no good reason to object to the intermingling of the principal races. I believe that the present state of our knowledge justifies us to say, that while individuals differ, biological differences between races are small."

He holds that interbreeding is not the evil that politicians and propagandists maintain, but frequently as in the United States has resulted in increased national vigor.

Lecture to Scientists.

"There is no known fact of human anatomy or physiology which implies that capacity for culture of civilization or intelligence inheres in this race or that type. How about the Nordics then? How comes it that the Anglo-Saxon is at the top? . . . The answer is to be found in the cultural history of man. What wave did the Anglo-Saxons ride in the days of Tut-ankh-amen, or of Cæsar or of William the Conqueror? Are his feet riveted to the crest? Civilization is young; blood is old as salt water. Once there was no Anglo-Saxon; bur there was 'civilization.' Were there 'higher' or 'lower' races then? How 'low' the savage European must have seemed to the Nile Valley African, looking north from his Pyramid of Cheops."

Prof George A. Dorsey, "Why We Behave Like Human Beings."

"It seems to be very difficult for writers on the subject of race to restrain themselves from indulging in speculations as to the mental powers and capacities for civilization of the several existing races of men. We observe that a group of people differing from ourselves in physical characteristics has also different manners and customs and a distinct material culture. We may judge this culture to be inferior to our own. We are then likely to infer that the people who have produced it belong to a race inferior to ours. In so doing we reason fallaciously. . . .

"One frequently hears this sort of an opinion expressed by educated persons: 'The Negro has never built up a great civilization in Africa; he is responsible for no great in-

ventions or discoveries; . . . he is definitely inferior to the White.' This kind of an argument, although fallacious, is difficult to meet. One can attack it, however, in the following *way:* Archæology has brought to light on the banks of the Niger in West Africa, in the upper part of the Nile Valley and in Rhodesia, extensive monumental remains of great and extinct 'civilizations' which seem to have been Negro or Negroid. In historical times Negroes have built up both in East Africa and in West Africa powerful. and well organized kingdoms which merit the name of 'civilization' in respect to several of *their* institutions and cultural aspects. . . . Every civilization grows up, to a great extent, from the borrowings and accretions from other cultures. The more isolated the habitat of a race or people the more disadvantageous is their situation from *this* point of view. Central Africa is not only a most remote and inaccessible region, but it is also peculiarly unfavorable in climate, flora, and fauna, to the development of human culture. Mere survival in tropical Africa is a great human achievement. . . . In North America sixty-he years of emancipation under conditions of economic, political, and social oppression, furnish no fair basis for estimating the capacity of the Negro for civilization, nor his individual intelligence. What possibilities of cultural achievement would an educated Roman, living in Britain in the fourth century A. D,, have attributed to the native inhabitants of that island? How much of 'racial' or ethnic ability would Pericles have granted to contemporary Romans? How much intelligence and capacity for culture building would Minos have assigned to the Athenian? What do you suppose Cheops thought of the Cretans? How did Europeans estimate the Japanese fifty years ago?"

Prof. Ernest A. Hooton, of Harvard University, "Up from the Ape."

A BAHÁ'Í TRAVELER IN PALESTINE

By Walter B. Guy, M.D.

'AKKÁ; we are an our *way* to 'Akká. We pass along the seashore "the way of the sea." The billows roll in ceaselessly, their white-topped crests flashing white against the deep blue of the Mediterranean sea and sky.

We are going to the White Spot, the city of mosc ancient story, with fortress and immense walls that shine vividly in the afternoon sun: yet at one time, not Iong past, was the spot of cruelty, shame and unsanitary conditions, Here in this once pestilential spot lived the scourings of Turkey, *its* criminals and outcasts, sent to linger and die, unfit for human society.

We view the fortress, its citadel where the "One whom God should manifest,"' Bahá'u'lláh, with His family and loved ones were imprisoned. We see outside the fortress, yet still within the ancient city wall, the houses and homes of Bahá'u'lláh and 'Abdu'l-Bahá. We cannot today see the squalor and filth of the past, for a New Day has come—not here alone—but all over the world: a New Sun has arisen, and here and there, and everywhere, civilization is advancing with rapid strides. Ignorance and superstitions are fading away. Truly a New Era has dawned for the children of men. In place of ruined fortress and dismal abode in which the Beloved One was immured, we see instead a beautiful hospital where the prisoners of society are healed, and in the old home of 'Abdu'l-Bahá, a municipal headquarters, with beds, and sick ones in the very rooms in which the Master lived.

We pass along the winding streets and through the tunneled ways, among the Oriental bazaars, and look under the fortress walls through ancient windows, and see the arched groins and pillars of that ancient Crusaders Church now being slowly emptied of the débris of the centuries.

To me it is a most wondrous symbol—how the coming of Glory has cleansed the *city* of man, its streets of commerce and trade; transformed the ways and byways into paths of cleanliness; and the débris of centuries is being removed from this ancient church, its pristine splendor and beauty in time will be recalled.

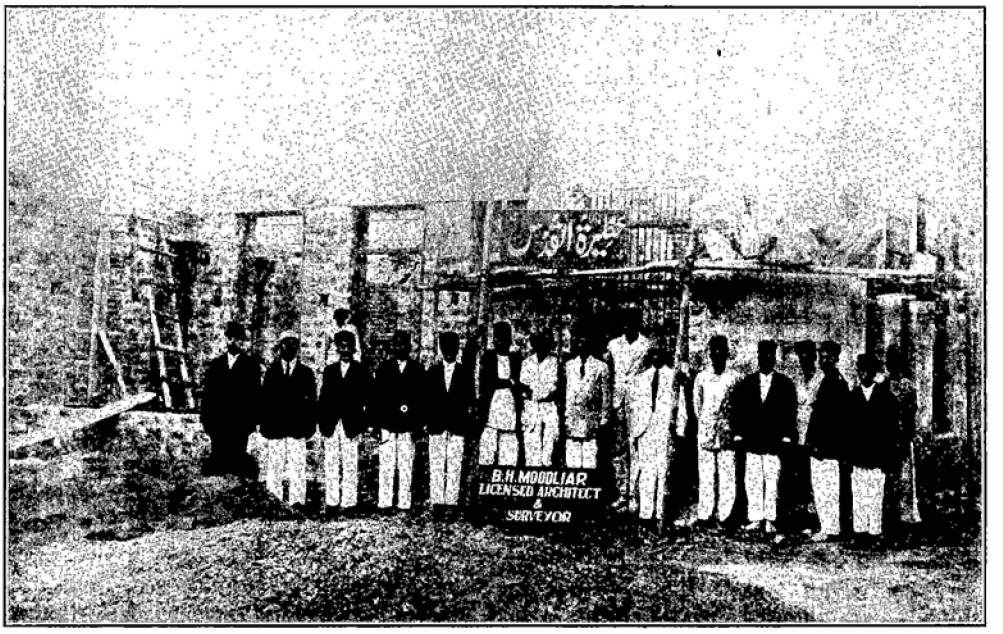
So shall it be. "The Most Great Peace shall come"—the churches of the Prophets shall likewise surely emerge from their *ac*cumulated débris, and their glorious truths shine again in the light of this Glorious Sun of Truth.

We leave the city and drive to Bahjí, see its gardens and now *empty* palace, *and then place* our heads amidst fragrant blooms upon the threshold sf this sepulchre, praying that we with our loved ones abroad may prove valiant and txue *servants* in forwarding the splendor of this New Day; that I-His presence shall be ever with us, and that at-last we may ever live with Him in His eternal Home of Glory.

We *start* once more for the Garden of Riḍván, where the Hope and Light of the World used to sit by the flowing stream, write His messages to His servants, and pray that the Most Great Peace would speedily come into the hearts of all mankind. We see the flowers and eat of the fruits of this garden, then we return to Haifa; we pass again the foaming breakers, rolling eternally on *the* share, and they again remind us of the wonderful power of our Great Creator Whose waves of Love, Light and Truth eternally roll over the world, grinding into powder the things of man that are not in harmony with His ancient plan—forever fructifying the deeds of loving service and giving eternal joy and life to struggling pilgrims seeking to do His will, who are traveling to that Golden City Eternal in the Heavens of His Command.

Haifa: It was November 27, 1929—the

Bahá'í **Pioneers** *of* Bombay.



The Ḥaẓíratu'l-Quds of the Bahi'is of Karáchí, the first Bahá'í **Edifice to be erected** in India.

anniversary of the passing of 'Abdu'l-Bahá from this world of sorrow and struggle, achievement and joy. All day long groups of women and children had been coming and going at the home of 'Abdu'l-Bahá.

At six P.M. I joined a group of men in she courtyard that led to the main door of the house. They were dressed in various costumes, some in European clothes, others with fez of crimson hue, a few with white cloth and double rings on their heads in the desert Bedouin sryk. Presently we passed into the large entrance hall and here all shoes were removed before entering the Master's room from where He had ascended to the celestial world of the Spirit,

In the corner of the large room was a tall narrow bed with high posts and white coverings. On a pillow rested the Master's white oriental headdress or fez. The group constantly grew larger until the room was filled, but still others came, forming a group in the large hall outside. Some were beards, white or gray, others were young or in full manhood and strength. These men were the exiles or prisoners of 'Akká and their descendants who had shared the imprisonment with the Master. As each one entered, he knelt at the side of the Master's bed and doubtless prayed that he might worthily follow in the footsteps so nobly and faithfully trod by their Lord. Sobs and moans filled the room, tears coursed down the cheeks of these grey-bearded men, exiles from far off Persia, their homeland; haw poignantly they realized the void in their hearts made by the passing of their loved Master, who, for so many years in prison and at last in freedom, had been ever their leader, master, guide, protector, and friend. Rising from their knees, they kissed passionately the bed, its posts, and some the Master's fez.

Soon all who could get in the room had made their prayer. The sobs were stilled and at a word all sank to the floor. One of those present in the chamber raised a melodious chant, it was the sublime prayer of 'Abdu'l-Bahá, used always at His shrine. Others chanted in and outside the room; one by one we again knelt at the side of the bed, asking that the light, love and power that had upheld, inspired and sustained the Center of the Covenant of God through long years of exile, prison and struggle, might be oars; that we, too, might carry forward to ultimate victory the Kingdom of God in the City of Hearts; and that in some glad day the goal may be won, and all mankind be a unity in love, truth and eternal brotherhood.

