

PART TWO

THE WORLD ORDER OF BAHÁ'U'LLÁH

PRESENT-DAY ADMINISTRATION OF THE BAHÁ'Í FAITH

INTRODUCTORY STATEMENT

BY HORACE HOLLEY

IT HAS been the general characteristic of religion that organization marks the interruption of the true spiritual influence and serves to prevent the original impulse from being carried into the world. The organization has invariably become a substitute for religion rather than a method or an instrument used to give the religion effect. The separation of peoples into different traditions 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 religion is impartial and sympathetic, offering a foundation upon which reconcilia-

tion can be firmly based. Amid the complex interrelations of governments, the religion stands absolutely neutral as to political purposes and entirely obedient to all recognized authority. It will not be overlooked by the student that Bahá'u'lláh is the only religious teacher making obedience to just governments and rulers a definite spiritual command.

In this brief analysis of the several features of the 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 teachings 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 Faith can have little real meaning or appeal.

At the time of the passing of 'Abdu'l-Bahá, the organization was fully defined but not yet established among His followers. The responsibility for carrying out the instructions was placed by 'Abdu'l-Bahá upon His grandson, Shoghi Effendi, to whom was assigned the function of "Guardian of the Cause." Obedience to the authority of the Guardian was definitely enjoined upon all Bahá'ís by 'Abdu'l-Bahá, but this authority carries with it nothing of an arbitrary or personal character, being limited as to 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 elect nine persons who will be closely associated with the Guardian in the discharge of his duties. It is the function of the Guardian also to appoint his own successor, this appointment to be ratified by the nine Hands of the Cause.

It is the genius of the Bahá'í Faith that the principle underlying the administration of its affairs aims to improve the life and upbuild the character of the individual believer in his own local community, wherever it may be, and not to enhance the prestige of those relatively few who, by election or appointment, hold positions of higher authority. Bahá'í authority is measured by self-sacrifice and not by arbitrary power. This fundamental aim can be seen clearly on studying the significant emphasis which 'Abdu'l-Bahá placed upon the local Bahá'í community. The local group, involving as it does men and women in all the normal activities and relations of life, is the foundation upon which rests the entire evolution of the Cause. The local Bahá'í community is given official recognition only after its number of adult declared believers has become nine or more. Up to this point, the community exists as a voluntary group of workers and students of the Cause.

In this connection, the word "community" is not used in the sense of any locality, exclusively Bahá'í in membership, nor of any manner of living differing outwardly from the general environment, such as has been attempted by religionists and also members of philosophic and economic movements in the past. A Bahá'í community is a unity of minds and hearts, an association of people entirely voluntary in character, established upon a common experience of devotion to the universal aims of Bahá'u'lláh and agreement as to the methods by which these aims can be advanced.

A Bahá'í community differs from other voluntary gatherings in that its foundation is so deeply laid and broadly extended that it

can include any sincere soul. Whereas other associations are exclusive, in effect if not in intention, and from method if not from ideal, Bahá'í association is inclusive, shutting the gates of fellowship to no sincere soul. In every gathering there is latent or developed some basis of selection. In religion this basis is a creed limited by the historical nature of its origin; in politics this is party or platform; in economics this is a mutual misfortune or mutual power; in the arts and sciences this basis consists of special training or activity or interest. In all these matters, the more exclusive the basis of selection, the stronger the movement—a condition diametrically opposed to that existing in the Bahá'í Cause. Hence the Cause, for all its spirit of growth and progress, develops slowly as regards the numbers of its active adherents. For people are accustomed to exclusiveness and division in all affairs. The important sanctions have ever been warrants and justifications of division. To enter the Bahá'í religion is to leave these sanctions behind—an experience which at first invariably exposes one to new trials and sufferings, as the human ego revolts against the supreme sanction of universal love. The scientific must associate with the simple and unlearned, the rich with the poor, the white with the colored, the mystic with the literalist, the Christian with the Jew, the Muslim with the Parsee: and on terms removing the advantage of long established presumptions and privileges.

But for this difficult experience there are glorious compensations. Let us remember that art grows sterile as it turns away from the common humanity, that philosophy likewise loses its vision when developed in solitude, and that politics and religion never succeed apart from the general needs of mankind. Human nature is not yet known, for we have all lived in a state of mental, moral, emotional or social defense, and the psychology of defense is the psychology of inhibition. But the love of God removes fear; the removal of fear establishes the latent powers, and association with others in spiritual love brings these powers into vital, positive expression. A Bahá'í community is a gathering where this process can take place in this age, slowly at first, as the new

impetus gathers force, more rapidly as the members become conscious of the powers unfolding the flower of unity among men.

Where the community is small and insignificant, in comparison with the population of the city or town, the first condition of growth is understanding of the Manifestation of Bahá'u'lláh, and the next condition is that of true humility. If these two conditions exist, the weakest soul becomes endowed with effective power in service to the Cause. The result of unity, in fact, is to share the powers and faculties of all with each.

The responsibility for and supervision of local Bahá'í affairs is vested in a body known as the Spiritual Assembly. This body (limited to nine members) is elected annually on April 1, the first day of Ridván (the Festival commemorating the Declaration of Bahá'u'lláh) by the adult declared believers of the community, the voting list being drawn up by the outgoing Spiritual Assembly. Concerning the character and functions of this body, 'Abdu'l-Bahá has written as follows:

"It is incumbent upon everyone (every believer) not to take any step (of Bahá'í activity) without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and, after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His divine fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá'í shall be vouchsafed to them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresses with

absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt, for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught.

"The second condition: They must when coming together turn their faces to the Kingdom on high and ask aid from the realm of Glory. . . . Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the grace of the Holy Spirit shall be vouchsafed unto them and that Assembly shall become the center of the divine blessings, and hosts of divine confirmation shall come to their aid, and they shall day by day receive a new effusion of spirit."

The letters of Shoghi Effendi quote the fundamental instructions contained in the writings of Bahá'u'lláh and 'Abdu'l-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 wholehearted cooperation for the service of the Cause.

"They must do their utmost to extend at all times the helping hand to the poor, the sick, the disabled, the orphan, the widow, irrespective of color, caste and creed.

"They must promote by every means in their power the material as well as spiritual enlightenment of youth, the means for the education of children; institute, whenever possible, Bahá'í educational institutions; organize and supervise their work, and provide the best means for their progress and development. . . .

"They must bend every effort to promote the interests of the *Mashriqu'l-Adhkár* (that is, House of Worship)¹ and hasten the day when the work of this glorious Edifice² will have been consummated.

"They must encourage and stimulate by every means at their command, through subscriptions, reports and articles, the development of the various 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 interests of the Cause throughout that locality or country. It is the sacred obligation of every conscientious and faithful servant of Bahá'u'lláh, who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund. The members of the Spiritual Assembly will at their own discretion expand it to promote the teaching campaign, to help the needy, to establish educational Bahá'í institutions, to extend in every way their sphere of service.

"Nothing whatever should be given to the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality; and, if this (as is undoubtedly the case) is a matter that pertains to the general interests of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and approval of the National Body representing all the various local Assemblies. Not only with regard to publication, but all matters without any exception whatsoever, regarding the interests of the Cause in that locality, individually or collectively, should be referred exclusively to the Spiritual Assembly in that locality, which shall decide upon it, unless it be a matter of national interest, in which case it shall be referred to the National (Bahá'í) Body. With this National Body also will rest the decision whether a given question is of local or national interest. (By national affairs is not meant matters that are political in their character, for the friends of God the world over are strictly forbidden to meddle with political affairs in any way whatever, but rather things that affect the spiritual activities of the body of the friends in that land.)

"Full harmony, however, as well as cooperation among the various local Assemblies and the members themselves, and particularly between each Assembly and the Na-

¹ Referring particularly to Spiritual Assemblies in America.

² On the shore of Lake Michigan.

tional 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.

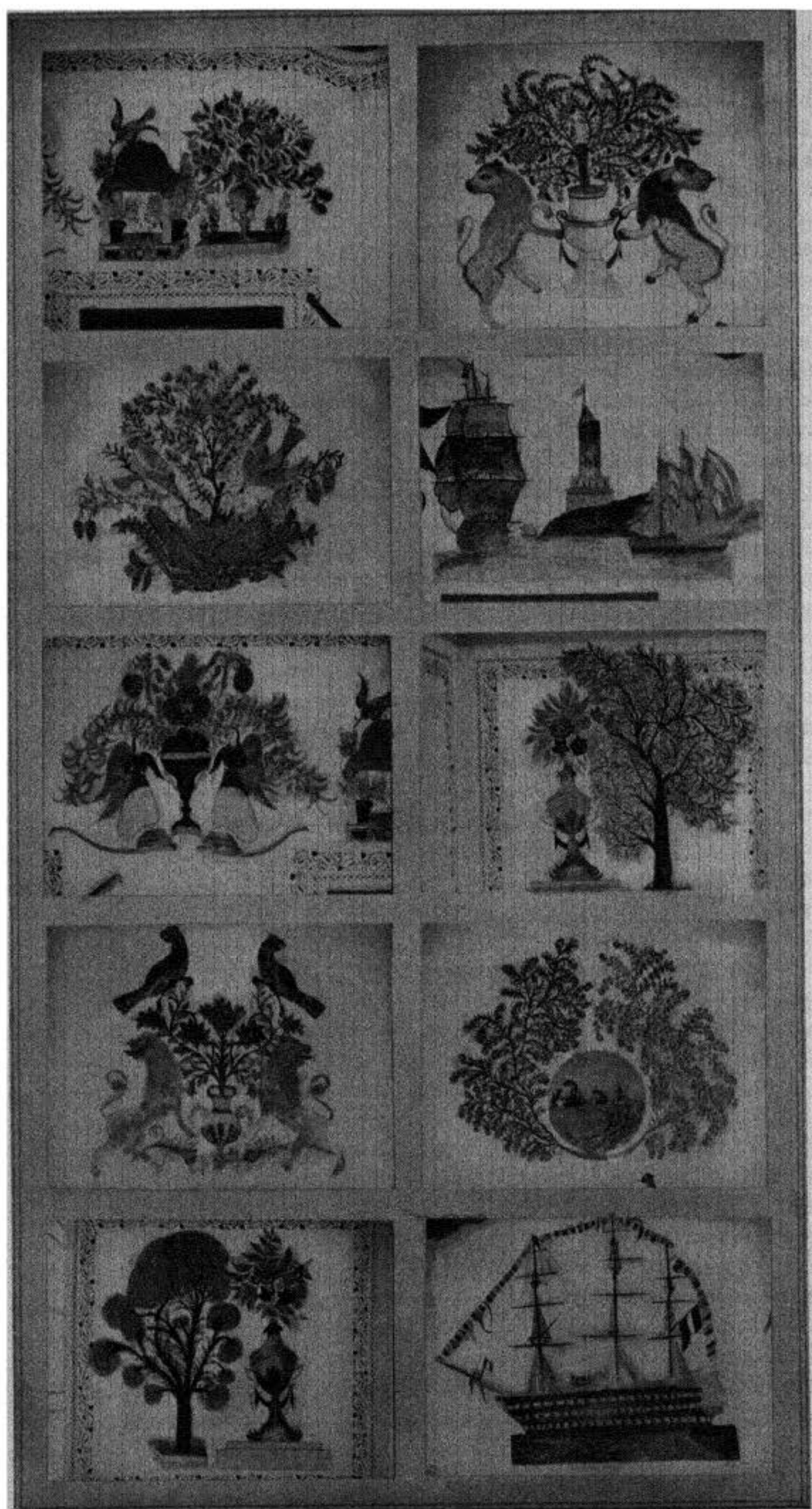
"The various Assemblies, local and national, constitute today the bedrock upon the strength of which the Universal House (of Justice) is in future to be firmly established and raised. Not until these function vigorously and harmoniously can the hope for the termination of this period of transition be 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.

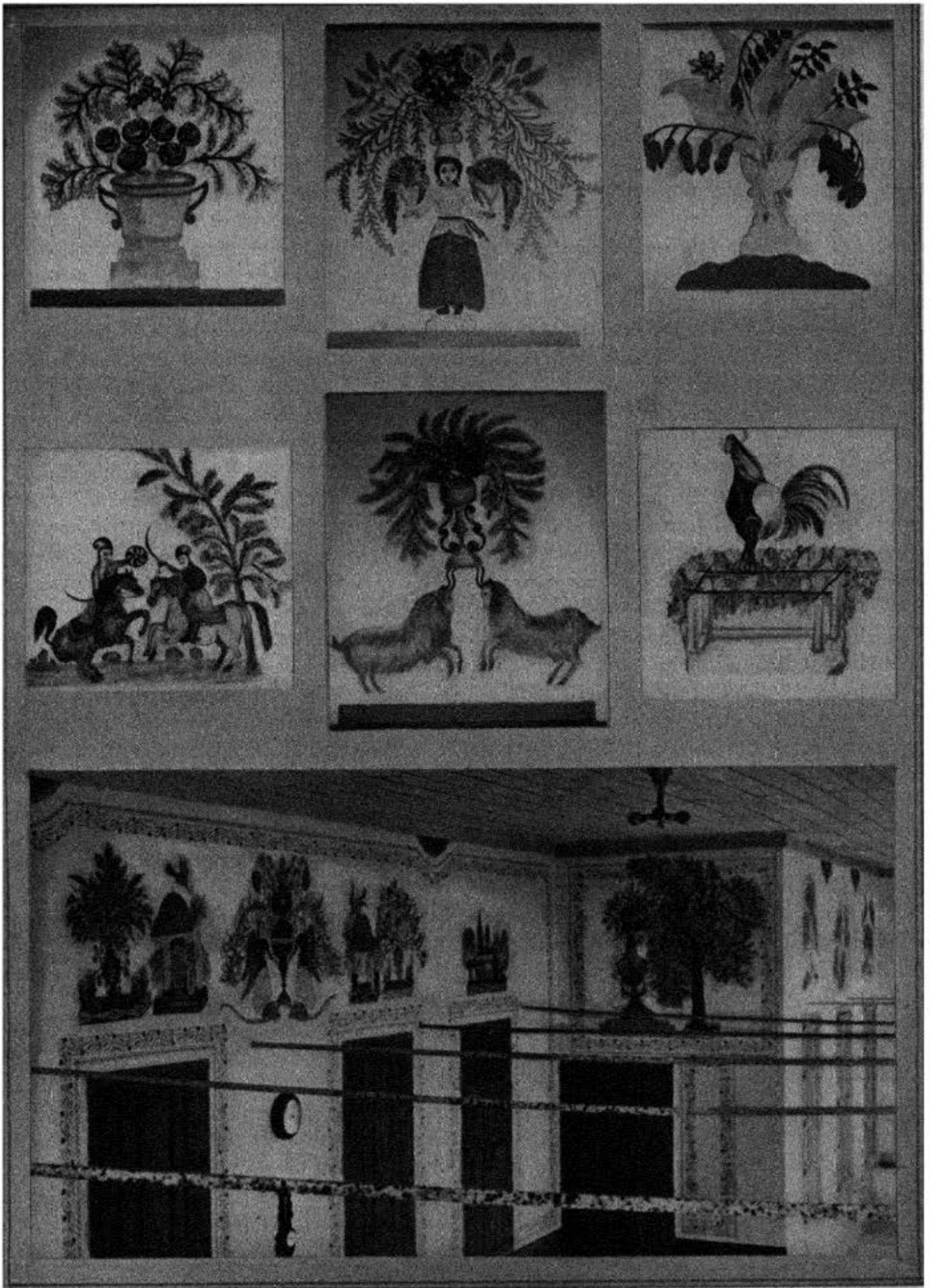
The local Spiritual Assembly after election organizes by electing from its own number a chairman, corresponding secretary, recording secretary and treasurer. It should appoint from its own members or from the local Bahá'í community working committees responsible for the various permanent activities of the Cause.

Since a Spiritual Assembly is established upon a new and higher ideal, the character, knowledge and purity of its members is essential to success. Wherever personal ambition, narrowness or impurity enters a Spiritual Assembly, the results are invariably to check the growth of the Cause and, if these conditions are prolonged, to destroy the foundation already laid. The careful student of the teachings will accept this result as one more vindication of the all-surrounding spirit protecting this Faith. The elimination of an unworthy group from the Bahá'í Cause would be a bitter disappointment but not an evidence that the Cause had failed. On the contrary, the Cause could only be declared a failure if personal ambition, pride, narrowness and impurity should so prevail as to build a world-wide organization able to pervert the original purpose.

The local Spiritual Assemblies of a country are linked together and coordinated through another elected body of nine members, the National Spiritual Assembly. This body comes into being by means of an annual election held by elected delegates representing the local Bahá'í communities. The delegates are elected by all the adult declared believers of a community in which a Spiritual Assembly exists. The National Convention in which the delegates are gathered together is composed of an elective body based upon the principle of proportional representation. The total number of delegates is fixed by Shoghi Effendi for each country, and this number is fulfilled by assigning to each local community the number of delegates called for by its relative numerical strength. These National Conventions are preferably held during the period of Riḍván, the twelve days beginning April 21, which commemorate the Declaration made by Bahá'u'lláh in the Garden of Riḍván near Baghdád. The recognition of delegates is vested in the outgoing National Spiritual Assembly.



Mural paintings on the walls of the Mansion at Bahjí where Bahá'u'lláh spent the last years of His life.



Mural paintings on the walls of the Mansion at Bahjí where Bahá'u'lláh spent the last years of His life.

A National Convention is an occasion for deepening one's understanding of Bahá'í activities and of sharing reports of national and local activities for the period of the elapsed year. It has been the custom to hold a public Bahá'í Congress in connection with the Convention. The function of a Bahá'í delegate is limited to the duration of the National Convention and participation in the election of the new National Spiritual Assembly. While gathered together, the delegates are a consultative and advisory body whose recommendations are to be carefully considered by the members of the elected National Spiritual Assembly.

Delegates unable to attend the Convention in person are permitted to vote for the new National Spiritual Assembly by mail.

The relation of the National Spiritual Assembly to the local Spiritual Assemblies and to the body of the believers in the country is thus defined in the letters of the Guardian of the Cause:

"Regarding the establishment of National Assemblies, it is of vital importance that in every country, where the conditions are favorable and the number of the friends has grown and reached a considerable size—that a National Spiritual Assembly be immediately established, representative of the friends throughout that country.

"Its immediate purpose is to stimulate, unify and coordinate, by frequent personal consultations, the manifold activities of the friends as well as the local Assemblies; and by keeping in close and constant touch with the Holy Land, initiate measures, and direct in general the affairs of the Cause in that country.

"It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice (referred to in 'Abdu'l-Bahá's *Will* as the 'Secondary House of Justice') which according to the explicit text of the *Testament* will have, in conjunction with the other National Assemblies throughout the Bahá'í World, to elect directly the members of the International or Universal House of Justice, that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world.

"This National Spiritual Assembly which,

pending the establishment of the Universal House of Justice, will have to be re-elected once a year, obviously assumes grave responsibilities for it has to exercise full authority over all the local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the Movement in general.

"Vital issues, affecting the interests of the Cause in that country, such as the matter of translation and publication, the *Mashriqu'l-Adhkár*, the teaching work, and other similar matters that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly.

"It will have to refer each of these questions, even as the local Assemblies, to a special committee, to be elected by the members of the National Spiritual Assembly from among all the friends in that country, which will bear to it the same relations as the local committees bear to their respective local Assemblies.

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the local Assembly, or whether it should fall under its own province and be a matter which ought to receive its special attention.

"It is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, to seek and have the utmost regard, individually as well as collectively, for the advice, the considered opinion and the true sentiments of the assembled delegates. Banning every vestige of secrecy, of undue reticence, of dictatorial aloofness from their midst, they should radiantly and abundantly unfold to the eyes of the delegates by whom they were elected, their plans, their hopes and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates. The newly elected National Assembly, during the few days when the Convention is in session, and after the dispersion of the delegates, should seek ways and means

to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal.

"The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause—such as the right to decide whether any local Assembly is functioning in accordance with the principles laid down for the conduct and the advancement of the Cause.

"The seating of delegates to the Convention (that is, the right to decide upon the validity of the credentials of the delegates at a given Convention), is vested in the outgoing National Assembly, and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a local Spiritual Assembly is for the first time being formed in a given locality, or when differences arise between a new applicant and an already established local Assembly.

"Were the National Spiritual Assembly to decide, after mature deliberation, to omit the holding of the Bahá'í Convention and Congress in a given year, then they could, only in such a case, devise ways and means to insure that the annual election of the National Spiritual Assembly should be held by mail, provided it can be conducted with sufficient thoroughness, efficiency and dispatch. It would also appear to me unobjectionable to enable and even to require in the last resort such delegates as cannot possibly undertake the journey to the seat of the Bahá'í Convention to send their votes, for the election of the National Spiritual Assembly only, by mail to the National Secretary."

Concerning the matter of drawing up the voting list to be used at the annual local Bahá'í elections, the responsibility for this is placed upon each local Spiritual Assembly, and as a guidance in the matter the Guardian has written the following:

"To state very briefly and as adequately as present circumstances permit, the principal factors that must be taken into consideration

before deciding whether a person may be regarded a true believer or not: Full recognition of the station of the Forerunner, the Author and the True Exemplar of the Bahá'í Cause, as set forth in 'Abdu'l-Bahá's *Will and Testament*; unreserved acceptance of and submission to whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred *Will*; and close association with the spirit as well as the form of the present-day 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-'Ad'l: that is, House of Justice) which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God, and day-springs of knowledge and understanding, must be steadfast in God'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 enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved, and the Guardian of the Cause is its sacred head and the distinguished member, for life, of that body. Should he not attend in person its deliberations, he must appoint one to represent him. . . . This assembly enacteth the laws and the executive enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body, so that, through the close union and harmony of these two forces, the foundation of fairness and justice may become

firm and strong, that all the regions of the world may become even as Paradise itself.

"Unto the *Most Holy Book* everyone must turn, and all that is not expressly recorded therein must be referred to the Universal Assembly. That which this body, either unanimously or by a majority, doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant."

Even at the present time, the 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 claims of democratic freedom and unanswerable authority. The second is the entire absence from the Bahá'í Cause of anything approaching the institution of a salaried professional clergy. The 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 teacher, however, has no authority over the individual conscience. The individual conscience must be subordinated to the decisions of a duly elected Spiritual Assembly, but this relationship is entirely different in character and results from the relationship of an individual with minister or priest.

The third characteristic is the absence of internal factionalism, that bane of all organized effort, and the sure sign of the presence

of spiritual disease. The predominant spirit of unity which distinguishes the Bahá'í Cause in its relation to the world, making its followers strive for reconciliation rather than partisan victory, creates an internal condition, unlike that which exists in movements which accept partisan victory, in one or another form, as their very reason for being. Such movements can but disintegrate from within; the Bahá'í Order can but grow.

Significant also is the fourth characteristic, namely, that the Bahá'í Cause has within it an inherent necessity operating slowly but surely to bring its administration into the hands of those truly fitted for the nature of the work. The lesser vision gives way invariably for the larger vision, itself replaced by the still larger vision in due time. The result is an inevitable improvement in the qualities placed at the service of the Cause, until the highest attributes of humanity will be enrolled. In the Bahá'í Cause we are actually witnessing the fulfillment of 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 worldwide 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."

A PROCEDURE FOR THE CONDUCT OF THE LOCAL SPIRITUAL ASSEMBLY

Adopted by the National Spiritual Assembly of the Bahá'is of the United States and Canada

INTRODUCTION

"A perusal of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them."—SHOGHI EFFENDI, March 5, 1922.

"The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá. . . . It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive."—BAHÁ'U'LLÁH.

"It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to

them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If, after discussion, a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise a majority of voices must prevail. . . .

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught. The second condition:—They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of

voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that Assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that Assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid and they shall day by day receive a new effusion of Spirit."—'ABDU'L-BAHÁ.

"The importance, nay the absolute necessity, of these local Assemblies is manifest when we realize that in the days to come they will evolve into the local House of Justice, and at present provide the firm foundation on which the structure of the Master's Will is to be reared in future.

"In order to avoid division and disruption, that the Cause may not fall a prey to conflicting interpretations, and lose thereby its purity and pristine vigor, that its affairs may be conducted with efficiency and promptness, it is necessary that every one (that is, every member of the Bahá'í community) should conscientiously take an active part in the election of these Assemblies, abide by their decision, enforce their decree, and cooperate with them wholeheartedly in their task of stimulating the growth of the Movement throughout all regions. The members of these Assemblies, on their part, must disregard utterly their own likes and dislikes,

their personal interests and inclinations, and concentrate their minds upon those measures that will conduce to the welfare and happiness of the Bahá'í community and promote the common weal."—SHOGHI EFFENDI, March 12, 1923.

"Let us recall His explicit and often-repeated assurance that every Assembly elected in that rarefied atmosphere of selflessness and detachment is, in truth, appointed of God, that its verdict is truly inspired, that one and all should submit to its decision unreservedly and with cheerfulness."—SHOGHI EFFENDI, February 23, 1924.

I. FUNCTIONS OF THE LOCAL SPIRITUAL ASSEMBLY

The various functions of the local Spiritual Assembly, and its nature as a constitutional body, are duly set forth in Article VII of the By-Laws of the National Spiritual Assembly, and are more definitely defined in the By-Laws of a local Spiritual Assembly approved by the National Spiritual Assembly and recommended by the Guardian. Each local Spiritual Assembly, and all members of the local Bahá'í community, shall be guided and controlled by the provisions of those By-Laws.

II. MEETINGS OF THE LOCAL SPIRITUAL ASSEMBLY

In addition to its observance of the general functions vested in the institution of a Spiritual Assembly, each Spiritual Assembly has need of a procedure for the conduct of its meetings. The following items represent the outline of the parliamentary rules of procedure which the National Spiritual Assembly has adopted and recommends to each and every local Spiritual Assembly throughout the United States and Canada.

Calling of Meetings

A meeting of the Spiritual Assembly is valid only when it has been duly called, that is, when each and every member has been informed of the time and place. The general practice is for the Assembly to decide

upon some regular time and place for its meetings throughout the Bahá'í year, and this decision when recorded in the Minutes is sufficient notice to the members. When the regular schedule cannot be followed, or the need arises for a special meeting, the secretary, on request by the chairman or any three members of the Spiritual Assembly, should send due notice to all the members.

Order of Business

Roll call by the Secretary (or Recording Secretary).

Prayer.

Reading and approval of Minutes of previous meetings.

Report of Secretary (or Corresponding Secretary), including presentation of letters received by the Assembly since its last meeting, and of any and all recommendations duly adopted by the community at the last Nineteen Day Feast.

Report of Treasurer.

Report of Committees.

Unfinished business.

New business, including conferences with members of the community and with applicants for enrollment as members of the community.

Closing Prayer.

Conduct of Business

A Spiritual Assembly, in maintaining its threefold function of a body given (within the limits of its jurisdiction) an executive, a legislative and a judicial capacity, is charged with responsibility for initiating action and making decisions. Its meetings, therefore, revolve around various definite matters which require deliberation and collective decision, and it is incumbent upon the members, one and all, to address themselves to the subject under discussion and not engage in general speeches of an irrelevant character.

Every subject or problem before an Assembly is most efficiently handled when the following process is observed: *first*, ascertainment and agreement upon the facts; *second*, agreement upon the spiritual or administrative Teachings which the question involves; *third*, full and frank discussion of

the matter, leading up to the offering of a resolution; and *fourth*, voting upon the resolution.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the chairman shall call for a vote on the amendment first and then on the original motion. An amendment must be relevant to, and not contrayene, the subject matter of the motion.

The chairman, or other presiding officer, has the same power and responsibility for discussion and voting upon motions as other members of the Assembly.

Discussion of any matter before the Assembly may be terminated by a motion duly made, seconded and voted calling upon the chairman to put the matter to a vote or to proceed to the next matter on the agenda. The purpose of this procedure is to prevent any member or members from prolonging the discussion beyond the point at which full opportunity has been given all members to express their views.

When the Assembly has taken action upon any matter, the action is binding upon all members, whether present or absent from the meeting at which the action was taken. Individual views and opinions must be subordinated to the will of the Assembly when a decision has been made. A Spiritual Assembly is an administrative unit, as it is a spiritual unit, and therefore no distinction between "majority" and "minority" groups or factions can be recognized. Each member must give undivided loyalty to the institution to which he or she has been elected.

Any action taken by the Assembly can be reconsidered at a later meeting, on motion duly made, seconded and carried. This reconsideration, according to the result of the consultation, may lead to a revision or the annulment of the prior action. If a majority is unwilling to reconsider the prior action, further discussion of the matter by any member is improper.

The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. "It is only

too obvious that unless a member can attend regularly the meetings of his local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfill his responsibilities as a representative of the community. Membership in a local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Bahá'í activities, and ability to attend regularly the sessions of the Assembly."—SHOGHI EFFENDI, January 27, 1935.

The Spiritual Assembly, as a permanent body, is responsible for maintaining all its records, including Minutes of meetings, correspondence and financial records, throughout its existence as a Bahá'í institution. Each officer, therefore, on completing his or her term of office, shall turn over to the Assembly all records pertaining to the business of the Assembly.

III. CONSULTATION WITH THE COMMUNITY

A. The institution of the Nineteen Day Feast provides the recognized and regular occasion for general consultation on the part of the community, and for consultation between the Spiritual Assembly and the members of the community. The conduct of the period of consultation at Nineteen Day Feasts is a vital function of each Spiritual Assembly.

From Words of 'Abdu'l-Bahá, "The Nineteen Day Feast was inaugurated by the Báb and ratified by Bahá'u'lláh, in His Holy Book, the 'Aqdas,' so that people may gather together and outwardly show fellowship and love, that the Divine mysteries may be disclosed. The object is concord, that through this fellowship hearts may become perfectly united, and reciprocity and mutual helpfulness be established. Because the members of the world of humanity are unable to exist without being banded together, co-operation and helpfulness is the basis of human society. Without the realization of these two great principles no great movement is pressed forward." London, England, December 29, 1912. (Quoted in BAHÁ'Í NEWS No. 33.)

The Nineteen Day Feast has been described by the Guardian as the foundation of the World Order of Bahá'u'lláh. It is to be conducted according to the following program: the first part, entirely spiritual in character, is devoted to readings from Bahá'í Sacred Writings; the second part consists of general consultation on the affairs of the Cause. The third part is the material feast and social meeting of all the believers, and should maintain the spiritual nature of the Feast.

Bahá'ís should regard this Feast as the very heart of their spiritual activity, their participation in the mystery of the Holy Utterance, their steadfast unity one with another in a universality raised high above the limitations of race, class, nationality, sect, and personality, and their privilege of contributing to the power of the Cause in the realm of collective action.

Calendar of the Nineteen Day Feast

March 21	July 13	November 23
April 9	August 1	December 12
April 28	August 20	December 31
May 17	September 8	January 19
June 5	September 27	February 7
June 24	October 16	March 2
	November 4	

The Spiritual Assembly is responsible for the holding of the Nineteen Day Feast. If the Bahá'í calendar for some adequate reason cannot be observed, the Assembly may arrange to hold a Feast at the nearest possible date.

Only members of the Bahá'í community, and visiting Bahá'ís from other communities, may attend these meetings, but young people of less than twenty-one years of age, who have studied the Teachings and declared their intention of joining the community on reaching the age of twenty-one, may also attend.

Regular attendance at the Nineteen Day Feast is incumbent upon every Bahá'í, illness or absence from the city being the only justification for absence. Believers are expected to arrange their personal affairs so as to enable them to observe the Bahá'í calendar.

*Order of Business for the
Consultation Period*

The chairman or other appointed representative of the Spiritual Assembly presides during the period of consultation.

The Spiritual Assembly reports to the community whatever communications have been received from the Guardian and the National Spiritual Assembly, and provides opportunity for general discussion.

The Assembly likewise reports its own activities and plans, including committee appointments that may have been made since the last Feast, the financial report, arrangements made for public meetings, and in general share with the community all matters that concern the Faith. These reports are to be followed by general consultation.