Carmel: It was night on the Mountain of God. The stars shone brightly; a chill wind swept down the mountain sides; the beautiful gardens with their flowers, stately cypress trees, fruits, and graveled walks were in densest shade, dimly outlined by electric bulbs moving to and fro in the gusts of an impending storm.

There were many men and boys, also a few women gathered there, to spend the hours of night in prayer and devotion, in cornmemaration of the Master of 'Akká, Who had ascended to the Eternal Realms eight years ago.

All were not residents of Haifa, for some had come from far off Persia, Jewish and Muhammadan Bahá'ís, others were from Egypt, Syria and the desert,

It was my privilege to represent the Bahá'ís of the West. Japan and Australia were represented by people of those countries.

Soon all had gathered in the Holy Shrine. Shoeless, on rich carpets, two by two, each had knelt at the threshold of the sacred tomb--first in the shrine of 'Abdu'l-Bahá; next in the tomb of the Bib. Sacred and holy prayers were chanted in each shrine. Here for the first time I heard the Guardian, Shoghi Effendi, in stately, measured cadences, chant the prayer of His Lord.

It was a deeply spiritual occasion, an experience that can never be effaced from memory's scroll. It was particularly Oriental in setting. All heads but mine were covered by the Oriental fez—the deep yellow of the Persian coats made a contrast with the dark wits of European design. The soft lights, the fragrant flowers, rich-hued rugs and carpets, the lamps and ornaments in the tomb chamber, and, to me, the strange chanting of the prayer—beautiful, appealing and intensely spiritual—made a scene of simple but holy splendor.

No preaching, no talking or praising, nothing but prayer. It was a promise of that New Day, its dawn already beaming on this mountain of the ancient prophets, when

man no longer shall tell God what He shall do, but instead, with resigned wills and joyous hearts, hasten to His Courts, rendering all to Him Who gave all, and in return receive the influx of His Divine Reality that alone brings ineffable joy, peace and assurance of an eternal life in the celestial world.

Later all were gathered around the beautiful lawn and drank hot tea; more chanting was rendered, and finally in the large Eastern Pilgrim House, nearby, the Guardian said to me: "Tomorrow you travel early and far; it is my wish that you go to the Shrines and pray alone. There I will bid you farewell." Turning to his cousin, the grandson of the Master, he said, "Go with him."

Tt was midnight when we together knelt at the holy thresholds, strewn with petals of white fragrant flowers, damp with the tears of the believers and followers of the Divine Friend and Teacher. The Shrines were empty and silent; the lamps, however, still illumined the beautiful adornments. I could but offer myself as an unworthy servant, one who, however, desired to become worthy, and to serve in such a mighty work; and ask chat a portion of His Spirit might descend upon me: "thae God might be my portion and strength"; and kneeling together we waited for the answer; for are not all such requests answered?

As I recall this scene I am reminded haw the prophet Elijah, three thousand years before, had made that memorable cry: "I am the only one left in all Israel to worship Thee." Did not the still small voice after the thunder and mighty wind, speak in his heart the words of comfort and assurance?

As Rúḥí Afnán and I waited (he in Persian garb and I in western clothes—a symbol of unity between the East and West), into my heart the answer came out of the depths of space and through the thousand veils that intervene between us and infinite love which ever surrounds and seeks to enter into our hearts and souls. It was a word of promise and assurance, comfort and joy, thae my sacrifice on the altar had been accepted and His presence should be always with me.

The time of departure had come. The Guardian gave me the threefold embrace and words for the friends. Faithful Fugeta holding my hand, we went together down the narrow way through the straight gate an Carmel's slope that leads to the Shrines which speak so eloquently of Life Eternal. We passed over barren rocks and through dark ways till we came to the Western Pilgrim House, a home of sacrifice and loving service; from thence early next day to travel homeward to service and work in the vineyard of human hearts. The Pilgrimage ended and work begun.

DR. DAVID STARR JORDAN

By Willard P. Hatch

"Wherefore by their fruits ye shall know them."—Mart. 7:20.

"Indeed, *the* real treasury of man is his knowledge."—Bahá'u'lláh, "The Third Ishráq."

PRAGMATISM comes from the Greek word "pragma" meaning "an act." According to Professor William James, *the* pragmatist judges all things by the differences made in the world of man by various lines of thought when carried into action. What effect will result if this or that thought is applied? Should the result be good then the thought and line of conduct should be accepted. If the results of new thought, when acted, are more beneficial than the results of former lines of thought when acted, then the new thought and action should be substituted for the old.

That great world teacher, 'Abdu'l-Bahá, proclaims, "Some men and women glory in their exalted thoughts, but, if these thoughts never reach the plane of action they remain useless: the power of thought is dependent on its manifestation in deeds."

With these ideas as a starting point, a brief survey of the life of Dr. David Starr Jordan, chancellor emeritus of Leland Stanford Jr. University, who died September 19th, 1931, should prove of interest.

Dr. David Starr Jordan was assentially a pragmatist. He was a pragmatist as regards philosophy, character building, education, science and religion.

Dr. Jordan's ethology sought to give a better citizen to the world, irrespective of nation or race. His philosophy was restless in the world of thought alone, and, like the sap in a tree, it ever endeavored to produce its fruit.

Dr. Jordan's science strove to draw from the realms of the unknown, truths and basic laws in order to add them to the sum of human knowledge.

Dr. Jordan's processes in the realm of education endeavored to train the innate capacity for goad of the individual, that it might function along lines of useful and constructive service. This was, indeed, one of his preeminent attributes. He loved the intelligent, the true, the good and the peaceful—as opposed to ignorance, falsehood, the evil, the warring and the hateful.

The body of the scholar and the laborer, that of the king and the servant, alike arise from the dust in their cellular structure, progress by the command of God through the vegetable kingdom, the animal kingdom, unto the human kindom, and return once more to the mineral. The soul, however, not being a composition of different elements, but "of the nature of a single element," plunges into new experiences in the worlds beyond. For single elements, even of matter, are indestructible.

The Prophet Muḥammad, in the Qur'án, deprecates the type of soul which has "grown old in vain." As one's view moves over the emphatic characteristics of Dr. Jordan's life, as chronicled in his progress in both words and deeds, one easily arrives at the conclusion *that* he was not of this type. Rather does he come under the saying, in the same *Sacred* Book, which reads, "Save those who are patient and do right; tbese—for them is pardon and a mighty hire!"

PI.

Dr. Jordan, like his most famous student, Herbert Hooves, progressed upwards rapidly from his sturdy beginning as a farmer's boy. He worked his *way* through the university, at the start by manual labor; soon after by becoming an instructor in science. His father was able *to* send him but a few apples to promote his progress.

Blessed with an insatiable appetite for scientific knowledge, this man, who was to

David Starr Jordan

head a splendid university from its very beginning, through great difficulties, until it was safely established, was at all times singularly free from the manifestations of envy. His praise of capacity usefully directed was as noteworthy *as* was his disgust with superstition; pseudo-knowledge, miscalled science; insincerity, hypocrisy and sham. This latter quality did not, however, make him unwilling to recognize truth that *was* new, especially when it was based on sound reasoning, and met the pragmatic test of being beneficial to man when carried into deeds. He was, as 'Abdu'l-Bahá wishes for those upholding Truth, of the type of a conquering eagle overwhelming the crows of falsehood and superstition.

This characteristic of Dr. Jordan is a basic necessity in cooperative effort and defines the path of a broad-gauge man. It is also the requisite af the true teacher, who rejoices over his pupils developing under his tutelage, and pictures them active in the world of affairs, an activity which lies just around the corner in their fast approaching maturity.

III.

Bahá'is know that universal peace, and its establishment between religions, nations, creeds, races and classes, throughout the affairs of men, is the most important objective of the twentieth century. As Christ says in His Beatitudes, "Blessed are the peacemakers: for they shall be called the children of God."

Therefore it is interesting to find that Dr. David Starr Jordan extended the hospitality of Leland Stanford Jr. University to the great Protagonist of the Bahá'í *Cause*, 'Abdu'l-Bahá, during the year 1912, and introduced Him to the student body and faculty in words from which the following excerpt is taken:

"It is *our* portion to have with as . . . one of the great religious teachers of the world, one of the natural successors of the old Hebrew Prophets. . . . I have now the great pleasure and *the great* honor *also* of presenting to you 'Abdu'l-Bahá."

The "Palo Altan" published at Palo Alto, California, beside which lies the beautiful campus of the university, featured this notable and unique event with headlines across an entire page * and then went on to say:

"A crowded assembly hall, holding nearly two thousand people, awaited with eager expectancy the appearance last Tuesday morning, of 'Abdu'l-Bahá . . . 'Abbás Effendi, the world leader of the Bahá'í Movement. The venerable prophet with His long gray beard and Persian cloak and turban, gave a true impression of *the* reincarnation of the Far Eastern prophet of old. . . .

"It seemed to be a notable day when 'Abdu'l-Bahá from the far country of the Orient, met Dr. David Starr Jordan of the far western shore, both carrying the standard of international peace and universal brotherhood. It was Persia, the oldest nation of the world, indeed the fabled country of *the* Garden of Eden and the birthplace of the human race, bringing a message *to* America, *the* youngest great nation of the world.

'For there is neither Ease nor West,
Border nor Breed nor Birth,
When two strong men stand face *to* face,
Though they come from the ends of the earth.'

" 'Abdu'l-Bahá carries the message of religion and Dr. Jordan carries the message of science, both aiming for one great result. As all men are the children of one God *so* are they all brothers and we are at the dawning of a new day when the relationship of world fraternity will, be seen and recognized. . . ." †

This appreciative action of Dr. Jordan, *at* that rime the active president of this distinguished university, was followed by a most powerful and penetrating address to the faculty and students by 'Abdu'l-Bahá; *an* address to which he afterwards referred the famous Bahá'í scientist, Auguste Forel.

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* In the issue dated November 1, 1912.