A matter of vital importance at this meeting is consideration of national and international Bahá'í affairs, to strengthen the capacity of the community to cooperate in promotion of the larger Bahá'í interests and to deepen the understanding of all believers concerning the relation of the local community to the Bahá'í World Community.

Individual Bahá'ís are to find in the Nineteen Day Feast the channel through which to make suggestions and recommendations to the National Spiritual Assembly. These recommendations are offered first to the local community, and when adopted by the community come before the local Assembly, which then may in its discretion forward the recommendation to the National Spiritual Assembly accompanied by its own considered view.

Provision is to be made for reports from committees, with discussion of each report. Finally, the meeting is to be open for suggestions and recommendations from individual believers on any matter affecting the Cause.

The local Bahá'í community may adopt by majority vote any resolution which it wishes collectively to record as its advice and recommendation to the Spiritual Assembly.

Upon each member of the community lies the obligation to make his or her utmost contribution to the consultation, the ideal being a gathering of Bahá'ís inspired with

one spirit and concentrating upon the one aim to further the interests of the Faith.

The Secretary of the Assembly records each resolution adopted by the community, as well as the various suggestions advanced during the meeting, in order to report these to the Spiritual Assembly for its consideration. Whatever action the Assembly takes is to be reported at a later Nineteen Day Feast.

Matters of a personal nature should be brought before the Spiritual Assembly and not to the community at the Nineteen Day Feast. Concerning the attitude with which believers should come to these Feasts, the Master has said, "You must free yourselves from everything that is in your hearts, before you enter." (Bahá'í News Letter of the N. S. A. of Germany and Austria, December, 1934.)

B. The Annual Meeting on April 21, called for the election of the Spiritual Assembly, provides the occasion for the presentation of annual reports by the Assembly and by all its Committees.

The chairman of the outgoing Assembly presides at this meeting.

The order of Business includes: Reading of the call of the meeting, reading of appropriate Bahá'í passages bearing upon the subject of the election, appointment of tellers, distribution of ballots, prayers for the spiritual guidance of the voters, the election, presentation of annual reports, tellers' report of the election, approval of the tellers' report.

C. The Annual Meeting for the election of Convention delegate (or delegates) is likewise presided over by the Assembly chairman, and except for the annual reports the Order of Business is similar to that observed at the meeting held each April 21. It is preferable for the Spiritual Assembly to arrange a special meeting for the election of delegates, and not to hold this election during the consultation period of a Nineteen Day Feast.

D. In addition to these occasions for general consultation, the Spiritual Assembly is to give consultation to individual believers whenever requested.

During such consultation with individual believers, the Assembly should observe the

following principles: the impartiality of each of its members with respect to all matters under discussion; the freedom of the individual Bahá'í to express his views, feelings and recommendations on any matter affecting the interests of the Cause, the confidential character of this consultation, and the principle that the Spiritual Assembly does not adopt any resolution or make any final decision, until the party or parties have withdrawn from the meeting.

Appeals from decisions of a local Spiritual Assembly are provided for in the By-Laws and the procedure fully described in a statement published in BAHÁ'Í NEWS, February, 1933.

When confronted with evidences of unhappiness, whether directed against the Assembly or against members of the community, the Spiritual Assembly should realize that its relationship to the believers is not merely that of a formal constitutional body but also that of a spiritual institution called upon to manifest the attributes of courtesy, patience and loving insight. Many conditions are not to be remedied by the exercise of power and authority but rather by a sympathetic understanding of the sources of the difficulty in the hearts of the friends. As 'Abdu'l-Bahá has explained, some of the people are children and must be trained, some are ignorant and must be educated, some are sick and must be healed. Where, however, the problem is not of this order but represents flagrant disobedience and disloy-

alty to the Cause itself, in that case the Assembly should consult with the National Spiritual Assembly concerning the necessity for disciplinary action.

Members of the Bahá'í community, for their part, should do their utmost by prayer and meditation to remain always in a positive and joyous spiritual condition, bearing in mind the Tablets which call upon Bahá'ís to serve the world of humanity and not waste their precious energies in negative complaints.

IV. BAHÁ'Í ANNIVERSARIES, FESTIVALS AND DAYS OF FASTING

The Spiritual Assembly, among its various duties and responsibilities, will provide for the general observance by the local community of the following Holy Days:

Feast of Ridván (Declaration of Bahá'u'lláh) April 21-May 2, 1863.

Declaration of the Báb, May 23, 1844.

Ascension of Bahá'u'lláh, May 29, 1892.

Martyrdom of the Báb, July 9, 1850.

Birth of the Báb, October 20, 1819.

Birth of Bahá'u'lláh, November 12, 1817.

Day of the Covenant, November 26.

Ascension of 'Abdu'l-Bahá, November 28, 1921.

Period of the Fast, nineteen days beginning March 2.

Feast of Naw-Rúz (Bahá'í New Year), March 21.

THE ANNUAL BAHÁ'Í CONVENTION

*A Statement by the National Spiritual Assembly
(Approved by the Guardian)*

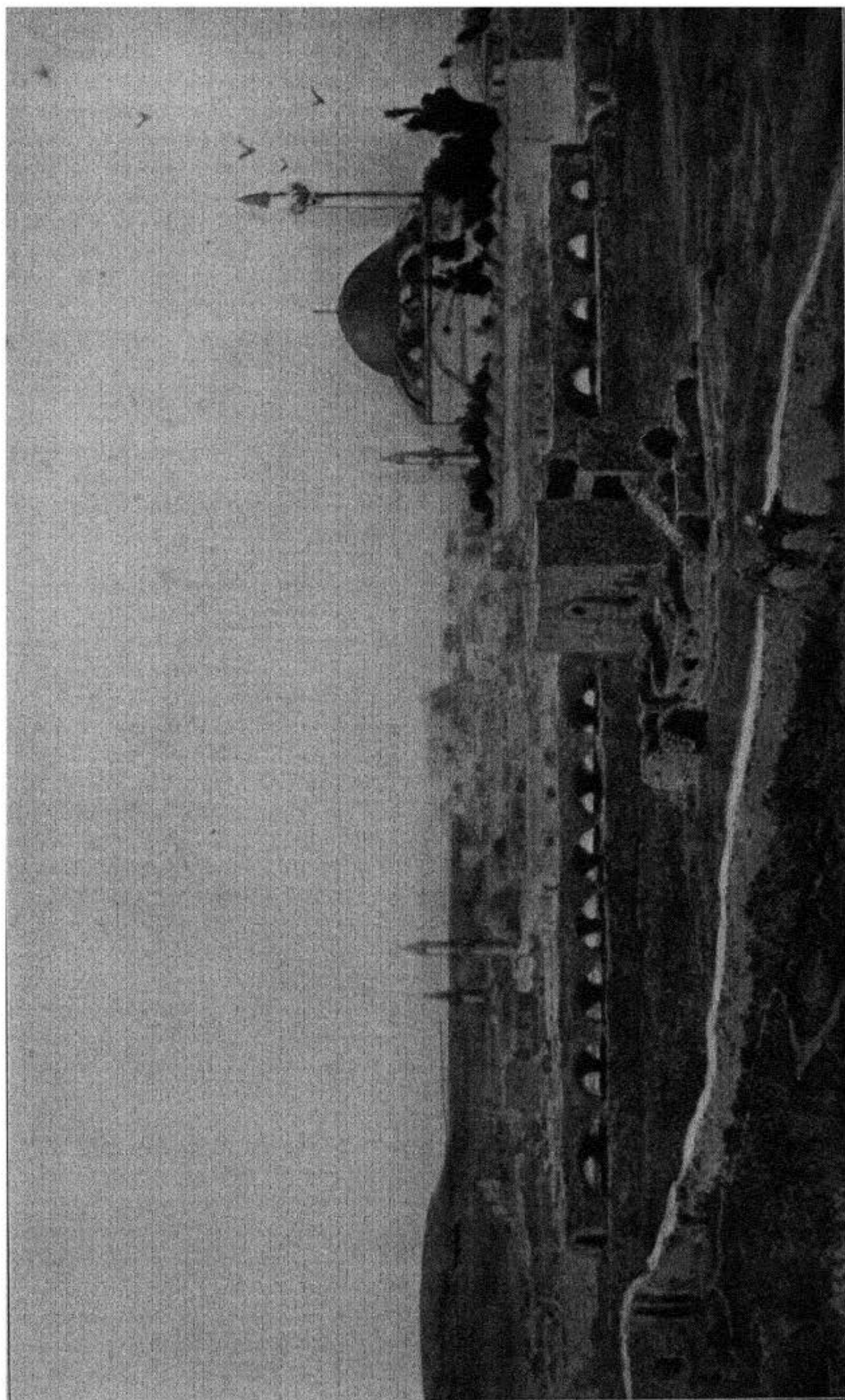
Despite the repeated explanations given by the Guardian on this subject, there seems to exist each year, prior to and also during the Convention period, some misunderstanding as to the nature of the Annual Meeting.

In order to establish a definite standard of Convention procedure, the following statement has been approved and adopted, and in accordance with the vote taken by the National Assembly, a copy of the statement is placed in the hands of the presiding officer of the Convention to control the Conven-

tion procedure, after being read to the delegates by the officer of the National Spiritual Assembly by whom the Convention is convened.¹

"The delegates present at this Annual Bahá'í Convention are called upon to render a unique, a vital service to the Faith of Bahá'u'lláh. Their collective functions and

¹ This reference to "being read to the delegates" was in connection with the 1934 Convention only. The statement is here published for the general information of the believers.



A small copy of the original painting of 'Akkâ made by the father of Miss Mary Fenn of San Diego, California, U. S. A., during his sojourn in Palestine in 1875.

responsibilities are not a matter of arbitrary opinion, but have been clearly described by the Guardian of the Cause. If civil governments have found it necessary to adopt the doctrine that 'ignorance of the law is no excuse,' how much more essential it is for Bahá'is, individually and collectively, to base their responsible actions upon thorough comprehension of the fundamental principles which underlie that Administrative Order which in its maturity is destined to become the World Order of Bahá'u'lláh.

"Considerable confusion would have been avoided at Conventions held during the past three years had the delegates, and all members of the National Spiritual Assembly itself, given sufficient consideration to the fact that BAHÁ'Í NEWS of February, 1930, contained an explanation of the Annual Convention which had been prepared by the National Spiritual Assembly, submitted to Shoghi Effendi, and definitely approved by him. It is because this statement of four years ago has gone unnoticed that successive Conventions, acting upon some matters as a law unto themselves, have inadvertently contravened the Guardian's clear instructions.

"The National Spiritual Assembly now calls attention to two specific portions of the 1930 statement approved by the Guardian which have been neglected in subsequent Conventions: first, the ruling that non-delegates do not possess the right to participate in Convention proceedings; and, second, that the time of the election of members of the National Spiritual Assembly shall be fixed in the Agenda at such a time as to allow the outgoing Assembly full time to report to the delegates, and to allow the incoming Assembly to have full consultation with the assembled delegates. It is surely evident that a procedure or principle of action once authorized by the Guardian is not subject to alteration by any Bahá'í body or individual believer to whom the procedure directly applies.

"In order to remove other sources of misunderstanding, the National Spiritual Assembly now feels it advisable to point out that the Guardian's letters on the subject of the Convention, received and published in BAHÁ'Í NEWS this year,¹ do not, as some be-

lievers seem to feel, organically change the character and function of the Annual Meeting, but reaffirm and strengthen instructions and explanations previously given. In the light of all the Guardian's references to this subject, compiled and published by the National Spiritual Assembly in BAHÁ'Í NEWS of November, 1933 and February, 1934, the following brief summary has been prepared and is now issued with the sole purpose of contributing to the spiritual unity of the chosen delegates here present:—

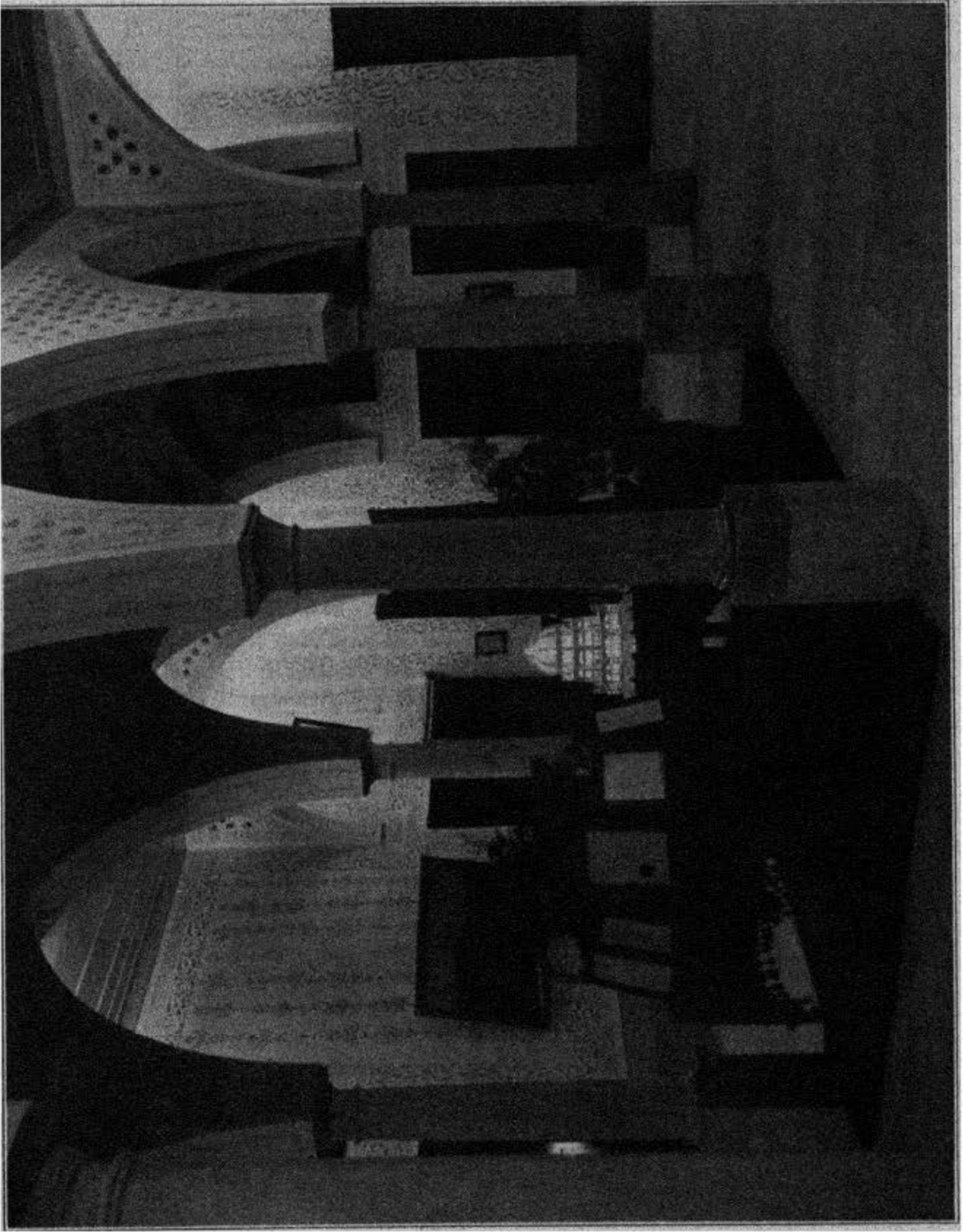
"1. The Annual Bahá'í Convention has two unique functions to fulfill, discussion of current Bahá'í matters and the election of the National Spiritual Assembly. The discussion should be free and untrammelled, the election carried on in that spirit of prayer and meditation in which alone every delegate can render obedience to the Guardian's expressed wish. After the Convention is convened by the Chairman of the National Spiritual Assembly, and after the roll call is read by the Secretary of the Assembly, the Convention proceeds to the election of its chairman and secretary by secret ballot and without advance nomination, according to the standard set for all Bahá'í elections.

"2. Non-delegates may not participate in Convention discussion. All members of the National Spiritual Assembly may participate in the discussion, but only those members who have been elected delegates may vote on any matter brought up for vote during the proceedings.