† The record of the meeting of 'Abdu'l-Bahá and David Starr Jordan appears in Dr. Jordan's own words in his book, "The Days of a Man," where he writes, on page 414, "Another visitor of the same year (1912) was the Bahá'í, 'Abdu'l-Bahá, son of Bahá'u'lláh, the famous Persian devotee, founder and head of a widespread religious sect holding as *its* chief tenet the Brotherhood of Man with all that this implies of personal friendliness and international peace. Through an interpreter the kindly apostle expressed with convincing force a message accepted, in name at least, by good men and women all through the ages. He asked for some of my own essays to be translated into Persian and cordially invited me to his *abode* of peace in the hills of Damascus."

This was done incidental to His "Proofs of God's Existence," which He sent to the learned Swiss scientist, and which has become a classic.

IV.

Dr. Jordan was highly praised by 'Abdu'l-Bahá, when He later returned to London, England. After speaking of the "encouraging and profitable work being carried on by American universities," He especially commended Dr. Jordan as a "very wise and erudite man, whose mind is full of thoughts of peace."

Perhaps it was the irrefutable solution of the problem of how to achieve peace, as given to the world by Bahá'u'lláh, *the* great Father of 'Abdu'l-Bahá, Who was the Exemplar of His Father's teachings, that attracted the sympathetic interest of Dr. Jordan to the Bahi'i Cause.

That there was such interest is amply proven by Dr. Jordan's own words: no longer ago than March 6th, 1929, Dr. Jordan wrote, ". . . after many occasional breaks into mysticism I have grown very sympathetic with the work of the Bahá'í people *and* their point of view. . . ." Then to show this interest by deeds Dr. Jordan recommended that an article be written about 'Abdu'l-Bahá, descriptive of His work for the unity of the world, in a series of biographical sketches which included Dr. Jordan himself. Dr. Jordan's good intention was communicated at the time by this writer to the distinguished Guardian of the Bahá'í Cause, Shoghi Effendi, who found the news very acceptable.

V.

How important it was that Dr. Jordan, occupying *so* high a position in the esteem of the thoughtful people of the world, should *express* his recognition of the highest of ideals among people of noble intention.

How well Dr. Jordan exemplified the words of that great Figure, Bahá'u'lláh, Who wrote:

"Let not a man glory in this, that he loves his country,
Let him rather glory in this, that he loves his kind."

SONG-OFFERINGS

I

Recognition

Nail w Thee, Scion of Glory, Whose utterance
pouretb abroad
The joy of the heavenly knowledge and the light
of the greatest of days!
Poet of mysteries chanting in rapture the beauty of
God,
Unto Thee be thanksgiving and praise!

Child of the darkness that wandered in gloom but
dreamed of the light,
Lo! I have seen Thy splendour ablaze in the heavens
afar
Showering gladness and glory and shattering the
shadows of night,
And see no other star.

Thy words are to me as fragrances bornt from the
garden of heaven,
Beams of a lamp that is hid in the height of a holier
world,
Arrows of fire that pierce and destroy with the might
of the levin
Into our darkness hurled.

Sword of the Father! none other can rend the dark
veil from my eyes,
None other can beat from my limbs with the shearing
blade of God's might
The sins I am fettered withal and give me the power
to rise
And come forth to the fulness of light.

Lo! Thou hast breathed an my sorrow the sweetness
of faith and of hope,
Thou hast chanted high pæans of joy that my heart's
echoes ever repeat
And the path to the knowledge of God begins to
glimmer and ope
Before my faltering feet.

Weak and unworthy my praise. Yet, as from its
throbbing chcoat
Some lone bird pours its song to the flaming infinite
sky,
So unto Thee in the zenith I lift from a depth remote
This broken human cry.

—G. Townshend.

II

THE BÁB

O inner heart
Thru which the rivers of God's love shall flow,
Thou art the Gate
By which a waiting world will know
That glorious Orb
Who rose o'er Persia's slowly yielding night
To flash a host of angels into flight.

O Gate of God,
Ope wide Thy door
And let the vista of Thy mystic lore
Repeal the pre-existent plan
To make of earth a paradise for man.
Take Thou our hearts and gently lead us in
The chalice of supernal grace to win.
Lead us beyond our hopes; beyond our tears;
To see *that* Beauty Whom Thy soul reveres.
O Gate of God!

—Philip Amalfi Marangella.

III

I.

O Light Dhine! Invisible!
Immeasurable Light!
Eternal as Divinity!
Impenetrably Bright!
The living universe bows down
And veils its face before Thee.
All angels and archangels bend
And happily adore Thee.

II.

O Shining Spirit! Light of light!
All-flooding, radiant beam,
Eternally proceeding
Forth from Him, the Lord Supreme;
To all immensity of life,
Himself Thou art revealing;
With Thine intensity of light,
Himself Thou art concealing.

III.

He is the Essence, Thou the Power,
The Glory, Majesty,
The Omnipresence. He, Unknown
And Nameless, save for Thee!
Above all height and depth is He,
In His own Self abiding;
Through Thee all depth and height He fills.
Through Thee Creation guiding.

IV.

As light from flame, Thou art from Him;
As fragrance from the flower;
As colors from the prism'd light;
As rainbow from the shower;
As thought from mind; or word from thought;
As deed by vision guided.
So He and Thou art only One,
Nor dual, nor divided.

V.

O Splendor of the Spaceless! Thou,
Through hosts of wandering suns,
Dost quicken dense, material spheres,
Where these dull-shining ones

Are lords of matter, time, and space;
Their powers from Thee obtaining,
Obedient vassals of Thy will,
Beneath Thy glory waning.

VI.

Thou art the flame of Life itself,
The Ever-living Light,
These burn with imitative fires
Through matter's stolid night;
With semblance of creative hear;
Worlds, moons and earthlings 'breeding;
Yet, all, in traceless paths confined,
Thine ordered ways are speeding.

VII.

The planets feel Thy quivering life
And bring forth of their kind,
All plants, and creeping things, and beasts,
And men of dust—but blind
To Thy Realities are they—
In earthy dungeons dwelling,
Imprisoned deep in sense and self,
The Light Unseen repelling.

VIII.

O Life of Lift! O Perfect Light!
Pierce through the darkening walls;
Bring forth the prisoners to Thy Day;
Remove the veiling cauls;
Create new sight, new hearts, new minds;
Reveal the heavenly vision:
Disperse the dust-formed clouds of self;
Disclose the fields Elysian!

IX.

O Word of God! Light, Love and Life—
Transmuted into speech!
Thou mighty Logos—come from heaven,
The Will Divine to teach!
Incarnate Gift to happy men,
Endowed with power perceiving,
With speaking tongues and listening ears,
With minds and hearts believing.

X.

Speak Thou to self-endarkened souls!
Command, "Let there be Light!"
So shall eternal Day appear
To end chaotic night.
The morning stars shall sing again
The anthem of creation:
The sons of God shall shout for joy
With new divine elation.

XI.

Thy Word, O Light, is knowledge, truth!
Thy University,
The boundless shining realms of life,
Which mirrors only Thee.
This mind of mine's a twinkling orb,
Toward Thy clear sun advancing:
A flickering mote of mental dust,
In Thy great splendor dancing.

XII.

Thy flame is Love, the living Fire!
Thine alchemy divine
Transmutes man's spirit into Life,
The water into wine.
Within thy crucible, O Love,
With Thee this heart is blending;
Its life outdrawn, to be reborn
From death to Life unending.

XIII.

Thou Holy Light! So calmly pure
So penetrating, sweet;
The whole creation's living heart
Is melted in Tby heat.
The souls of things turn unto Thee,
Thy radiant Love divining,
As dewdrops glisten in the dawn,
Each one a sunlet shining.

XIV.

Thou crystal Ocean, limpid, clear,
Unstained and colorless!
All life is Thine, all beauty Thine,
All beings Thee confess.
As fish in sea, I live in Thee,
All life but Thine denying.
As gnat in flame, in Thee I die
In ecstasy of dying.

XV.

Immortal Spirit! Loving Power?
Thou dost my soul enthrall.
I am in Thee, and Thou in me;
Else were I nor at all.
For what I am, have been, shall be,
Is Thine, not of my earning;
A debtor I, with naught to pay,
Except Thine own, returning.

XVI.

Thou Primal Parent! Lift Thy sons
Into the heavens of Truth!
Give them new birth in realms of Light,
Grant them eternal youth,
That they may serve Thy Universe
With wisdom, strength, perfection;
True stars and suns of Thy pure Light,
Ablaze with Thy reflection.

XVII.

As iron, glowing in the fire,
Shows glistening and more bright,
So spirits, serving Thee in love,
Are nuclei of light.
Infilled with Thee, O Fire of Life,
In Thee all self resigning;
Through space empyreal they fly,
Pure flames of glory shining.

XVIII.

Thou All in all! The worlds of worlds
Are filled with naught but Thee.
Both light and dark, heaven and hell,
Thou art, O Mystery!

Thou dost create, sustain, destroy;
Yet Thou unchanged abidest.
Wich seventy thousand veils of light
The INFINITE Thou hidest.

XM.

Ah, Wondrous Light! Invisible,
Immeasurable Light!
Begotten of Divinity,
Impenetrably bright!
Heaven-filled, the Universe, aglow
Unveils its face before Thee.
All angels and archangels know,
And happily adore Thee.

—THORNTON CHASE.

IV

BAHÁ'U'LLÁH

O! for a thousand tongues aflame,
That I might speak Thy praise!
O! for a voice of seraphim
My song of Thee to raise;
That I might waken every heart,
Enkindled with desire
To know of Thee and read Thy Words
Filled wirh celestial fire.

O! for a Pentacostal power
To utter forth Thy Name
With all its glorious Light Divine,
Its wonders to proclaim;
Thy Name which stirs the universe,
Creating thru Its might
A world renewed, a heaven renewed,
Revealed unto man's sight.

O! for a heart all crystal pure
And calm as slimmer sea,
That is might catch Thy rays divine
And so reflect but Thee!
Thou art God's manifested Love,
His glory for all time,
His Sun of Truth omnipotent,
His Majesty Sublime!

—SHAHNAZ WAITE.

V

THE MODERN SANCTUARY

The Making of the Temple

What Hand arrayed the Hopes of all rhc Ages
In this bright Shape—this many-winced Star?
What Architect designed this firm foundation
On which to build Love's templed Avatar?

What Wisdom set the waning Lights of Jesus
Above the centuries for evermore;
Emblazoning across a mystic portal
Those everlasting words, "I am the Door!"

What Master-mind conceived these Gates of Splendor,
Nine golden Doors encircling round about;
That it should be "A Dawning-Place of Praises,"
Claiming the true, the faithful and devout?

Here God is One! O Master of the Temple!
In Thee we trust and all the world is kin,
Thus, by Muhammad, "Seal of all the Prophets,"
By Moses and by Buddha—Icr them in!

By every Cup that frees from sin and sorrow,
Enter, ye tribes and nations, and be blest.
Here each hath life beneath its healing shadow,
And thus God made the Temple of His Rest!

—JANET BOLTON.

VI

THE LEADER

(To 'Abdu'l-Bahá)

Great Leader, lofty soul,
Whose orb of beauty went,
A blazing aureole
Across the firmament.
Thou calm and vast and wise,
Thou shining sweet and good,
Whose word brings Paradise
If men bur understood.

No prison walls or chain
Could stem thy streaming heart;
Thy bars are rent in twain,
Thy tomb is torn apart

Thou Golden Rose of God,
Thou bloom within our blight,
Thou Srat upon our sod,
Thou Day within our night.
Thou challenge in this place,
Thou lightning, storm and wind,
Thm lover of the race,
Thou servant of mankind!

—ANGELA MORGAN.

VII

WINGS

I saw Him sweep beneath the orange trees,
His robe a great white wing against the summer sky,
So swift His majesty that *scarce* my eager lips
Had breathed His name, before Hc vanished
Down the golden aides.

Today the Gothic arches of these northern pines
Are filled with music of the wings of Light;
Strange gold mosaics gleam upon the bronzy floor
Of this vast forest Temple of our God.

Here once He passed, the radiant Lord of Life,
While petalled sunlight fell about His feet;
His face was lifted to the fragrant winds
That caught the wingéd silver of His robe.

The soaring pillars of the pines are silent now,
The paths that knew *His* Beauty dream, in misted memory.
Yet still, far down the blue-green corridors
There shines the radiance of a swift white wing.
O Thou majestic Bird of God,

Who knowest the mysteries of interstellar space
And all the ancient ways of Heaven,—
We would be winged, strong and free!
Give us some little silver wings
That We may follow Thee!

—GENEVIEVE L. COY.

VIII

'ABDU'L-BAHÁ

(Love Is the Clue)

O Heart of Love, we turn to thee
To guide us over life's strange, trackless sea.
The thinker thinks his intellect the goal
But we know better, you and I, my soul;
Love is the clue, and Love the guiding, too;
Without it none may pass life's mystic portals through.
And no to that great Splendor of Desire far away,
Love be my company, and Love my stay.

—STANWOOD COBB.

IX

THE APPEAL

By His side I wandered and saw His hands outstretched
To give.
Under the beautiful sun of glory He walked,
Administering to the poor,—no word of censure,
Only a quiet giving of self, always a giving of self.
And I could only smile and wander, not understanding.

Yesterday, when the blue haze of morning covered the world,
I came upon Him unawares;
He stood pensive, contemplating the drifting clouds
Above Mount Carmel.
Suddenly the garment of sorrow descended upon Hi,
And I felt Him surrounded by warring elements:
A myriad voices tore the delicate fibre of His being;
At once He seemed overcome with longing
And fell prone upon the warm earth.
Alas, I heard Him sob and I shuddered—
But I understood.

"Thine aid, O Father!" He whispered,
Soaring to hcaven with soul-pinions fleet;
"Thine aid, O Father! Thy children stand on a precipice,
Caught in a whirlwind of destroying forces;
Help me to reveal the loveliness of Thy desire for them!
Let rhem look into the heart of Thy glory!
Thou hast called me. Ere I cast the earth mantle away,
I would tie the jeweled sandals of love upon their feet,
That when I am gone, they may remember, remember!"

Then I saw the blue haze of morning shift.
The destroying forces were withdrawn,
And the clamour of tongues was lost
In a solemn thrill that came down rhc mountain-side.
Among the low shrubs I lay quiet.
Soon a figure, wrapped in a long, flowing robe, passed me,—
A figure magnificent.
My soul—burdened, weighed down, beheld the white form,
And purged of all else but the heaven I yearned for—
Reached out in the silence.

Today He is gone!
His mantle of earth He has laid aside;
Only the wonderful whiteness of His presence
Still lingers.
I have looked into the heart of His desire for me
And am content, for I understand.

—EDITH BURR.

X

THE CARMEL MONKS

A waxen Virgin hovers in the gloom
lit with red gems and candles, and the fume
Of agate clouds of incense; heavy sighs
Hang listless in the air, and upturned eyes
Are straining for the brazen trump of doom.

The monks are waiting yet for Christ to come.
On Catmel mountain they have made their home,
Over the shore where the wan ocean dies.

To beautify His coming roses bloom,
And tuberoses, and yellow Spanish broom,
And in the chapel singing voices rise;
But Christ bas come, and gone again, and wise
Were they who kissed His feet and saw Him home

—M. K. NABÍL.

XI

THE MOUNT OF FAITHFULNESS

A Height Divine awaits the severed soul—
"The Secret placeless Place of The Most High!"
It is thnr looming, lofty, matchless Goal
For which the mounting faithful only sigh,

O mystic nightingale! Abandon thou
The mortal dust, the mire of negligence.
O messenger of love! Hear Him Who now
Melodiously entreats departure hence.

The Beauty of Perfection bids thy flight
Unto the fragrant Garden of His Love.
Soar on thy wings into the Infinite!
Heed thy Beloved's first call from above.

Immortal phenix! Thy One Love confess;—
Dwell not save on the Mount of Faithfulness!

—WALTER H. BOWMAN.

XII

IN MEMORIAM

To Lours Bourgeois

O thou who caught the vision crystal clear
And brought it forth to man in outer form,
A thing so mystical, so wondrous fair,
That those who stand before it, bow their heads
An if before a shrine and say, "Behold!
This is the work of God, and not of man!
A Temple whose design was drawn above,
And given w humanity through thee."

How pure a mirror must hare been thy heart,
That it could draw from realms invisible
This radiant ray of truth, and it reflect
In all its splendor to a waiting world.
This is the Temple of the Living God,
A House of Worship, Unity and Love;
Where all who enter in are one in Him,
And in that oneness ever will ahide.

Its form divine is like a mighty chord
Of sweet celestial music—spreading peace
And harmony throughout the world. It is
The "Lost Chord" found again, the chord of love,
That shall retune each heart with Power Divine
Until the whole world joins in om great song,
That Song of Life—the Song of the Redeemed.
Blessed thou art, thrice blessed thou indeed,
Whom God didst choose to be a channel pure,
To give this Glorious Temple to the world.

Thou art not dead, but risen to higher realms,
Thy work not finished; thou shalt still work on
And guide the hands of those who daily Build,
Until completion crowns the Temple's brow;
Then with the "Choir Isvisible" thou wilt join
In songs of praise, while from the temple's doors
The songs of Little children, sweet and pure,
Will float out far upon etheric waves,
Encircling all the earth with Peace and Love.

In fondest memory thou wilt still live on,
And ever will the Temple speak of thee;
For God through thee didst give it unto man
A Monument of sacrifice and love
To shed its glorious light of knowledge true;
And in that light shall men see face to face,
And East and West forevermore be one.

—Shahnáz Waite.

XIII

GREEN ACRE

I would stand on the knoll that overlooks
The radiant River of Light;
And lift my eyes to the distant hills,
From whence come strength *and* life?

I would walk through forest aisles, where pine
Trees rise like cathedral spines;
And in the hush of early morning hours,
Fed the peace that God inspires.

Once again, I would enter the Inn,
The Inn that is glorified,
Because *if* bad room and welcome for Him,
Our Lord, to enter and abide!

Green Acre, Green Acre, home of my soul,
My heart ever tarns to thee;
The beautiful spot where the Master walked,
And hallowed the earth for me!

—Elizabeth Hackley.

XIV

THE DAWN

Ye nations of the earth! Awake! Arise!
Throw off the mildewed garments of the part,
And don the seamless robe of Unity;
For ye are all the leaves of one Great Tree,
And drops of the One Ocean of God's Love;
Flowers ye are af many varied hues,
All springing from the one kind mother earth,
Why then this hatred, prejudice and strife?
These walls of high division and distrust,
This lack of understanding, which doth chill
And kill, as doth the frost, the buds of faith?
Return ye to your Source where dl are One,
And there behold each other face to face,
No longer seeing through a darkened glass
Which in the past hath held ye far apart.
The hour hath struck! *Awake* and see God's Light!
His glory soon shall fill the Universe,
And His great Tent of Unity be pitched,
Where all nations, races, sects and creeds,
Shall meet and form a Fellowship Divine,
Freed from all discord and oppression dark,
REALITY—the Tree of Ancient Root,
Is now in bloom, and soon shall bear Its fruit;
The Doors of Knowledge are flung open wide,
The Light of wisdom shineth on the path,
And unto such as do obey God's Will,
The Mysteries Divine shall be revealed;
Humanity's true heritage of Love
Awaits ye at the Court of God's Command.
Put on your garments New of Brotherhood,
And come ye forth with Joy to greet the Dawn.

—Shahnáz Waite.

XV

IN "HIS GARDEN"

The dew is on the petals of the rose;
The Iark sings out his greetings to the sun;
A dewdrop glistens with resplendent light;
The dawning of the day has just begun.

Upon this misty morn the Master walks,
With majesty and power that thrills the earth,
With piercing eyes of far celestial light,
h e sees each earth-born spirit: at its worth.

The floating, graceful robes, illumined face,
The glistening turban white, the aba bright;
With peace ineffable, no word can name,
The Master walks in palpitating light.

O hallowed strip of leafy bower green,
O rapturous love and glory so divine;
O attar of the rose, bowed heads anointing!
Delectable fragrance—O to be Thine!