"3. The outgoing National Spiritual Assembly is responsible for rendering reports of its own activities and of those carried on by its committees during the past year. The annual election is to be held at a point midway during the Convention sessions, so that the incoming Assembly may consult with the delegates.

"4. The Convention is free to discuss any Bahá'í matter, in addition to those treated in the annual reports. The Convention is responsible for making its own rules of procedure controlling discussion; for example, concerning any limitations the delegates may find it necessary to impose upon the time

¹ February, 1934.



The Central Hall of the Mansion at Bahjí, 'Akká, seen at night.

allotted to or claimed by any one delegate. The National Assembly will maintain the rights of the delegates to confer freely and fully, free from any restricted pressure, in the exercise of their function.

"5. The Convention as an organic body is limited to the actual Convention period. It has no function to discharge after the close of the sessions except that of electing a member or members to fill any vacancy that might arise in the membership of the National Spiritual Assembly during the year.

"6. The Convention while in session has no independent legislative, executive or judicial function. Aside from its action in electing the National Spiritual Assembly, its discussions do not represent actions but recommendations which shall, according to the Guardian's instructions, be given conscientious consideration by the National Assembly.

"7. The National Spiritual Assembly is the supreme Bahá'í administrative body within the American Bahá'í community, and its jurisdiction continues without interruption during the Convention period as during the remainder of the year, and independently of the individuals composing its membership. Any matter requiring action of legislative, executive or judicial nature, whether arising during the Convention period or at any other time, is to be referred to the National Spiritual Assembly. The National Assembly is

responsible for upholding the administrative principles applying to the holding of the Annual Convention as it is for upholding all other administrative principles. If, therefore, a Convention departs from the principles laid down for Conventions by the Guardian, and exceeds the limitations of function conferred upon it, in that case, and in that case alone, the National Spiritual Assembly can and must intervene. It is the National Spiritual Assembly, and not the Convention, which is authorized to decide when and why such intervention is required.

"8. The National Spiritual Assembly feels that it owes a real duty to the delegates, and to the entire body of believers, in presenting any and all facts that may be required in order to clarify matters discussed at the Convention. There can be no true Bahá'í consultation at this important meeting if any incomplete or erroneous view should prevail.

"9. The National Assembly in adopting and issuing this statement does so in the sincere effort to assure the constitutional freedom of the Convention to fulfill its high mission. The path of true freedom lies in knowing and obeying the general principles given to all Bahá'ís for the proper conduct of their collective affairs. While the entire world plunges forward to destruction, it is the responsibility of the National Spiritual Assembly to uphold that Order on which peace and security solely depends."

THE NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

A Statement Prepared by the National Spiritual Assembly in Response to the Request for Clarification of the Subject Voiced by the 1933 Annual Convention

It is the view of the National Spiritual Assembly that the Guardian's references to the non-political character of the Bahá'í Faith, when studied as a whole, are so clear that they can be fully grasped by all believers and rightly applied by all Local Spiritual Assemblies to any problems they may encounter. Should special circumstances arise, however, the National Assembly will make every effort to assist any Local Assembly to arrive at fuller understanding of this important subject.

The first reference to consider is taken

from the letter written by Shoghi Effendi on March 21, 1932, published under the title of "The Golden Age of the Cause of Bahá'u'lláh."

"I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh,

whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government.

"Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that worldwide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. Let them so shape their lives and regulate their conduct that no charge of secrecy, of fraud, of bribery or of intimidation may, however ill-founded, be brought against them. . . . It is their duty to strive to distinguish, as clearly as they possibly can, and if needed with the aid of their elected representatives, such posts and functions as are either diplomatic or political, from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government, in every land, must necessarily involve. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men. . . .

"Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their desire to enforce the laws and apply the principles enunciated by Bahá'u'lláh, they will, unhesitatingly, subordinate the operation of such laws and the application of such principles to the requirements and legal enactments of their respective governments. Theirs is not the purpose, while endeavoring to conduct and perfect the administrative affairs of

their Faith, to violate, under any circumstances, the provisions of their country's constitution, much less to allow the machinery of their administration to supersede the government of their respective countries."

This instruction raised the question whether believers should vote in any public election. A Tablet revealed by 'Abdu'l-Bahá to Mr. Thornton Chase was sent to the Guardian, and the following reply was received, dated January 26, 1933:

"The Guardian fully recognizes the authenticity and controlling influence of this instruction from 'Abdu'l-Bahá upon the question. He, however, feels under the responsibility of stating that the attitude taken by the Master (that is, that American citizens are in duty bound to vote in public elections) implies certain reservations. He, therefore, lays it upon the individual conscience to see that in following the Master's instructions no Bahá'í vote for an officer nor Bahá'í participation in the affairs of the Republic shall involve acceptance by that individual of a program or policy that contravenes any vital principle, spiritual or social, of the Faith." The Guardian added to this letter the following postscript: "I feel it incumbent upon me to clarify the above statement, written in my behalf, by stating that no vote cast, or office undertaken, by a Bahá'í should necessarily constitute acceptance, by the voter or office holder, of the entire program of any political party. No Bahá'í can be regarded as either a Republican or Democrat, as such. He is, above all else, the supporter of the principles enunciated by Bahá'u'lláh, with which, I am firmly convinced, the program of no political party is completely harmonious."

In a letter dated March 16, 1933, the Guardian sent these further details:

"As regards the non-political character of the Bahá'í Faith, Shoghi Effendi feels that there is no contradiction whatsoever between the Tablet (to Thornton Chase, referred to above) and the reservations to which he has referred. The Master surely never desired the friends to use their influence towards the realization and promotion of policies contrary to any of the principles of the Faith. The friends may vote, if they

can do it, without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics, and always bear in mind that they are voting on the merits of the individual, rather than because he belongs to one party or another. The

matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgment. But if a certain person does enter into party politics and labors for the ascendancy of one party over another, and continues to do it against the expressed appeals, and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahá'í elections."

CONCERNING MEMBERSHIP IN NON-BAHÁ'Í RELIGIOUS ORGANIZATIONS

The instruction written by Shoghi Effendi concerning membership in non-Bahá'í religious organizations, published in the July, 1935, number of BAHÁ'Í NEWS, has brought forth some interesting and important communications from local Spiritual Assemblies and also from individual believers, to all of which the National Spiritual Assembly has given careful and sympathetic attention.

The National Assembly itself, on receiving that instruction, made it the subject of extensive consultation, feeling exceedingly responsible for its own understanding of the Guardian's words and anxious to contribute to the understanding of the friends.

In October, 1935, the Assembly sent in reply to some of these communications a general letter embodying its thoughts on the subject, and a copy of that letter was forwarded to Shoghi Effendi for his approval and comment. His references to its contents, made in letters addressed to the National Spiritual Assembly on November 29 and December 11, 1935, are appended to this statement.

Now that Shoghi Effendi's approval has been received, the National Assembly feels it desirable to publish, for the information of all the American believers, the substance of the October letter.

While so fundamental an instruction is bound to raise different questions corresponding to the different conditions existing throughout the Bahá'í community, the most important consideration is our collective need to grasp the essential principle underlying the new instruction, and our capacity to perceive that the position which

the Guardian wishes us to take in regard to church membership is a necessary and inevitable result of the steady development of the World Order of Bahá'u'lláh.

This essential principle is made clear when we turn to Shoghi Effendi's further reference to the subject as published in BAHÁ'Í NEWS for October, 1935—words written by the Guardian's own hand.

In the light of these words, it seems fully evident that the way to approach this instruction is in realizing the Faith of Bahá'u'lláh as an ever-growing organism destined to become something new and greater than any of the revealed religions of the past. Whereas former Faiths inspired hearts and illumined souls, they eventuated in formal religions with an ecclesiastical organization, creeds, rituals and churches, while the Faith of Bahá'u'lláh, likewise renewing man's spiritual life, will gradually produce the institutions of an ordered society, fulfilling not merely the function of the churches of the past but also the function of the civil state. By this manifestation of the Divine Will in a higher degree than in former ages, humanity will emerge from that immature civilization in which church and state are separate and competitive institutions, and partake of a true civilization in which spiritual and social principles are at last reconciled as two aspects of one and the same Truth.

No Bahá'í can read the successive World Order letters sent us by Shoghi Effendi without perceiving that the Guardian, for many years, has been preparing us to understand and appreciate this fundamental purpose

and mission of the Revelation of Bahá'u'lláh. Even when the Master ascended, we were for the most part still considering the Bahá'í Faith as though it were only the "return of Christ" and failing to perceive the entirely new and larger elements latent in the Teachings of Bahá'u'lláh.

Thus, in the very first of the World Order letters, written February 27th, 1929, Shoghi Effendi said: "Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests?"

Although for five years the Guardian had been setting forth the principles of Bahá'í Administration in frequent letters, in 1927 he apparently felt it necessary to overcome some doubts here and there as to the validity of the institutions the Master bequeathed to the Bahá'ís in His Will and Testament. The series of World Order letters, however, goes far beyond the point of defending and explaining their validity as an essential element in the Faith of Bahá'u'lláh—the Guardian vastly extended the horizon of our understanding by making it clear that the Administrative Order, in its full development, is to be the social structure of the future civilization.

Thus, in that same letter quoted above, he wrote: "Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House

of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state."

This passage stands as the keystone in the noble structure which Shoghi Effendi has raised in his function as interpreter of the Teachings of Bahá'u'lláh. The Master developed the Cause to the point where this social Teaching, always existent in the Tablets of Bahá'u'lláh, could be explained to the believers and given its due significance as the fulfillment of Bahá'í evolution. As the Guardian expressed it: "That Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith." ("World Order of Bahá'u'lláh," pp. 3-4.)

For us these words mean that a Bahá'í is not merely a member of a revealed Religion, he is also a citizen in a World Order even though that Order today is still in its infancy and still obscured by the shadows thrown by the institutions, habits and attitudes derived from the past. But since the aim and end has been made known, our devotion and loyalty must surely express itself, not in clinging to views and thoughts emanating from the past, but in pressing forward in response to the needs of the new creation.

That true devotion, which consists in conscious knowledge of the "primary mission," and unified action to assist in bringing about its complete triumph, recognizes that a Bahá'í today must have singleness of mind as of aim, without the division arising when we stand with one foot in the Cause and one foot in the world, attempting to reconcile diverse elements which the Manifestation of God Himself has declared to be irreconcilable.

The principle underlying the Guardian's instruction about membership in non-Bahá'í religious bodies has already been emphasized by Shoghi Effendi in another connection—the instruction about the non-political character of the Faith which he incorporated in his letter entitled "The Golden Age of the Cause of Bahá'u'lláh." For example: "I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage

of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government."

Again, when the question was raised as to membership in certain non-Bahá'í organizations not directly religious or political in character, the Guardian replied: "Regarding association with the World Fellowship of Faiths and kindred Societies, Shoghi Effendi wishes to reaffirm and elucidate the general principle that Bahá'í elected representatives as well as individuals should refrain from any act or word that would imply a departure from the principles, whether spiritual, social or administrative, established by Bahá'u'lláh. Formal affiliation with and acceptance of membership in organizations whose programs or policies are not wholly reconcilable with the Teachings is of course out of the question." (BAHÁ'Í NEWS, August, 1933.)

Thus, not once but repeatedly the Guardian has upheld the vital principle underlying every type of relationship between Bahá'ís and other organizations, namely, that the Cause of Bahá'u'lláh is an ever-growing organism, and as we begin to realize its universality our responsibility is definitely established to cherish and defend that universality from all compromise, all admixture with worldly elements, whether emanating from our own habits rooted in the past or from the deliberate attacks imposed by enemies from without.

It will be noted that in the instruction published in July, 1935, BAHÁ'Í NEWS, the Guardian made it clear that the principle involved is not new and unexpected, but rather an application of an established principle to a new condition. "Concerning membership in non-Bahá'í religious associations, the Guardian wishes to re-emphasize the general principle already laid down in his communications to your Assembly and also

to the individual believers that no Bahá'í who wishes to be a whole-hearted and sincere upholder of the distinguishing principles of the Cause can accept full membership in any non-Bahá'í ecclesiastical organization. . . . For it is only too obvious that in most of its fundamental assumptions the Cause of Bahá'u'lláh is completely at variance with outworn creeds, ceremonies and institutions. . . . During the days of the Master the Cause was still in a stage that made such an open and sharp dissociation between it and other religious organizations, and particularly the Muslim Faith, not only inadvisable but practically impossible to establish. But since His passing events throughout the Bahá'í world, and particularly in Egypt where the Muslim religious courts have formally testified to the independent character of the Faith, have developed to a point that has made such an assertion of the independence of the Cause not only highly desirable but absolutely essential."

To turn now to the Guardian's words published in October BAHÁ'Í NEWS: "The separation that has set in between the institutions of the Bahá'í Faith and the Islámic ecclesiastical organizations that oppose it . . . imposes upon every loyal upholder of the Cause the obligation of refraining from any word or action that might prejudice the position which our enemies have . . . of their own accord proclaimed and established. This historic development, the beginnings of which could neither be recognized nor even anticipated in the years immediately preceding 'Abdu'l-Bahá's passing, may be said to have signaled the Formative Period of our Faith and to have paved the way for the consolidation of its administrative order. . . . Though our Cause unreservedly recognizes the Divine origin of all the religions that preceded it and upholds the spiritual truths which lie at their very core and are common to them all, its institutions, whether administrative, religious or humanitarian, must, if their distinctive character is to be maintained and recognized, be increasingly divorced from the outworn creeds, the meaningless ceremonials and man-made institutions with which these religions are at present identified. Our ad-

versaries in the East have initiated the struggle. Our future opponents in the West will, in their turn, arise and carry it a stage further. Ours is the duty, in anticipation of this inevitable contest, to uphold unequivocally and with undivided loyalty the integrity of our Faith and demonstrate the distinguishing features of its divinely appointed institutions."

Nothing could be clearer or more emphatic. These words, asserting again the essential universality of the Cause, likewise repeat and renew the warning that the organized religions, even in America, will become bitterly hostile to the Faith of Bahá'u'lláh, denounce and oppose it, and seek its destruction in vain effort to maintain their own "outworn creeds" and material power. Informed of this inevitable development, can a Bahá'í any longer desire to retain a connection which, however liberal and pleasing it now seems, is a connection with a potential foe of the Cause of God? The Guardian's instruction signifies that the time has come when all American believers must become fully conscious of the implications of such connections, and carry out their loyalty to its logical conclusion.

Shoghi Effendi's latest words are not merely an approval of the foregoing statement, but a most helpful elucidation of some of the problems which arise when the friends turn to their local Assemblies for specific advice under various special circumstances.

"The explanatory statement in connection with membership in non-Bahá'í religious organizations is admirably conceived, convincing and in full conformity with the principles underlying and implied in the unfolding world order of Bahá'u'lláh." (November 29, 1933.)

"The Guardian has carefully read the copy of the statement you had recently prepared concerning non-membership in non-Bahá'í religious organizations, and is pleased to realize that your comments and explanations are in full conformity with his views on the subject. He hopes that your letter will serve to clarify this issue in the minds of all the believers, and to further convince them of its vital character and importance in the present stage of the evolution of the Cause.

". . . In this case,¹ as also in that of suffering believers, the Assemblies, whether local or national, should act tactfully, patiently and in a friendly and kindly spirit. Knowing how painful and dangerous it is for such believers to repudiate their former allegiances and friendships, they should try to gradually persuade them of the wisdom and necessity of such an action, and instead of thrusting upon them a new principle, to make them accept it inwardly, and out of pure conviction and desire. Too severe and immediate action in such cases is not only fruitless but actually harmful. It alienates people instead of winning them to the Cause.

"The other point concerns the advisability of contributing to a church. In this case also the friends must realize that contributions to a church, especially when not regular, do not necessarily entail affiliation. The believers can make such offerings, occasionally, and provided they are certain that while doing so they are not connected as members of any church. There should be no confusion between the terms affiliation and association. While affiliation with ecclesiastical organizations is not permissible, association with them should not only be tolerated but even encouraged. There is no better way to demonstrate the universality of the Cause than this. Bahá'u'lláh, indeed, urges His followers to consort with all religions and nations with utmost friendliness and love. This constitutes the very spirit of His message to mankind." (December 11, 1935.)