The dewdrop glistens in the morning sun,
A dazzling prism, radiant and bright.
O may we now be like the dear dewdrop,
Reflecting Thy sweet fragrance and Thy Light.

—RUTH J. MOFFETT.

XVI

AFTER SEEING THE MOVING PICTURE OF 'ABDU'L-BAHÁ

He walked the earth once, patient and tender
And the Light
Of Heaven shone around Him.
All who saw Him
Felt the joy and peace and love.
Shall we forget?
Nay, still He walks among us.
We are blind,
Wrapped in a storm of self.
His sun still shines
Into the hearts of men.
Reach forth your hand, my brother.
Here is mine.
Clasp we in deathless love
This shining hour.
Then when the storm shall fold us
Once again
In its gray fury, though we see not clear,
Still hands shall clasp, and hearts
Shall still remember.
And the temptation shall lead unto light,
And the light shall shine.
It shall flame rill it burn away
Desire and doubt.
And then shall come a river
Deep and clear
To sweep away the ashes
And leave naught
But white sand shining sweet and clean
Unsoiled by struggle.
And then shall wme a *voice*,
Saying—
I was the doubt and the desire
The light, the flame, *the* river
And the sands,
I was the struggle and the triumph.
I am God.

—LORNA B. TASKER.

XVII

THE MESSAGE

THE BÁB

O Herald of the King of Kings
From Whom creation's power springs
The mission thine to blaze the way
Which leads to realms of endless day;
To be thyself the mystic sign
Of perfect love and power divine;
To resurrect the souls of men
And wealth devise beyond our ken.
Thy shining form was sometimes sad
Yet still thou mad'st creation glad;
Through martyrdom did'st plant the seeds
Which fructified in wondrous deeds.
Grant all, through deeds withwt desire
To witness thy celesrial fire.

BAHÁ'U'LLÁH

O manifested Sun of Man
Thy sheen the reign of peace began.
Thine exile proved to man his home.
Thy shackles freed the souls w roam
The universe of God's great love
Directed by the Heavenly Dove.
The kings, their homage due to thee,
Enthroned, etherial majesty,
Shall bring the treasures of the earth
Memorial to thy cycle's birth.
The sweetest carols angels sing
Proclaim the oneness of our King.
O deathless Flame of Beauty bright
Set fire our souls, bestow thy might!

'ABDU'L-BAHÁ

O Servant of the Light of God
Help us to bear the chastening rod;
Like thee to bless when others curse—
So shape our lives by Heaven's verse.
How like the Father through the years
Did'st thou restrain the fount of tears
Which in thy children sought to flow
Forth from the deep of human woe.
How cheered the hearts that turned to thee!
How sweet thy rare humility!
With wisdom great thou did'st the Ark
Guide through rhc storms *of* hatred dark.
To vivify the souls endeared
The mystery of God appeared.

—LOUIS G. GREGORY.

XVIII

THE MYSTERY OF GOD

Into what painted picture have I stepped
Mirror to radiance of more joyous stars,
So vainly, vainly beat
Spent echoes at my feet—
Tired world that *fought too many frantic* wars,
World where Jesus wept.

A dream of sudden sleep—or I have slept:
Blind lives away behind imagined bars
And broke what cannot break
The heart to this awake,
Tired world that fought too many frantic wars,
World where Jesus wept.

Here Memory kindles, long from memory swept,
And Love consumes his human mask of scars.
The thunder of his Ward
From heaven to heaven is heard!
Tired World that fought too many frantic wars,
World where Jesus wept.

I came, I saw, I am. Serenely kept
Unmarred among the multitude that mars—
Glory of *God!--be* known
Thy Presence to Thy own
Tired world that fought too many frantic wars,
World where Jesus wept.

—HORACE HOLLEY.

XIX

THE *SONG* OF THE PINE OF BAHJÍ

I am the Pine of Bahjí, and my limbs
Bear scars of pain, still they are full of light.
Sun *love* caresses them with golden glow.
Moon fills their depth with peacefulness at night.

I am the ancient pine of centuries;
The sentinel who stands without a sword,
By day, by night, by radiant dawn I guard
The Threshold of the Prophet of the Lord.

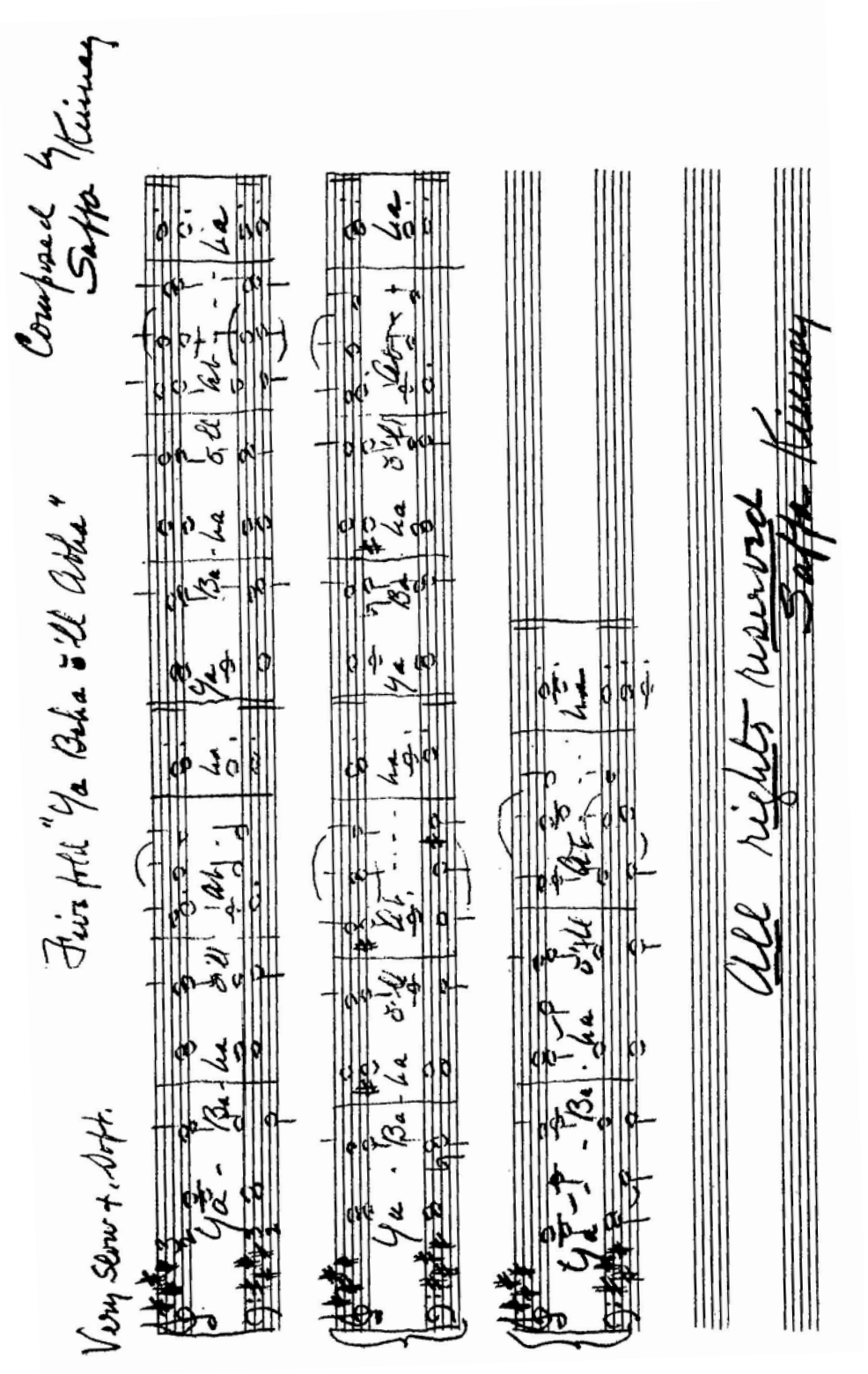
Before the Prophet came I was alone;
All day the caravans went trooping by,
Yet no one stopped—the sun was dull like bronze,
And there were no bright stars across the sky,

I was alone and blind, nor could I hear
The singing of the glad bird on his nest—
Until one day two people, passing by,
Stopped for a moment in my shade to rest.

Oh glorious day! My branches filled with joy,
The sun sent forth her radiating light,
I woke, and to my poor blind eyes there came
Dawn, and the clearness of eternal sight!

—MARY ALICE PEARMAN.