The National Spiritual Assembly trusts that the subject will receive the attention of local Assemblies and communities, and that in the light of the foregoing explanations the friends will find unity and agreement in applying the instruction to whatever situations may arise. In teaching new believers let us lay a proper foundation so that their obedience will be voluntary and assured from the beginning of their enrollment as Bahá'ís. In our attitude toward the older believers who are affected by the instruction let us act with the patience and kindness the Guardian has urged.

¹ A special case involving an aged believer, afflicted with illness, for whom severance of church relations might have been too great a shock.

BAHÁ'ÍS AND WAR

A Statement by the National Spiritual Assembly¹

One of the chief responsibilities of Bahá'ís in this transitional era is to grasp the principle upon which rests their loyalty to the Faith of Bahá'u'lláh in relation to their duty toward their civil government. This problem arises in its most difficult form in connection with our individual and collective attitude toward war.

Nothing could be more powerful than the Bahá'í teachings on the subject of Peace. Not only does Bahá'u'lláh confirm the teachings of all former Manifestations which uphold amity and fellowship between individual human beings, and the supremacy of love as the end and aim of mutual intercourse and association, but He likewise extends the divine law of Peace to governments and rulers, declaring to them that they are called upon to establish Peace and Justice upon earth, and uproot forever the dire calamity of international war.

Despite His Revelation, a most agonizing and excruciating conflict raged in Europe for four years, and since that war many other wars and revolutions have dyed the earth, while at present the heaven of human hope is black with the approach of a final world-shaking catastrophe.

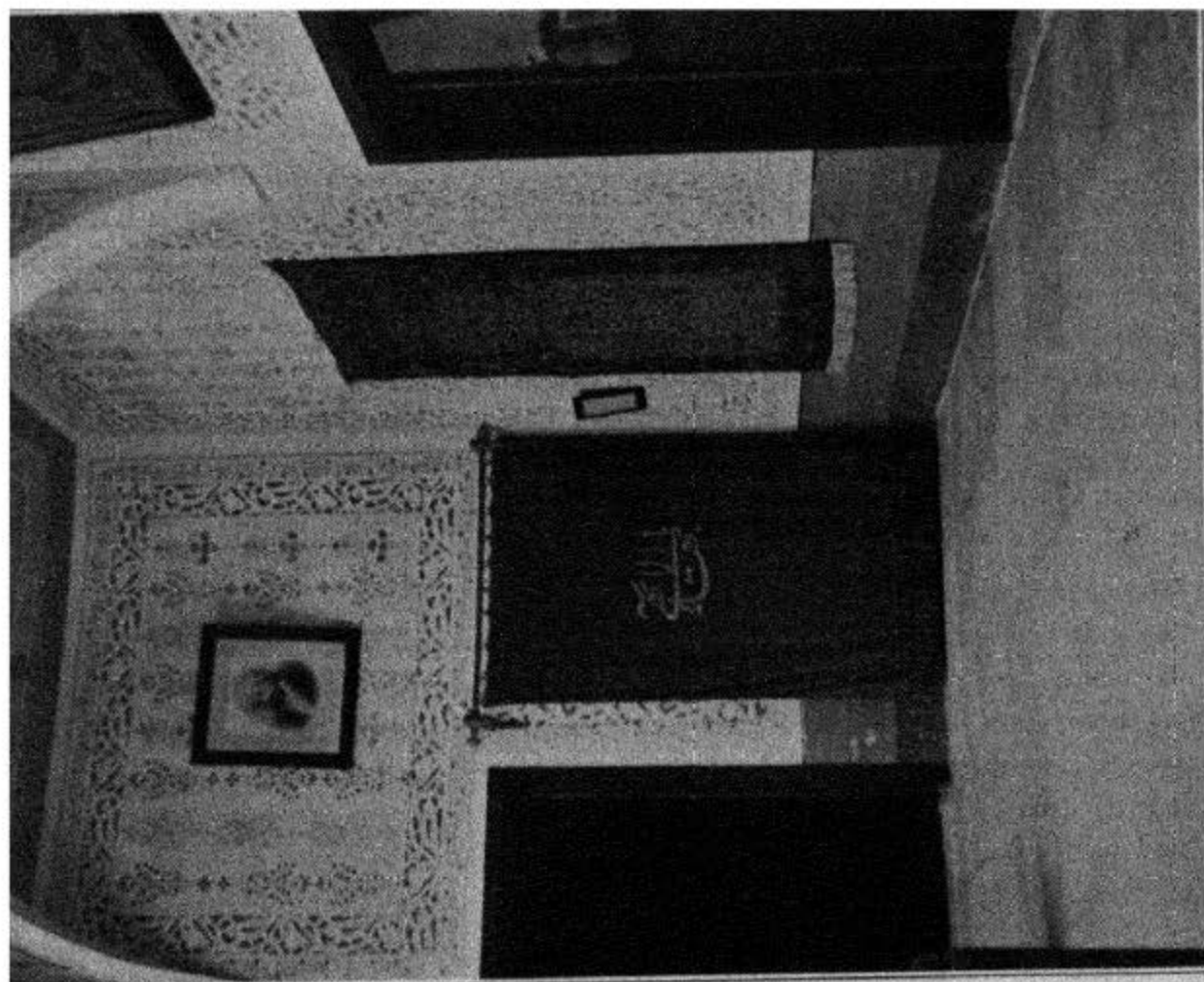
What wonder that faithful Bahá'ís, abhorring and detesting war as insane repudiation of divine law, as destroyer of life and ruin of civilization, should now, in these fateful days, ponder how they may save their loved ones from the calamity of the battlefield, and how they may contribute their utmost to any and every effort aimed at the attainment of universal Peace?

Conscious of these heart-stirrings, and mindful of its responsibility toward all American believers, and particularly that radiant youth which would first of all be sacrificed in the event of a declaration of war by the government, the National Spiritual Assembly wishes to express its view upon the matter, in the hope that the result of its study of the Teachings and of the Guardian's explanations will assist in bringing a unity of opinion and a clarification of thought among the friends.

Concerning the duty of Bahá'ís to their government, we have these words, written by Shoghi Effendi on January 1, 1929 (see "Bahá'í Administration," page 152): "To all these (that is, restrictive measures of the Soviet régime) the followers of the Faith of Bahá'u'lláh have with feelings of burning agony and heroic fortitude unanimously and unreservedly submitted, ever mindful of the guiding principle of Bahá'í conduct that in connection with their administrative activities, no matter how grievously interference with them might affect the course of the extension of the Movement, and the suspension of which does not constitute in itself a departure from the principle of loyalty to their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahá'u'lláh's and 'Abdu'l-Bahá's express injunctions, be thoroughly respected and loyally obeyed. In matters, however, that vitally affect the integrity and honor of the Faith of Bahá'u'lláh, and are tantamount to a recantation of their faith and repudiation of their innermost belief, they are convinced, and are unhesitatingly prepared to vindicate by their life-blood the sincerity of their conviction, that no power on earth, neither the arts of the most insidious adversary nor the bloody weapons of the most tyrannical oppressor, can ever succeed in extorting from them a word or deed that might tend to stifle the voice of their conscience or tarnish the purity of their faith."

In view of the fact that early Christians were persecuted because they refused to render military service, the question might be raised whether the above statement means that the Guardian includes refusal to bear arms as one of those matters which "vitally affect the integrity and honor of the Faith . . . and are tantamount to a recantation of their faith and repudiation of their inner-

¹ "The Guardian has carefully read the N. S. A.'s statement on the Bahá'í attitude toward war, and approves of its circulation among the believers."—Shoghi Effendi, through his secretary, Haifa, January 10, 1936.



The Mansion of Bahá'u'lláh at Bahjí. Left: the fountain on the balcony overlooking the plains of 'Akká. Right: curtain over the door of Bahá'u'lláh's room in which He held the historic interview with Professor E. G. Browne of Cambridge University.

most belief"—a question the more important in that the early Christians preferred persecution to military service.

The answer to this question is that the Guardian instructs us that the obligation to render military duty placed by governments upon their citizens is a form of loyalty to one's government which the Bahá'í must accept, but that the believers can, through their National Assembly, seek exemption from active army duty *provided* their government recognizes the right of members of religious bodies making peace a matter of conscience to serve in some non-combatant service rather than as part of the armed force.

The National Spiritual Assembly has investigated carefully this aspect of the situation, and has found that, whereas the government of the United States did, in the last war, provide exemption from military duty on religious grounds, nevertheless this exemption was part of the Statutes bearing directly upon that war, and with the cessation of hostilities the exemption lapsed. In other words, there is today no basis on which any Bahá'í may be exempted from military duty in a possible future conflict. The National Assembly, consequently, cannot at present make any petition for exemption of Bahá'ís from war service, for such petitions must be filed with reference to some specific Act or Statute under which exemption can be granted. The Assembly understands that, in the event of war, there will be some kind of provision for exemption enacted, but as far as Bahá'ís are concerned, no steps can be taken until this government declares itself in a state of war.

This explanation, it is hoped, will satisfy those who for some years have been urging that protection be secured for American Bahá'í youth.

On the other hand it must be pointed out that it is no part of our teaching program to attract young people to the Cause merely

in order to take advantage of any exemption that may later on be officially obtained for duly enrolled Bahá'ís. The only justifiable reason for joining this Faith is because one realizes that it is a divine Cause and is ready and willing to accept whatever may befall a believer on the path of devotion. The persecutions which have been inflicted upon Bahá'ís so frequently make it clear that the path of devotion is one of sacrifice and not of ease or special privilege.

Another question encountered here and there among believers is what can Bahá'ís do to work for Peace? Outside the Cause we see many organizations with peace programs, and believers occasionally feel that it is their duty to join such movements and thereby work for a vital Bahá'í principle.

It is the view of the National Spiritual Assembly that activity in and for the Cause itself is the supreme service to world peace. The Bahá'í community of the world is the true example of Peace. The Bahá'í principles are the only ones upon which Peace can be established. Therefore, by striving to enlarge the number of declared believers, and broadcasting the Teachings of Bahá'u'lláh, we are doing the utmost to rid humanity of the scourge of war. Of what use to spend time and money upon incomplete human programs when we have the universal program of the Manifestation of God? The firm union of the Bahá'ís in active devotion to the advancement of their own Faith—this is our service to Peace, as it is our service to all other human needs—economic justice, race amity, religious unity, etc. Let non-believers agitate for disarmament and circulate petitions for this and that pacifist aim—a Bahá'í truly alive in this Faith will surely prefer to base his activities upon the foundation laid by Bahá'u'lláh, walk the path which the Master trod all His days, and heed the appeals which the Guardian has given us to initiate a new era in the public teaching of the Message.

THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ

Excerpts Made by the National Spiritual Assembly of the Bahá'is of the United States and Canada, by Direction of Shoghi Effendi, Guardian of the Bahá'í Faith

INTERPRETATIONS OF THE WILL AND TESTAMENT

WELL is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He assuredly will be made manifest. God hath indeed ordained it in the Bayán.—*The Báb*. ("The Dispensation of Bahá'u'lláh," pages 54-55.)

The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.—*Bahá'u'lláh*. ("The Dispensation of Bahá'u'lláh," page 54.)

It is incumbent upon the Aghsán, the Afnán and My kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: "When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root." The object of this sacred verse is none except the Most Mighty Branch ('Abdu'l-Bahá). Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful.—*Bahá'u'lláh*. ("The Dispensation of Bahá'u'lláh," page 42.)

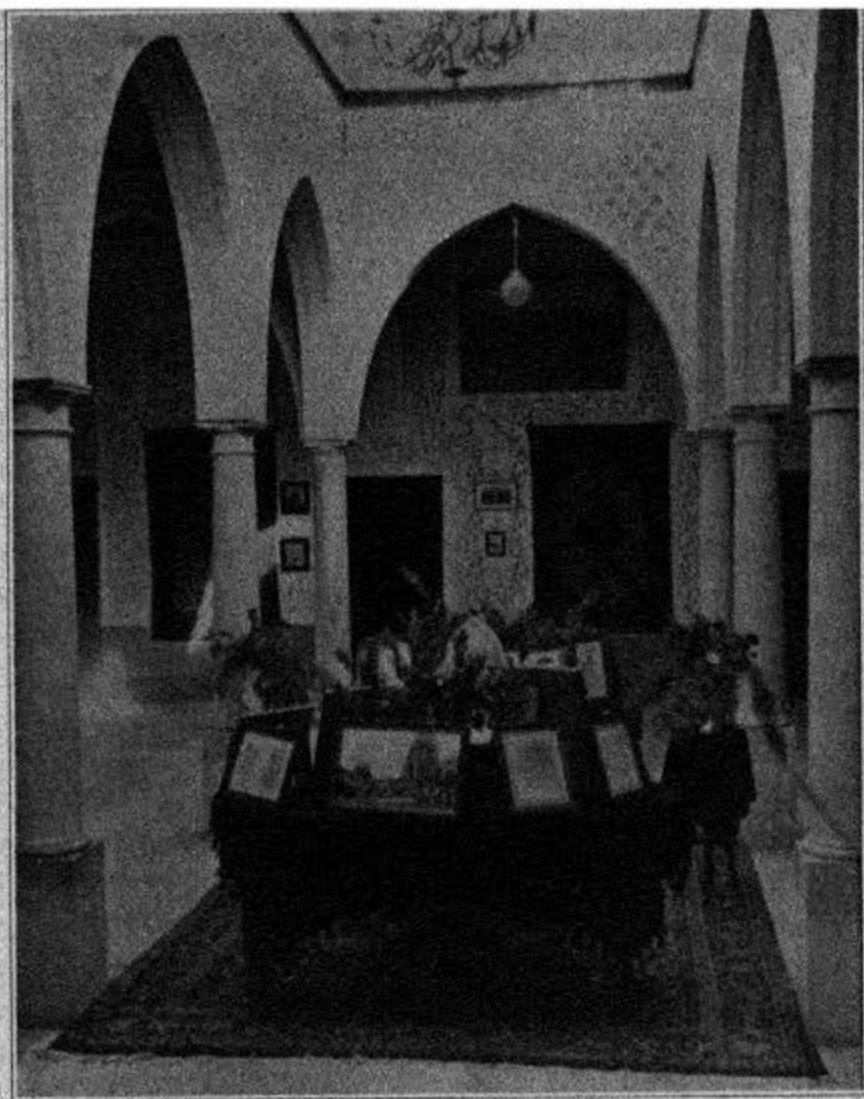
There hath branched from the Sadratu'l-Muntahá this sacred and glorious Being, this Branch of Holiness; well is it with him that hath sought His shelter and abideth beneath His shadow. Verily the Limb of the Law of God hath sprung forth from this Root which God hath firmly implanted in the Ground of His Will, and Whose Branch hath been so uplifted as to encompass the whole of creation.—*Bahá'u'lláh*. ("The Dispensation of Bahá'u'lláh," page 43.)

In accordance with the explicit text of the Kitáb-i-Aqdas, Bahá'u'lláh hath made the

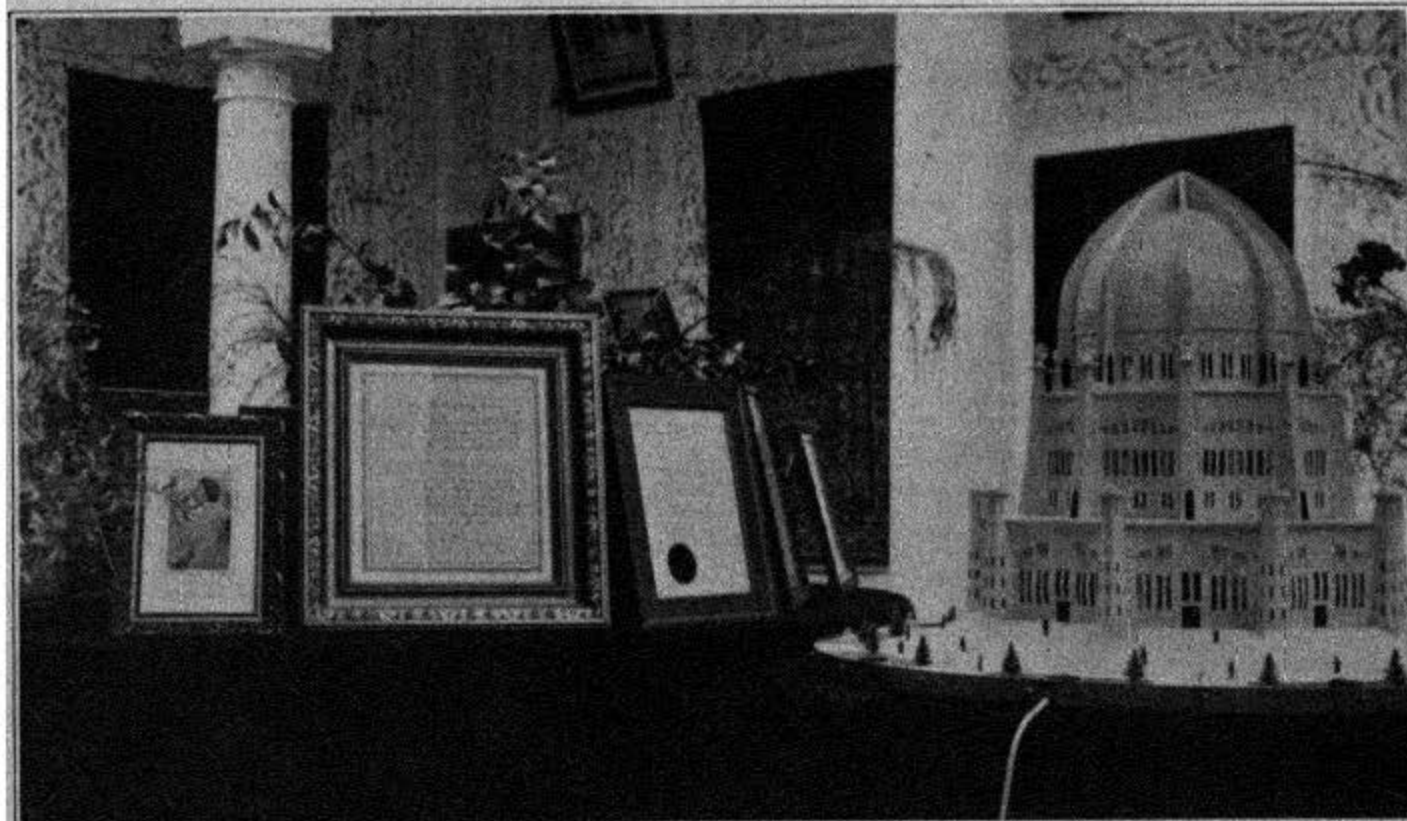
Center of the Covenant the Interpreter of His Word—a Covenant so firm and mighty that from the beginning of time until the present day no religious Dispensation hath produced its like.—*'Abdu'l-Bahá*. ("The Dispensation of Bahá'u'lláh," page 44.)

'Abdu'l-Bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now laboring. His Will and Testament should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Bahá'í Dispensation. . . .

The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant—the Heir of both the Originator and the Interpreter of the Law of God—the Will and Testament of 'Abdu'l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely wedded together,



The Central Hall of the Mansion at Bahji where Bahá'u'lláh spent the last years of His life.



Documents of historical interest displayed in the Central Hall of the Mansion at Bahji, 'Akká.

that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it

expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document—this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.—*Shoghi Effendi*. ("The Dispensation of Bahá'u'lláh," pages 51-52.)

EXCERPTS FROM THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ

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 Lote-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 but 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 Dayspring 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 Him, 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 Blessed 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 years, 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 wiles of the people of malice as to be eclipsed in splendor. Later on He 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 for His loved ones) was four times banished from city to city, till at last condemned to perpetual confinement, He was incarcerated in this Prison, the prison of highway robbers, of brigands and of man-slayers. 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 are 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 land, regard disloyalty 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 fast in the talons of ferocious lions, of ravening wolves, of blood-thirsty 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 dis-

honored 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 Dayspring of Thy Divine Unity, gladden their hearts with the verses revealed from Thy Holy Kingdom, strengthen their loins by Thine all-swaying power that cometh from Thy Realm of Glory. Thou art the All-Bountiful, the Protector, the Almighty, the Gracious!

O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken-winged bird will have taken 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 neath the dust, it is incumbent upon the Afnán, that are steadfast in the Covenant of God, and have branched from the Tree of Holiness, 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 God, 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 of 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 love 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 cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghṣán (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 Aghṣán, 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 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 obeyeth him not, neither obeyeth them, hath not obeyed God; 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, separateth 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 Aghṣán, 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 vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, would he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá. 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 truth, 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 life-time 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 of 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 (secret ballot).

O friends! The Hands 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 God, disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.

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 no wise 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, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as 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 no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving-kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful 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 no wise permitted.

Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, 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, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. 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 must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God 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. 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. This House of Justice enacteth the laws and the government 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.

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.

O dearly beloved friends! I am now in very great danger and the hope of even an hour's life is lost to me. I am thus constrained to write these lines for the protection of the Cause of God, the preservation of His Law, the safeguarding of His Word, and the safety of His Teachings. By the Ancient Beauty! This wronged one hath in no wise borne nor doth he bear a grudge against any one; towards none doth he entertain any ill-feeling and uttereth no word save for the good of the world. My supreme obligation, however, of necessity, prompteth me to guard and preserve the Cause of God. Thus, with the greatest regret, I counsel you saying:—"Guard ye the Cause of God, protect His law and have the utmost fear of discord. This is the foundation of the belief of the people of Bahá (may my life be offered up for them)." "His Holiness, the Exalted One (the Báb), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others 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 must be referred to the Universal House of Justice. That which this body, whether unani-

mously or by a majority doth carry, that is verily the Truth and the Purpose of God himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant. 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.

It is incumbent upon these members (of the Universal House of Justice) to gather in a certain place and deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide has the same effect as the Text itself. And inasmuch as this House of Justice hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same. Thus for example, the House of Justice enacteth today a certain law and enforceth it, and a hundred years hence, circumstances having profoundly changed and the conditions having altered, another House of Justice will then have power, according to the exigencies of the time, to alter that law. This it can do because that law formeth no part of the Divine Explicit Text. The House of Justice is both the Initiator and the Abrogator of its own laws.

And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain.

O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from

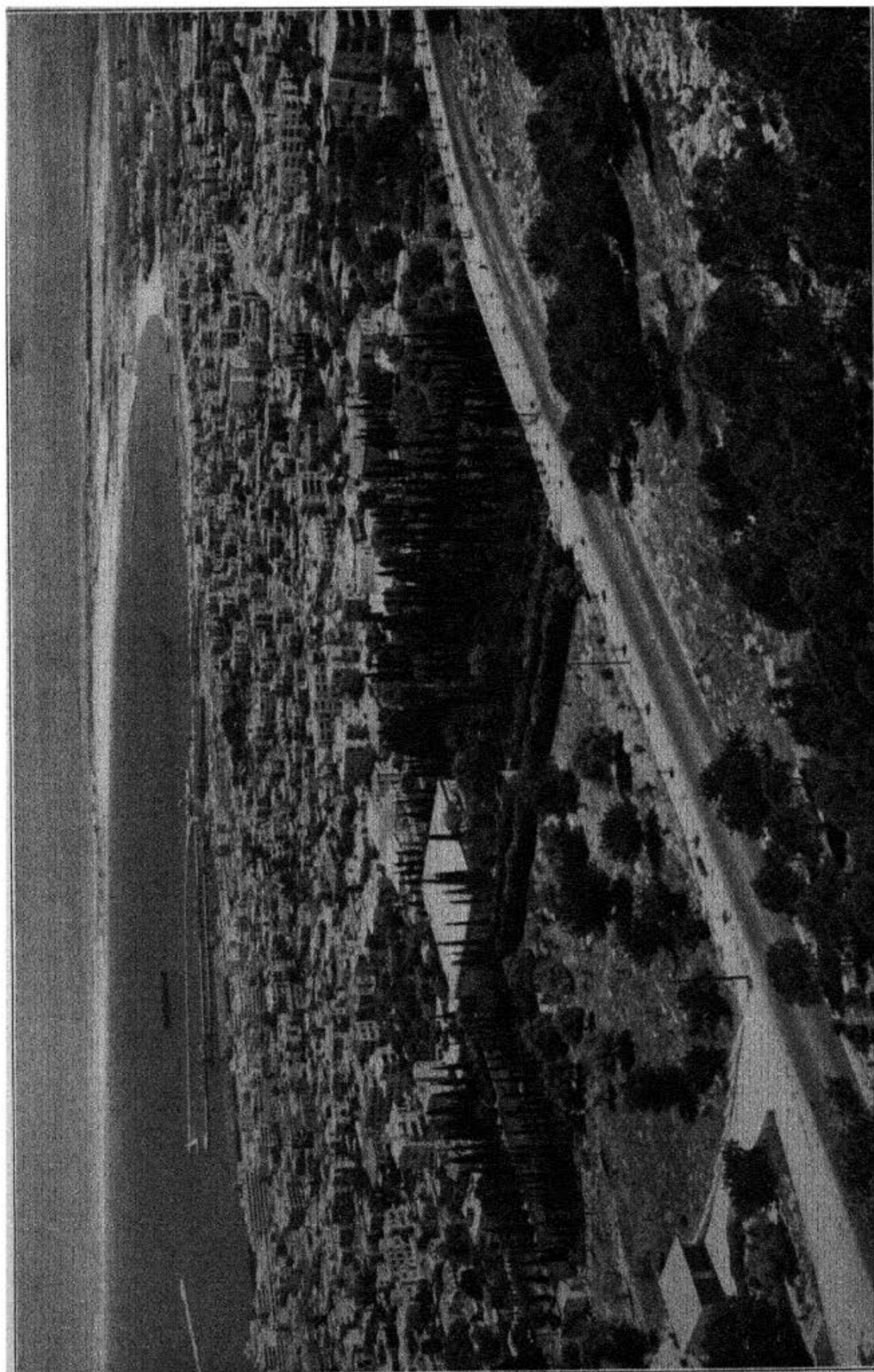
the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.

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 art, verily, the All-knowing, the All-wise!

Whosoever and whatsoever meeting becometh 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 Glory 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 and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may strain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.

For he is, after 'Abdu'l-Bahá, the guardian of the Cause of God, the Afán, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá'u'lláh) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To



The Shrine of the Báb, surrounded by gardens, on Mt. Carmel; and a general view of Haifa and the port. In the foreground of the hills can be seen the plain of Esdraelon of Biblical mention.

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.

Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the "Will and Testament" of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enun-

ated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the *Kitáb-i-Aqdas*. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the *Mashriqu'l-Adhkár* and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium—the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh.—SHOGHI EFFENDI. ("The Dispensation of Bahá'u'lláh," pages 64 and 65.)

EXCERPTS FROM THE LETTERS OF SHOGHI EFFENDI

I HAVE been acquainted by the perusal of your latest communications with the nature of the doubts that have been publicly expressed, by one who is wholly misinformed as to the true precepts of the Cause, regarding the validity of institutions that stand inextricably interwoven with the Faith of Bahá'u'lláh. Not that I for a moment view such faint misgivings in the light of an open challenge to the structure that embodies the Faith, nor is it because I question in the least the unyielding tenacity of the faith of the American believers, if I venture to dwell upon what seems to me appropriate observations at the present stage of the evolution of our beloved Cause. I am indeed inclined to welcome these expressed apprehensions inasmuch as they afford me an opportunity to familiarize the elected representatives of the believers with the origin and character of the institutions which stand at the very basis of the world order ushered in by Bahá'u'lláh. We should feel truly thankful for such futile attempts to undermine our beloved Faith—

attempts that protrude their ugly face from time to time, seem for a while able to create a breach in the ranks of the faithful, recede finally into the obscurity of oblivion, and are thought of no more. Such incidents we should regard as the interpositions of Providence, designed to fortify our faith, to clarify our vision, and to deepen our understanding of the essentials of His Divine Revelation.

It would, however, be helpful and instructive to bear in mind certain basic principles with reference to the *Will and Testament of 'Abdu'l-Bahá*, which together with the *Kitáb-i-Aqdas*, constitutes the chief depository wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith. A study of the provisions of these sacred documents will reveal the close relationship that exists between them, as well as the identity of purpose and method which they inculcate. Far from regarding their specific provisions as incompatible and

contradictory in spirit, every fair-minded inquirer will readily admit that they are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit. A comparison of their contents with the rest of Bahá'í Sacred Writings will similarly establish the conformity of whatever they contain with the spirit as well as the letter of the authenticated writings and sayings of Bahá'u'lláh and 'Abdu'l-Bahá. In fact, he who reads the *Aqdas* with care and diligence will not find it hard to discover that the Most Holy Book [*Aqdas*] itself anticipates in a number of passages the institutions which 'Abdu'l-Bahá ordains in His *Will*. By leaving certain matters unspecified and unregulated in His Book of Laws [*Aqdas*], Bahá'u'lláh seems to have deliberately left a gap in the general scheme of Bahá'í Dispensation, which the unequivocal provisions of the Master's *Will* has filled. To attempt to divorce the one from the other, to insinuate that the Teachings of Bahá'u'lláh have not been upheld, in their entirety and with absolute integrity, by what 'Abdu'l-Bahá has revealed in his *Will*, is an unpardonable affront to the unswerving fidelity that has characterized the life and labors of our beloved Master.

I will not attempt in the least to assert or demonstrate the authenticity of the *Will and Testament of 'Abdu'l-Bahá*, for that in itself would betray an apprehension on my part as to the unanimous confidence of the believers in the genuineness of the last written wishes of our departed Master. I will only confine my observations to those issues which may assist them to appreciate the essential unity that underlies the spiritual, the humanitarian, and the administrative principles enunciated by the Author and the Interpreter of the Bahá'í Faith.

I am at a loss to explain that strange mentality that inclines to uphold as the sole criterion 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 'Abd-

u'l-Bahá, and from his incompetence to render adequately such truths as have been revealed to him by the Master's statements. Much of the confusion that has obscured the understanding of the believers should be attributed to this double error involved in the inexact rendering of an only partially understood statement. Not infrequently has the interpreter even failed to convey the exact purport of the inquirer's specific questions, and, by his deficiency of understanding and expression in conveying the answer of 'Abdu'l-Bahá, has been responsible for reports wholly at variance with the true spirit and purpose of the Cause. It was chiefly in view of this misleading nature of the reports of the informal conversations of 'Abdu'l-Bahá with visiting pilgrims, that I have insistently urged the believers of the West to regard such statements as merely personal impressions of the sayings of their Master, and to quote and consider as authentic only such translations as are based upon the authenticated text of His recorded utterances in the original tongue.

It should be remembered by every follower of the Cause that the system of Bahá'í administration is not an innovation imposed arbitrarily upon the Bahá'ís of the world since the Master's passing, but derives its authority from the *Will and Testament of 'Abdu'l-Bahá*, is specifically prescribed in unnumbered Tablets, and rests in some of its essential features upon the explicit provisions of the *Kitáb-i-Aqdas*. It thus unifies and correlates the principles separately laid down by Bahá'u'lláh and 'Abdu'l-Bahá, and is indissolubly bound with the essential verities of the Faith. To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings would be tantamount to a mutilation of the body of the Cause, a separation that can only result in the disintegration of its component parts, and the extinction of the Faith itself.

Local and National Houses of Justice

It should be carefully borne in mind that the local as well as the international Houses of Justice have been expressly enjoined by the *Kitáb-i-Aqdas*; that the institution of the National Spiritual Assembly, as an intermediary body, and referred to in the Master's

Will as the "Secondary House of Justice," has the express sanction of 'Abdu'l-Bahá; and that the method to be pursued for the election of the International and National Houses of Justice has been set forth by Him in His *Will*, as well as in a number of His Tablets. Moreover, the institutions of the local and national Funds, that are now the necessary adjuncts to all Local and National Spiritual Assemblies, have not only been established by 'Abdu'l-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 over all Bahá'í publications, have been sedulously instilled by 'Abdu'l-Bahá, as evidenced by His authenticated and widely-scattered Tablets. To accept His broad and humanitarian Teachings on one hand, and to reject and dismiss with neglectful indifference His more challenging and distinguishing precepts, would be an act of manifest disloyalty to that which He has cherished most in His life.