ECHOES FROM THE SPHERES


Very Slow & Soft.
Ya - Ba - ha
Ya - Ba - ha
Ya - Ba - ha
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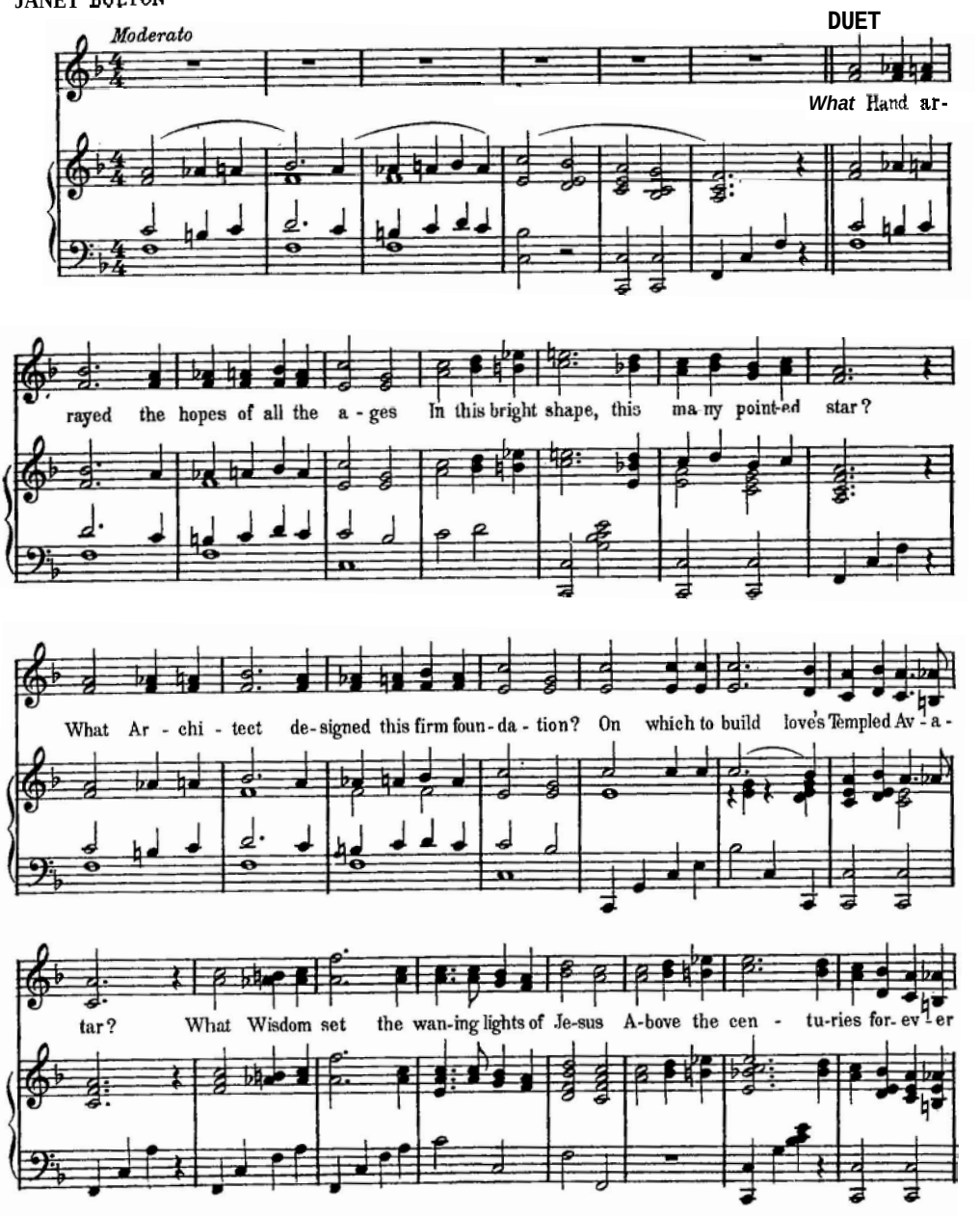
The Making of the Temple

Duet for Soprano and Alto

Words by
JANET BOLTON

Music by
NINA B. MATTHISEN



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more? Em-blaz-on-ing A-cross a mys-tic Por-tal those ev-er-last-ing words, I am the Door.

allargando

SOLO

What Mas-ter Mind con-ceived those gates of splen-dor

rit. *Slowly*

Nine gold-en doors en-cir-cling 'round a-bout That it should be a

rit.

Dawn-ing place of prais-es Claim-ing the true, the faith-ful and de-

DUET

vout. Here God is One! O Mas-ter of the

Tem - ple In Thee we trust and all the world is kin

Thus by Mo-ham - mad Seal of all the Proph - ets By Mo - ses and by Bud-dha

let them in By eve-ry cup that

rit.

frees from sin and sor-row En-ter ye tribes and na-tions and be blest Here each have life be-

rit.

neath it heal-ing shad-ow And thus God made the Tem-ple of His Rest.

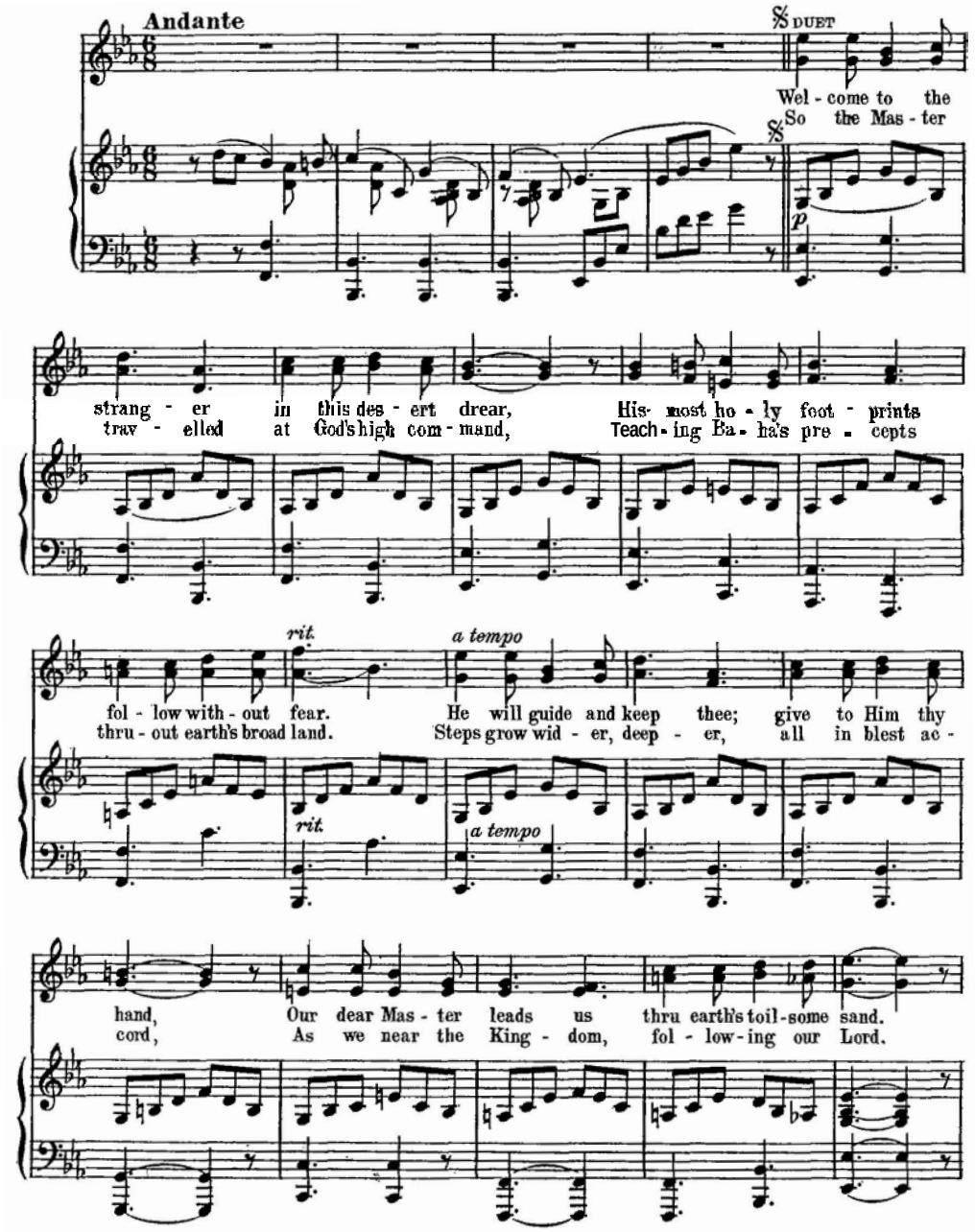
rit.

The Lonely Stranger!

Duet for Soprano and Alto

Words by
RENA M. O. PETTERSEN

Music by
NINA B. MATTHISEN



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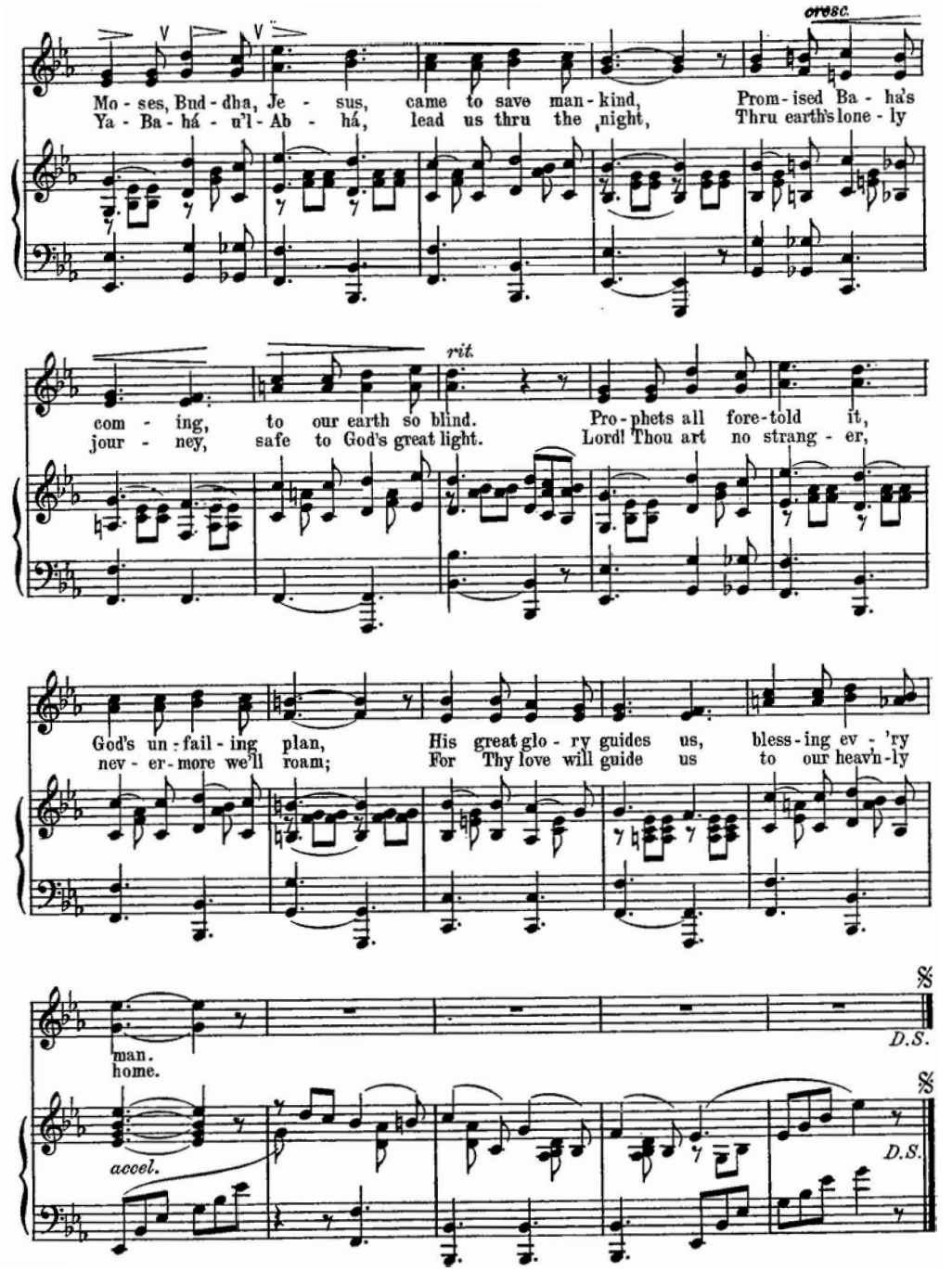
cresc.
Mo - ses, Bud - dha, Je - sus, came to save man - kind, Prom - ised Ba - ha's
Ya - Ba - há - u'l - Ab - há, lead us thru the night, Thru earth's lone - ly
rit.
com - ing, to our earth so blind. Pro - phets all fore - told it,
jour - ney, safe to God's great light. Lord! Thou art no strang - er,
God's un - fail - ing plan, His great glo - ry guides us, bless - ing ev - 'ry
nev - er - more we'll roam; For Thy love will guide us to our heav'n - ly
man.
home.
D.S.
accel.
D.S.