That the Spiritual Assemblies of today will be replaced in time by the Houses of Justice, and are to all intents and purposes identical and not separate bodies, is abundantly confirmed by 'Abdu'l-Bahá Himself. He has in fact in a Tablet addressed to the members of the first Chicago Spiritual Assembly, the first elected Bahá'í body instituted in the United States, referred to them as the members of the "House of Justice" for that city, and has thus with His own pen established beyond any doubt the identity of the present Bahá'í Spiritual Assemblies with the Houses of Justice referred to by Bahá'u'lláh. For reasons which are not difficult to discover, it has been found advisable to bestow upon the elected representatives of Bahá'í communities throughout the world the temporary appellation of Spiritual Assemblies, a term which, as the position and aims of the Bahá'í Faith are better under-

stood and more fully recognized, will gradually be superseded by the permanent and more appropriate designation of House of Justice. Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future superstate.

It must be pointed out, however, in this connection that, contrary to what has been confidently asserted, the establishment of the Supreme House of Justice is in no way dependent upon the adoption of the Bahá'í Faith by the mass of the peoples of the world, nor does it presuppose its acceptance by the majority of the inhabitants of any one country. In fact, 'Abdu'l-Bahá, Himself, in one of His earliest Tablets, contemplated the possibility of the formation of the Universal House of Justice in His own lifetime, and but for the unfavorable circumstances prevailing under the Turkish régime, would have, in all probability, taken the preliminary steps for its establishment. It will be evident, therefore, that given favorable circumstances, under which the Bahá'ís of Írán and of the adjoining countries under Soviet Rule may be enabled to elect their national representatives, in accordance with the guiding principles laid down in 'Abdu'l-Bahá's writings, the only remaining obstacle in the way of the definite formation of the International House of Justice will have been removed. For upon the National Houses of Justice of the East and West devolves the task, in conformity with the explicit provisions of the *Will*, of electing directly the members of the International House of Justice. Not until they are themselves fully

representative of the rank and file of the believers in their respective countries, not until they have acquired the weight and the experience that will enable them to function vigorously in the organic life of the Cause, can they approach their sacred task, and provide the spiritual basis for the constitution of so august a body in the Bahá'í world.

The Institution of Guardianship

It must be also clearly understood by every believer that the institution of Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from, the powers granted to the Universal House of Justice by Bahá'u'lláh in the *Kitáb-i-Aqdas*, and repeatedly and solemnly confirmed by 'Abdu'l-Bahá in His *Will*. It does not constitute in any manner a contradiction to the *Will* and Writings of Bahá'u'lláh, nor does it nullify any of His revealed instructions. It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, assures the continuity of its labors, without presuming in the slightest to infringe upon the inviolability of its clearly defined sphere of jurisdiction. We stand indeed too close to so monumental a document to claim for ourselves a complete understanding of all its implications, or to presume to have grasped the manifold mysteries it undoubtedly contains. Only future generations can comprehend the value and the significance attached to this Divine Masterpiece, which the hand of the Master-builder of the world has designed for the unification and the triumph of the 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 emphasis that has been placed on the institution of the House of Justice and of the Guardianship. They only will appreciate the significance of the vigorous language employed by 'Abdu'l-Bahá with reference to the band of Covenant-breakers that has opposed Him in His days. To them alone will be revealed the suitability of the institutions initiated by 'Abdu'l-Bahá to the character of the future society which is to emerge out of the chaos and confusion of the present age. . . .

The Animating Purpose of Bahá'í Institutions

And, now, it behooves us to reflect on the animating purpose and the primary functions of these divinely-established institutions, the sacred character and the universal efficacy of which can be demonstrated only by the spirit they diffuse and the work they actually achieve. I need not dwell upon what I have already reiterated and emphasized that the administration of the Cause is to be conceived as an instrument and not a substitute for the Faith of Bahá'u'lláh, that it should be regarded as a channel through which His promised blessings may flow, that it should guard against such rigidity as would clog and fetter the liberating forces released by His Revelation. . . . Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests? To repudiate the validity of the assemblies of the elected ministers of the Faith of Bahá'u'lláh would be to reject these countless Tablets of Bahá'u'lláh and 'Abdu'l-Bahá, wherein they have extolled their privileges and duties, emphasized the glory of their mission, revealed the immensity of their task, and warned them of the attacks they must needs expect from the unwisdom of friends, as well as from the malice of their enemies. It is surely for those to whose hands so priceless a heritage has been committed to prayerfully watch lest the tool should supersede the Faith itself, lest undue concern for the minute details arising from the administration of the Cause obscure the vision of its promoters, lest partiality, ambition, and worldliness tend in the course of time to becloud the radiance, stain the purity, and impair the effectiveness of the Faith of Bahá'u'lláh.

(February 27, 1929.)

THE WORLD ORDER OF BAHÁ'U'LLÁH

AMID the reports that have of late reached the Holy Land, most of which witness to the triumphant march of the Cause, a few seem to betray a certain apprehension regarding the validity of the institutions which stand inseparably associated with the Faith of Bahá'u'lláh. These expressed misgivings appear to be actuated by certain whisperings which have emanated from quarters which are either wholly misinformed regarding the fundamentals of the Bahá'í Revelation, or which deliberately contrive to sow the seeds of dissension in the hearts of the faithful.

Viewed in the light of past experience, the inevitable result of such futile attempts, however persistent and malicious they be, is to contribute to a wider and deeper recognition by believers and unbelievers alike of the distinguishing features of the Faith proclaimed by Bahá'u'lláh. These challenging criticisms, whether or not dictated by malice, cannot but serve to galvanize the souls of its ardent supporters, and to consolidate the ranks of its faithful promoters. They will purge the Faith from those pernicious elements whose continued association with the believers tends to discredit the fair name of the Cause, and to tarnish the purity of its spirit. We should welcome, therefore, not only the open attacks which its avowed enemies persistently launch against it, but should also view as a blessing in disguise every storm of mischief with which they who apostatize their faith or claim to be its faithful exponents assail it from time to time. Instead of undermining the Faith, such assaults, both from within and without, reinforce its foundations, and excite the intensity of its flame. Designed to becloud its radiance, they proclaim to all the world the exalted character of its precepts, the completeness of its unity, the uniqueness of its position, and the pervasiveness of its influence.

I do not feel for one moment that such clamor, mostly attributable to impotent rage against the resistless march of the Cause of God, can ever distress the valiant warriors of the Faith. For these heroic souls, whether they be contending in America's impregna-

ble stronghold, or struggling in the heart of Europe, and across the seas as far as the continent of Australia, have already abundantly demonstrated the tenacity of their faith and the abiding value of their conviction.

I feel it, however, incumbent upon me by virtue of the responsibility attached to the Guardianship of the Faith, to dwell more fully upon the essential character and the distinguishing features of that world order as conceived by Bahá'u'lláh. . . .

It behooves us, dear friends, to endeavor not only to familiarize ourselves with the essential features of this supreme Handiwork of Bahá'u'lláh, but also to grasp the fundamental difference existing between this world-embracing, divinely-appointed Order and the chief ecclesiastical organizations of the world, whether they pertain to the Church of Christ, or to the ordinances of the Muhammadan Dispensation.

For those whose priceless privilege is to guard over, administer the affairs, and advance the interests of these Bahá'í institutions will have, sooner or later, to face this searching question: "Where and how does this Order established by Bahá'u'lláh, which to outward seeming is but a replica of the institutions established in Christianity and Islám, differ from them? Are not the twin institutions of the House of Justice and of the Guardianship, the institution of the Hands of the Cause of God, the institution of the national and local Assemblies, the institution of the Mashriqu'l-Adhkár, but different names for the institutions of the Papacy and the Caliphate, with all their attending ecclesiastical orders which the Christians uphold and advocate? What can possibly be the agency that can safeguard these Bahá'í institutions, so strikingly resemblant, in some of their features, to those which have been reared by the Fathers of the Church and the Apostles of Muhammad, from witnessing the deterioration in character, the breach of unity, and the extinction of influence, which have befallen all organized religious hierarchies? Why should they not eventually suffer the same fate that has overtaken the institutions which the suc-

cessors of Christ and Muḥammad have reared?"

Upon the answer given to these challenging questions will, in a great measure, depend the success of the efforts which believers in every land are now exerting for the establishment of God's kingdom upon the earth. Few will fail to recognize that the Spirit breathed by Bahá'u'lláh upon the world, and which is manifesting itself with varying degrees of intensity through the efforts consciously displayed by His avowed supporters and indirectly through certain humanitarian organizations, can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order, which would bear its name, wholly identify itself with His principles, and function in conformity with His laws. That Bahá'u'lláh in His Book of *Aqdas*, and later 'Abdu'l-Bahá in His *Will*—a document which confirms, supplements, and correlates the provisions of the *Aqdas*—have set forth in their entirety those essential elements for the constitution of the world Bahá'í Commonwealth, no one who has read them will deny. According to these divinely ordained administrative principles, the Dispensation of Bahá'u'lláh—the Ark of human salvation—must needs be modeled. From them, all future blessings must flow, and upon them its inviolable authority must ultimately rest.

For Bahá'u'lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a certain philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of The Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. Not only have they revealed all the directions required for the practical realization of those ideals which the Prophets of God have visualized, and

which from time immemorial have inflamed the imagination of seers and poets in every age; they have also, in unequivocal and emphatic language, appointed those twin institutions of the House of Justice and of the Guardianship as their chosen Successors, destined to apply the principles, promulgate the laws, protect the institutions, adapt loyally and intelligently the Faith to the requirements of progressive society, and consummate the incorruptible inheritance which the Founders of the Faith have bequeathed to the world.

Should we look back to the past, were we to search out the Gospel and the Qur'án, we will readily recognize that neither the Christian nor the Islámic Dispensations can offer a parallel either to the system of Divine Economy so thoroughly established by Bahá'u'lláh, or to the safeguards which He has provided for its preservation and advancement. Therein, I am profoundly convinced, lies the answer to those questions to which I have already referred.

None, I feel, will question the fact that the fundamental reason why the unity of the Church of Christ was irretrievably shattered, and its influence was in the course of time undermined was that the Edifice which the Fathers of the Church reared after the passing of His First Apostle was an Edifice that rested in nowise upon the explicit directions of Christ Himself. The authority and features of their administration were wholly inferred, and indirectly derived, with more or less justification, from certain vague and fragmentary references which they found scattered amongst His utterances as recorded in the Gospel. Not one of the sacraments of the Church; not one of the rites and ceremonies which the Christian Fathers have elaborately devised and ostentatiously observed; not one of the elements of severe discipline they rigorously imposed upon the primitive Christians; none of these reposed on the direct authority of Christ, or emanated from His specific utterances. Not one of these did Christ conceive, none did He specifically invest with sufficient authority to either interpret His Word, or to add to that which He had not specifically enjoined.

For this reason, in later generations, voices

were raised in protest against the self-appointed Authority which arrogated to itself privileges and powers which did not emanate from the clear text of the Gospel of Jesus Christ, and which constituted a grave departure from the spirit which that Gospel did inculcate. They argued with force and justification that the canons promulgated by the Councils of the Church were not divinely-appointed laws, but were merely human devices which did not even rest upon the actual utterances of Jesus. Their contention centered around the fact that the vague and inconclusive words, addressed by Christ to Peter, "Thou art Peter, and upon this rock I will build my Church," could never justify the extreme measures, the elaborate ceremonials, the fettering creeds and dogmas, with which His successors have gradually burdened and obscured His Faith. Had it been possible for the Church Fathers, whose unwarranted authority was thus fiercely assailed from every side, to refute the denunciations heaped upon them by quoting specific utterances of Christ regarding the future administration of His Church, or the nature of the authority of His Successors, they would surely have been capable of quenching the flame of controversy, and preserving the unity of Christendom. The Gospel, however, the only repository of the utterances of Christ, afforded no such shelter to these harassed leaders of the Church, who found themselves helpless in the face of the pitiless onslaught of their enemy, and who eventually had to submit to the forces of schism which invaded their ranks.

In the Muḥammadan Revelation, however, although His Faith as compared with that of Christ was, so far as the administration of His Dispensation is concerned, more complete and more specific in its provisions, yet in the matter of succession it gave no written, no binding and conclusive instructions to those whose mission was to propagate His Cause. For the text of the Qur'án, the ordinances of which regarding prayer, fasting, marriage, divorce, inheritance, pilgrimage, and the like, have after the revolution of thirteen hundred years remained intact and operative, gives no definite guidance regarding the Law of Succession, the source of all the dissensions, the controversies, and

schisms which have dismembered and discredited Islám.

Not so with the Revelation of Bahá'u'lláh. Unlike the Dispensation of Christ, unlike the Dispensation of Muḥammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution and consummation of their task. Both in the administrative provisions of the Bahá'í Dispensation, and in the matter of succession, as embodied in the twin institutions of the House of Justice and of the Guardianship, the followers of Bahá'u'lláh can summon to their aid such irrefutable evidences of Divine Guidance that none can resist, that none can belittle or ignore. Therein lies the distinguishing feature of the Bahá'í Revelation. Therein lies the strength of the unity of the Faith, of the validity of a Revelation that claims not to destroy or belittle previous Revelations, but to connect, unify and fulfill them. . . .

We should also bear in mind that the distinguishing character of the Bahá'í Revelation does not consist solely in the completeness and unquestionable validity of the Dispensation which the teachings of Bahá'u'lláh and 'Abdu'l-Bahá have established. Its excellence lies also in the fact that those elements which in past Dispensations have, without the least authority from their Founders, been a source of corruption and of incalculable harm to the Faith of God, been strictly excluded by the clear text of Bahá'u'lláh's writings. Those unwarranted practices, in connection with the sacrament of baptism, of communion, of confession of sins, of asceticism, of priestly domination, of elaborate ceremonials, of holy war and of polygamy, have one and all been rigidly suppressed by the Pen of Bahá'u'lláh, whilst the rigidity and rigor of certain observances, such as fasting, and which are necessary to the devotional life of the individual, have been considerably abated. . . .

Dear friends! Feeble though our Faith may now appear in the eyes of men, who either denounce it as an offshoot of Islám,

or contemptuously ignore it as one more of those obscure sects that abound in the West, this priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind. Only those

who have already recognized the supreme station of Bahá'u'lláh, only those whose hearts have been touched by His love, and have become familiar with the potency of His spirit, can adequately appreciate the value of this Divine Economy—His inestimable gift to mankind. (March 21, 1930.)

THE GOAL OF A NEW WORLD ORDER

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 removal¹ 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 unrepentant 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 disillusion.

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

¹ November 28, 1921.