Prelude

Words and music by
SHAHNAZ WAITE

Moderato

Lo! An - gel - ic hosts tri - um - phant Now sur - round on eve - ry side

And in heav - en - ly strains are spread - ing Peace and love that

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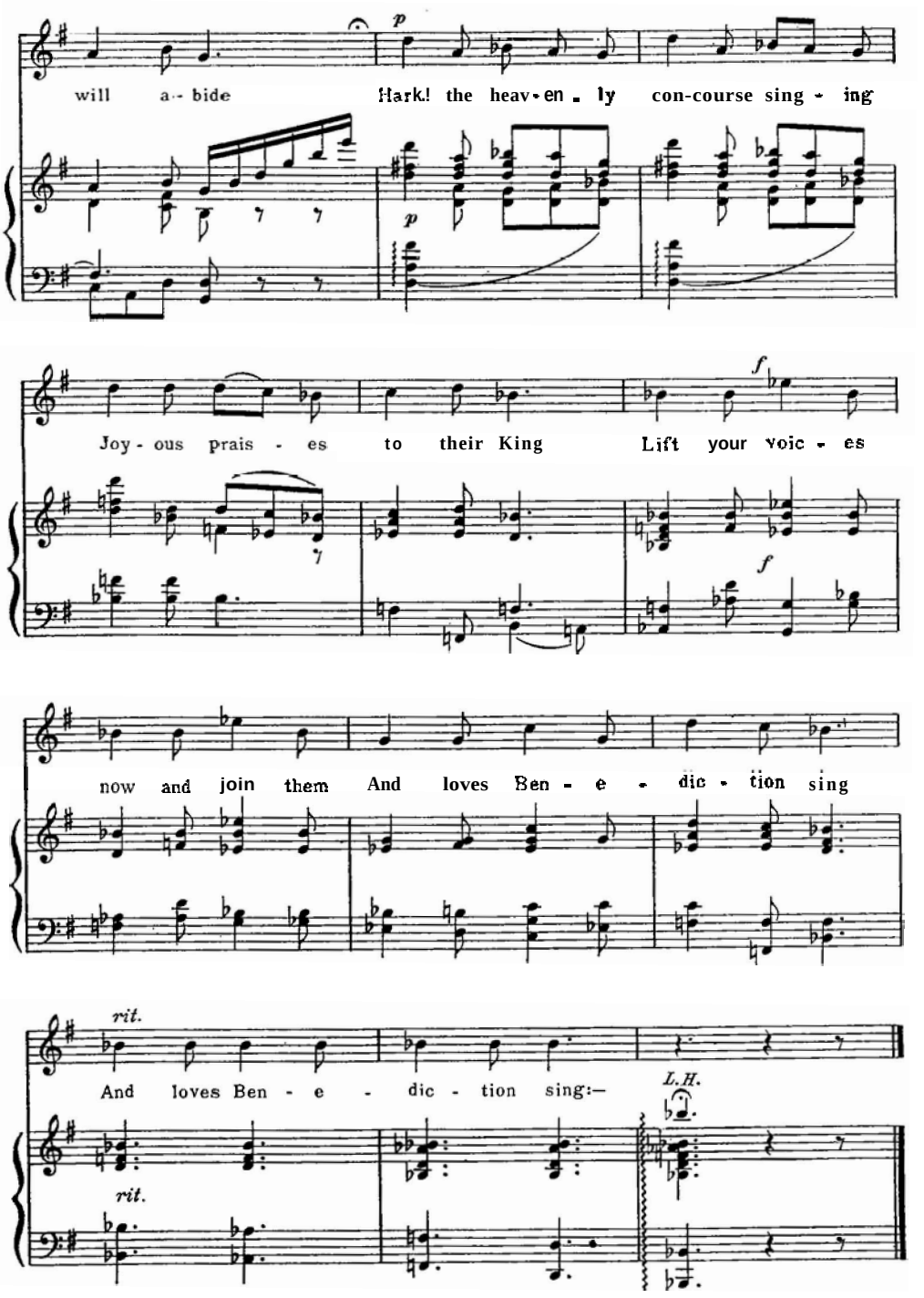
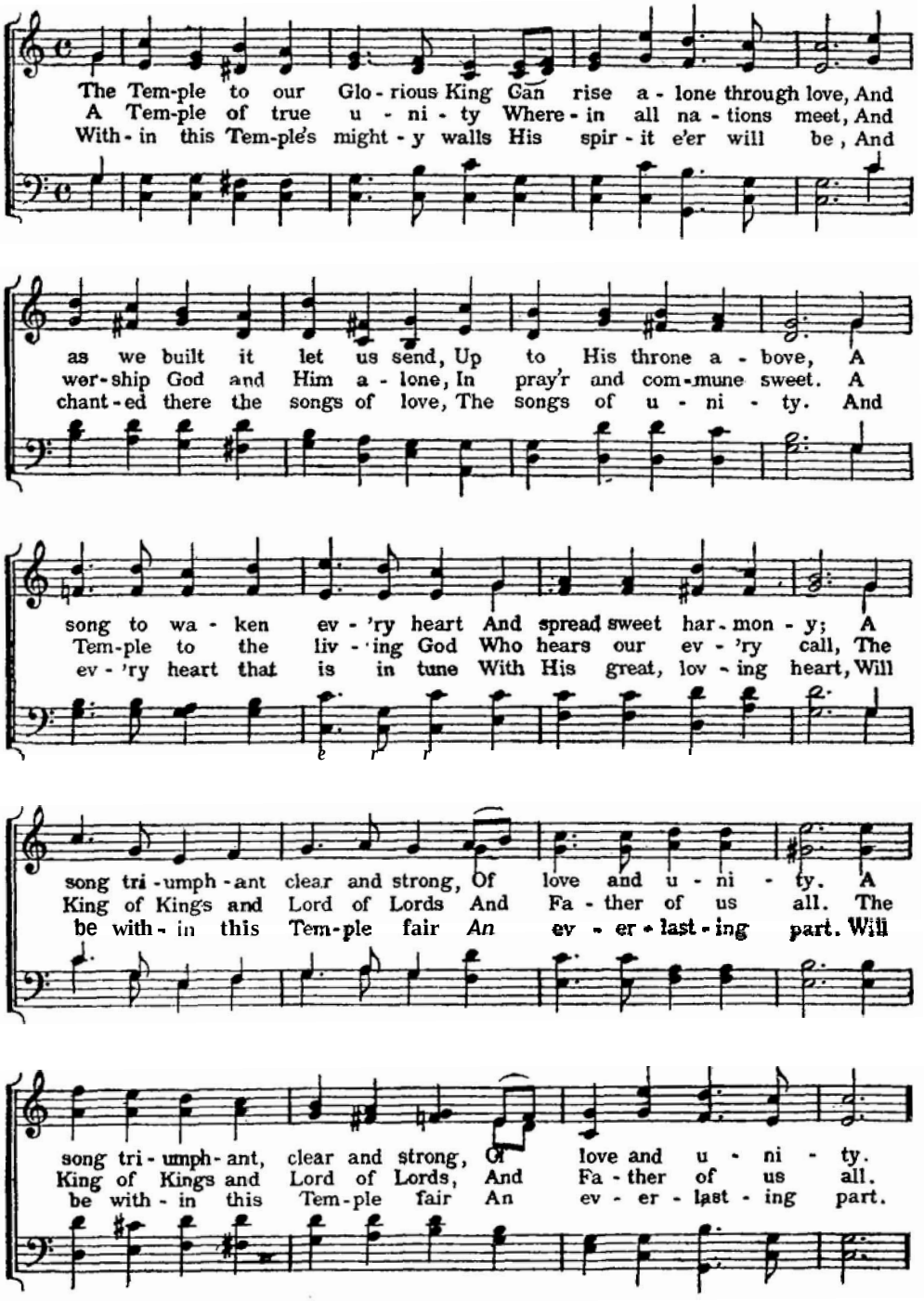

p
will a - bide
Hark! the heav - en - ly con-course sing - ing
p
Joy - ous prais - es to their King
Lift your voic - es
f
f
now and join them
And loves Ben - e - dic - tion sing
rit.
And loves Ben - e - dic - tion sing:—
L.H.
rit.

14

TEMPLE SONG.

Words & Music
By LOUISE R. WAITE.



CHORUS
In unison

Then come and build a Tem - ple great, Now

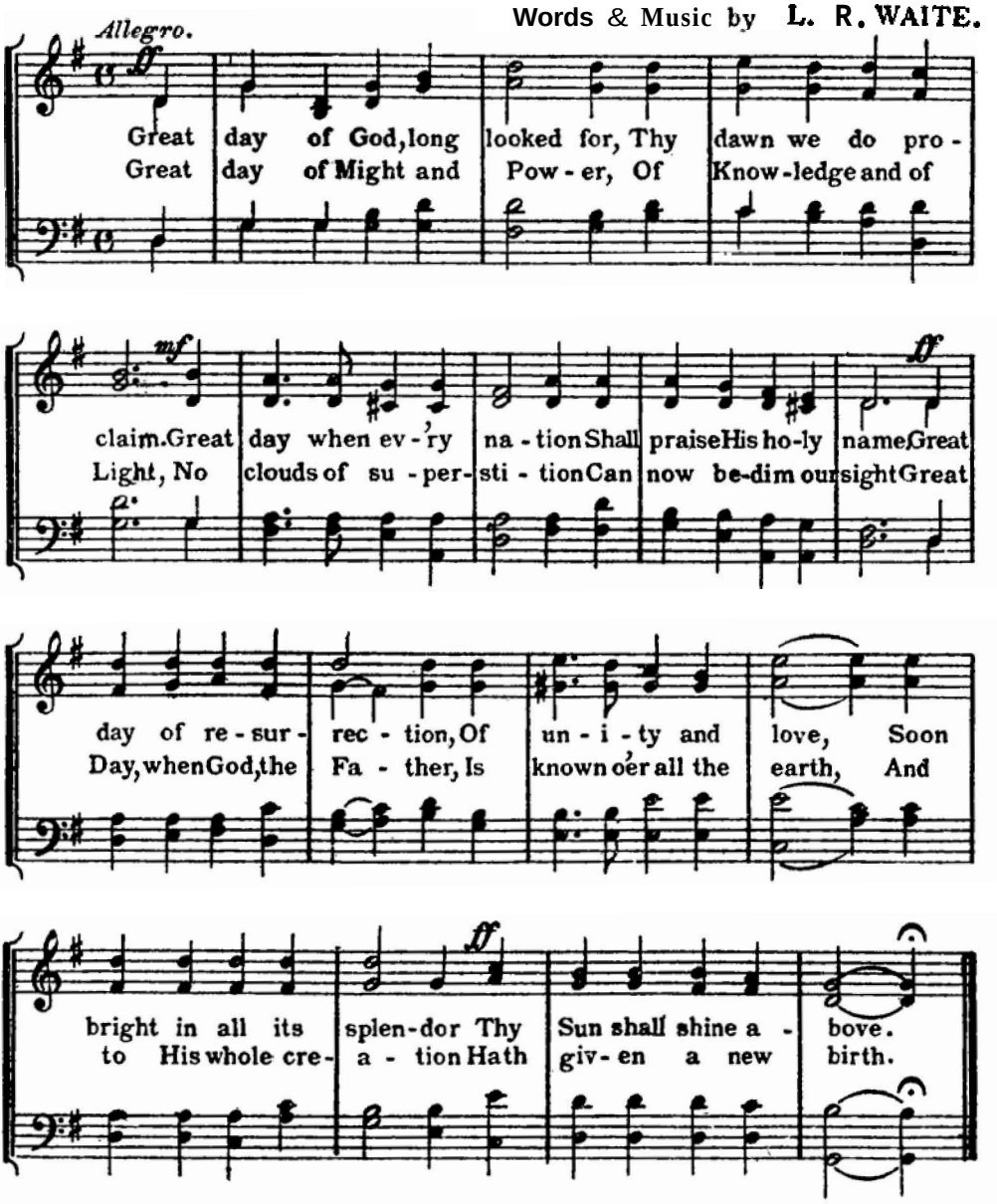
let the ham- mers ring A Tem - ple to the

King of Love, For Love a - lone is King. *1 & 2 only* For Love a - lone is

King. *3d verse* King, For Love is King.

Great Day of God.

Words & Music by L. R. WAITE.



Great Day of the unveiling
Of Truth's Deep mysteries,
When every hidden secret
Of earth and sky and seas,
In all their wondrous beauty,
To man shall be revealed;
Nor can *an* act or motive
By man now be concealed.

Great Day of God, All glorious;
Great Day of Peace, so blest;
The thought of Thee brings gladness,
And dilates every breast.
Great Day of one religion,
When all are understood;
One faith in Life Eternal,
One God, one Brotherhood.

His glorious Sun **has** Risen.

Words & Music
by E.R. WAITE.

His glo - rious Sun has ris - en, to set for us no
Go tell the joy - ous tid - ings: His King - dom now hath
He came and dwellt a mong us, with all His won - drous

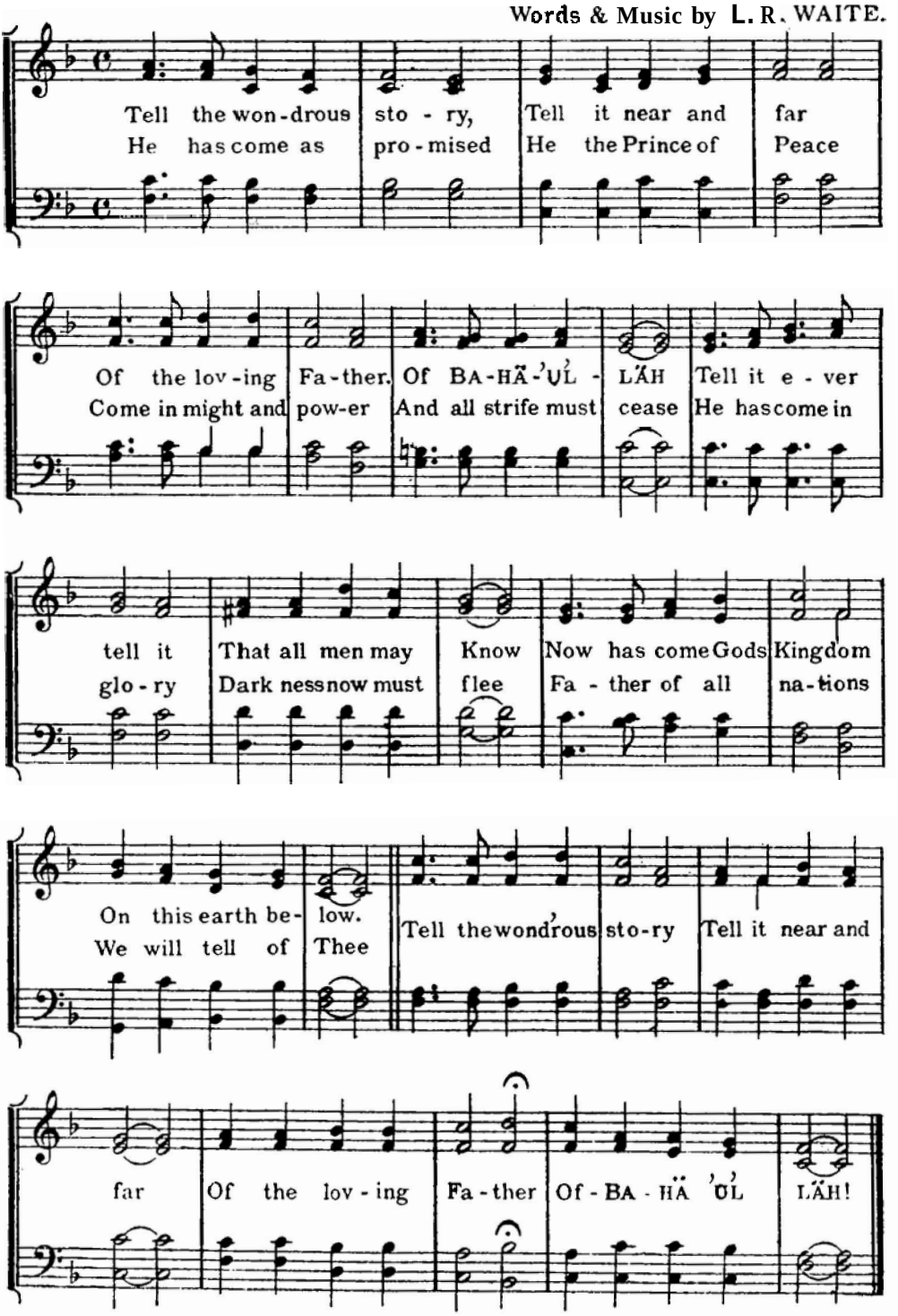
more; The ech - o of His prais - es now rings from shore to
come! Where - in all pain and sor - row, and ev - 'ry doubt suc -
pow'rs; His Love embraced all na - ture the birds, the trees, the

shore; He came to ban - ish dark - ness, to show the per - fect
cumb; Es - tablish'd here on earth it is, and "who - so - ev - er
flow'rs; King of a Roy - al King - dom, we praise Thy Ho - ly

way. This is the ra - diant morn - ing of the mill - en - nial day!
will" May en - ter in, and love di - vine and peace his heart'll fill.
Name; Thy glo - rious Sun has ris - en, its Light no more to wane!

Tell the Wondrous Story

Words & Music by L. R. WAITE.



Benediction

"Sing this melody *in* all gatherings of Love and Harmony of the beloved of God."
Abdul-Baha Abbas.

LOUISE R. WAITE.

p *rall* (*Shahnaz*)

May God's lave now hov-er oer us As a dove with out-streched wings

p *rall*

a tempo

While His peace that flows *a* - round us To each heart sweet comfort brings

a tempo

May we now re- ceive His spi- rit And its rad- iance shed *a* - far

mf *p*

allarg.

Now and here in Love a - bid-ing In the realms of EL-AB - HA.

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OF
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AND
VOLUMES II AND III—
THE BAHÁ'Í WORLD

CONTENTS OF BAHÁ'Í YEAR BOOK
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"O Army of Life!"
A Statement of *the* Purpose *and* Principles of the Bahá'í Faith.
Outline of Bahá'í History.
The Passing of 'Abdu'l-Bahá.

PART TWO

Extracts from Bahá'í Sacred Writings.
A Statement on Present-day Administration of the Bahá'í Cause.
Bahá'í Calendar and Festivals.
The Mashriqu'l-Adhkár.
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Survey of Current Bahá'í Activities in the East and West.

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