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 clamor 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 undis-

turbed 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. Even far-away Australia, which, owing to its remoteness from the storm-centers 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 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 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 arma-

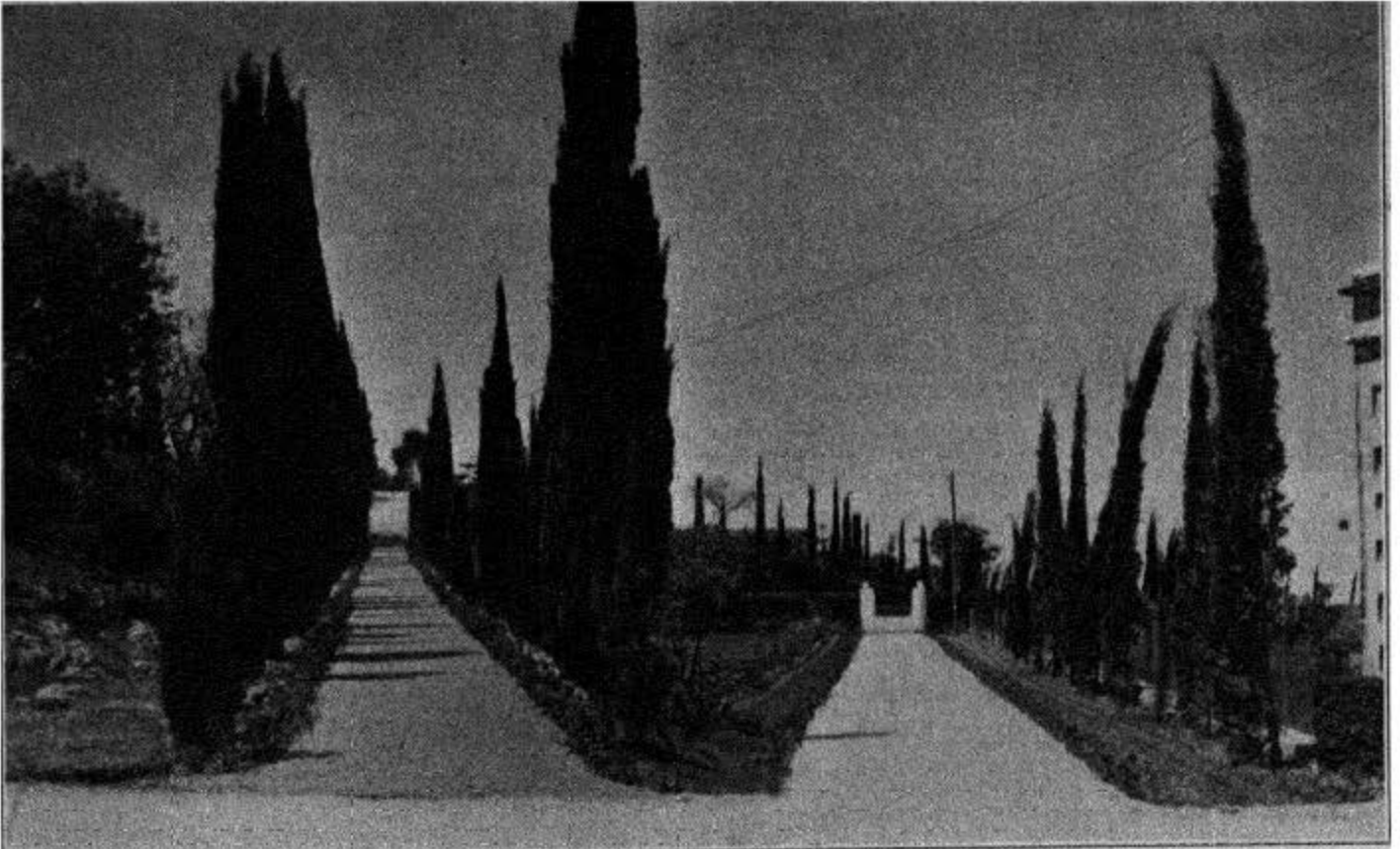
ments swallowing an ever-increasing share of the substance of already impoverished nations; the utter demoralization from which the international financial markets are now increasingly suffering; the onslaught of secularism invading what has hitherto been regarded as the impregnable strongholds of Christian 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, honored for his wisdom and restraint, should have been forced 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 forces of such spiritual energy as shall recall, nay eclipse, the splendor 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 weeds 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 Pen 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 vigor. 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



The new garden and entrance to the Báb's Shrine, looking westward.



New garden and approach to the Báb's Shrine, looking eastward towards the Iránian Pilgrim House.

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 vigor 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 ago, 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 for 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 fullness of time, chase away the gloom that has encircled humanity. All we can do is to point out, in their broadest outlines, what appears 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 obliga-

tions 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 unprejudiced 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 last year the aggregate expenditure of no less than a thousand million pounds, which in turn has accentuated the effects of the worldwide 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, not 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 inability 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 of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish. At so critical an hour in the history of civilization it behooves the leaders of all the nations of the world, great and small, whether in the East or in the West, whether victors or vanquished, to give heed to the clarion call of Bahá'u'lláh and, thoroughly imbued with a sense of world solidarity, the *sine qua non* of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of 'Abdu'l-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 the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provi-

sions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure."

"A few," He further adds, "unaware of the power latent in human endeavor, consider this matter as highly impracticable, nay even beyond the scope of man's utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favored ones, the endeavors 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. Endeavor, ceaseless endeavor, 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 light 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 of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. . . . In like manner all the members of the human family, whether peoples or governments, cities or villages,

have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

"Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is 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, that is, 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 ills 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 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 as a 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. Be 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 superstate must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an international executive adequate to

enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a world parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a supreme tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

"The 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 remold 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 tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity such as 'Abdu'l-Bahá Himself has explained:

"Consider the flowers of a garden. Though differing in kind, color, 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 color! 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-honored institutions, if certain social assumptions and religious formulas 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 to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine.

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 the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It 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 such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that 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 hu-

man evolution—an evolution that has had its earliest beginnings in the birth of family life, 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 vigor 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 yoke, those champions of an unfettered national sovereignty, in their turn, have labored and are still laboring 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 setbacks 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 itself an evidence of their steady growth in the minds and hearts of men. In the organized attempts that 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. How confident were the assertions made in the days preceding 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 modern 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 com-

plex 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 intense than any it has yet experienced will have to be inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitudes—a war that nearly rent the great American Republic—have welded the states, not only into a Union of independent units, but into a Nation, 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 bloodstained history to realize that nothing short of intense mental as well as physical agony has 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 prelude that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of 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 Commonwealth 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 that 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 fulfillment 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 splendors 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 of two of the most powerful Oriental potentates of His day—while Himself an exile and prisoner in their hands. It 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 that its realization is at hand.

Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by virtue of that celestial potency which the Spirit of Bahá'u'lláh has breathed into it, come at last to be re-

garded, 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 transformed 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 of the Truth underlying all the Revelations 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 fervor 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 anniversary¹ of the Declaration of the Faith of Bahá'u'lláh mark the inauguration of so vast an era in human history? (November 28, 1931.)

NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

We stand too close to so colossal a Revelation to expect in this, the first century of its era, to arrive at a just estimate of its towering grandeur, its infinite possibilities, its transcendent beauty. Small though our present numbers may be, however limited our capacities, or circumscribed our influence, we, into whose hands so pure, so tender, so precious, a heritage has been entrusted, should at all times strive, with unrelaxing vigilance, to abstain from any thoughts, words, or deeds, that might tend to dim its brilliance or injure its growth. . . .

Dear friends: Clear and emphatic as are the instructions which our departed Master has reiterated in countless Tablets bequeathed by Him to his followers throughout the world, a few, owing to the restricted influence of the Cause in the West, have been purposely withheld from the body of His occidental disciples, who, despite their numerical inferiority, are now exercising such a preponderating influence in the direc-

tion and administration of its affairs. I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. Whether it be in the publications which they initiate and supervise; or in their official and public deliberations; or in the posts they occupy and the services they render; or in the communications they address to their fellow-disciples; or in their

¹ 1963.



Gathered together under the Big Tree at Geyserville, California, at the Nineteen Day Feast, July, 1936.

dealings with men of eminence and authority; or in their affiliations with kindred societies and organizations, it is, I am firmly convinced, their first and sacred obligation to abstain from any word or deed that might be construed as a violation of this vital principle. Theirs is the duty to demonstrate, on one hand, their unqualified loyalty and obedience to whatever is the considered judgment of their respective governments.

Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that world-wide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. Let them so shape their lives and regulate their conduct that no charge of secrecy, of fraud, of bribery or of intimidation may, however ill-founded, be brought against them. Let them rise above all particularism and partisanship, above the vain disputes, the petty calculations, the transient passions that agitate the face, and engage the attention, of a changing world. It

is their duty to strive to distinguish, as clearly as they possibly can, and if needed with the aid of their elected representatives, such posts and functions as are either diplomatic or political from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government, in every land, must necessarily involve. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men.

It should be made unmistakably clear that such an attitude implies neither the slightest indifference to the cause and interests of their own country, nor involves any insubordination on their part to the authority of recognized and established governments. Nor does it constitute a repudiation of their sacred obligation to promote, in the most effective manner, the best interests of their government and people. It indicates the desire cherished by every true and loyal follower of Bahá'u'lláh to serve, in an unselfish, unostentatious and patriotic fashion, the highest interests of the country to which he belongs, and in a way that would entail no departure from the high standards of integrity and truthfulness associated with the teachings of His Faith. (March 21, 1932.)

AMERICA AND THE MOST GREAT PEACE

Dearly-beloved friends! It is not for me, nor does it seem within the competence of any one of the present generation, to trace the exact and full history of the rise and gradual consolidation of this invincible arm, this mighty organ, of a continually advancing Cause. It would be premature at this early stage of its evolution, to attempt an exhaustive analysis, or to arrive at a just estimate, of the impelling forces that have urged it forward to occupy so exalted a place among the various instruments which the Hand of Omnipotence has fashioned, and is now perfecting, for the execution of

His divine Purpose. Future historians of this mighty Revelation, endowed with pens abler than any which its present-day supporters can claim to possess, will no doubt transmit to posterity a masterly exposition of the origins of those forces which, through a remarkable swing of the pendulum, have caused the administrative center of the Faith to gravitate, away from its cradle, to the shores of the American continent and towards its very heart—the present mainspring and chief bulwark of its fast evolving institutions. On them will devolve the task of recording the history, and of estimating

the significance, of so radical a revolution in the fortunes of a slowly maturing Faith. Theirs will be the opportunity to extol the virtues and to immortalize the memory of those men and women who have participated in its accomplishment. Theirs will be the privilege of evaluating the share which each of these champion-builders of the World Order of Bahá'u'lláh has had in ushering in that golden Millennium, the promise of which lies enshrined in His teachings.

Does not the history of primitive Christianity and of the rise of Islám, each in its own way, offer a striking parallel to this strange phenomenon the beginnings of which we are now witnessing in this, the first century of the Bahá'í Era? Has not the Divine Impulse which gave birth to each of these great religious systems been driven, through the operation of those forces which the irresistible growth of the Faith itself had released, to seek away from the land of its birth and in more propitious climes a ready field and a more adequate medium for the incarnation of its spirit and the propagation of its cause? Have not the Asiatic churches of Jerusalem, of Antioch and of Alexandria, consisting chiefly of those Jewish converts, whose character and temperament inclined them to sympathize with the traditional ceremonies of the Mosaic Dispensation, been forced, as they steadily declined, to recognize the growing ascendancy of their Greek and Roman brethren? Have they not been compelled to acknowledge the superior valor and the trained efficiency which have enabled these standard-bearers of the Cause of Jesus Christ to erect the symbols of His world-wide dominion on the ruins of a collapsing Empire? Has not the animating spirit of Islám been constrained, under the pressure of similar circumstances, to abandon the inhospitable wastes of its Arabian Home, the theatre of its greatest sufferings and exploits, to yield in a distant land the fairest fruit of its slowly maturing civilization?

"From the beginning of time until the present day," 'Abdu'l-Bahá Himself affirms, "the light of Divine Revelation hath risen in the East and shed its radiance upon the West. The illumination thus shed hath, however, acquired in the West an extraordi-

nary brilliancy. Consider the Faith proclaimed by Jesus. Though it first appeared in the East, yet not until its light had been shed upon the West did the full measure of its potentialities be manifest." "The day is approaching," He, in another passage, assures us, "when ye shall witness how, through the splendor of the Faith of Bahá'u'lláh, the West will have replaced the East, radiating the light of Divine Guidance." "In the books of the Prophets," He again asserts, "certain glad-tidings are recorded which are absolutely true and free from doubt. The East hath ever been the dawning-place of the Sun of Truth. In the East all the Prophets of God have appeared. . . . The West hath acquired illumination from the East but in some respects the reflection of the light hath been greater in the Occident. This is specially true of Christianity. Jesus Christ appeared in Palestine and His teachings were founded in that country. Although the doors of the Kingdom were first opened in that land and the bestowals of God were spread broadcast from its center, the people of the West have embraced and promulgated Christianity more fully than the people of the East."

Little wonder that from the same unerring pen there should have flowed, after 'Abdu'l-Bahá's memorable visit to the West, these often-quoted words, the significance of which it would be impossible for me to overrate: "The continent of America," He announced in a Tablet unveiling His Divine Plan to the believers residing in the North-Eastern States of the American Republic, "is in the eyes of the one true God the land wherein the splendors of His light shall be revealed, where the righteous will abide and the free assemble." "May this American democracy," He Himself, while in America, was heard to remark, "be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. May it be the first to unfurl the standard of the 'Most Great Peace.' . . . The American people are indeed worthy of being the first to build the tabernacle of the great peace and proclaim the oneness of mankind. . . . 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 any other nations. . . . May the inhabitants of this country become like angels of heaven with faces turned continually toward God. May all of them become servants of the omnipotent One. May they rise from their present material attainments to such a height that heavenly illumination may stream from this center to all the peoples of the world. . . . This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in both the East and the West for the triumph of its people. . . . The American continent gives signs and evidences of very great advancement. Its future is even more promising, for its influence and illumination are far-reaching. It will lead all nations spiritually."

Would it seem extravagant, in the light of so sublime an utterance, to expect that in the midst of so enviable a region of the earth and out of the agony and wreckage of an unprecedented crisis there should burst forth a spiritual renaissance which, as it propagates itself through the instrumentality of the American believers, will rehabilitate the fortunes of a decadent age? It was 'Abdu'l-Bahá Himself, His most intimate associates testify, Who, on more than one occasion, intimated that the establishment of His Father's Faith in the North American continent ranked as the most outstanding among the threefold aims which, as He conceived it, constituted the principal objective of His ministry. It was He who, in the heyday of His life and almost immediately after His Father's ascension, conceived the idea of inaugurating His mission by enlisting the inhabitants of so promising a country under the banner of Bahá'u'lláh. He it was Who in His unerring wisdom and out of the abundance of His heart chose to bestow on His favored disciples, to the very last day of His life, the tokens of His unfailing solicitude and to overwhelm them with the marks of His special favor. It was He Who, in His declining years, as soon as delivered from the shackles of a long and cruel incarceration, decided to visit the land which had remained for so many years the object

of His infinite care and love. It was He Who, through the power of His presence and the charm of His utterance, infused into the entire body of His followers those sentiments and principles which could alone sustain them amidst the trials which the very prosecution of their task would inevitably engender. Was He not, through the several functions which He exercised whilst He dwelt amongst them, whether in the laying of the corner-stone of their House of Worship, or in the Feast which He offered them and at which He chose to serve them in person, or in the emphasis which He on a more solemn occasion placed on the implications of His spiritual station—was He not, thereby, deliberately bequeathing to them all the essentials of that spiritual heritage which He knew they would ably safeguard and by their deeds continually enrich? And finally who can doubt that in the Divine Plan which, in the evening of His life, He unveiled to their eyes He was investing them with that spiritual primacy on which they could rely in the fulfillment of their high destiny?

"O ye apostles of Bahá'u'lláh!" He thus addresses them in one of His Tablets, "May my life be sacrificed for you! . . . Behold the portals which Bahá'u'lláh hath opened before you! Consider how exalted and lofty is the station you are destined to attain; how unique the favors with which you have been endowed." "My thoughts," He tells them in another passage, "are turned towards you, and my heart leaps within me at your mention. Could ye know how my soul glows with your love, so great a happiness would flood your hearts as to cause you to become enamored with each other." "The full measure of your success," He declares in another Tablet, "is as yet unrevealed, its significance still unapprehended. Ere long ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate in the firmament of your country the light of Divine Guidance and will bestow upon its people the glory of an everlasting life." "The range of your future achievements," He once more affirms, "still remains undisclosed. I fervently hope that in the near future the whole earth may be stirred and shaken by the results of your

achievements." "The Almighty," He assures them, "will no doubt grant you the help of His grace, will invest you with the tokens of His might, and will endue your souls with the sustaining power of His holy Spirit." "Be not concerned," He admonishes them, "with the smallness of your numbers, neither be oppressed by the multitude of an

unbelieving world. . . . Exert yourselves; your mission is unspeakably glorious. Should success crown your enterprise, America will assuredly evolve into a center from which waves of spiritual power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established." (April 21, 1933.)

THE BAHÁ'Í ADMINISTRATIVE ORDER

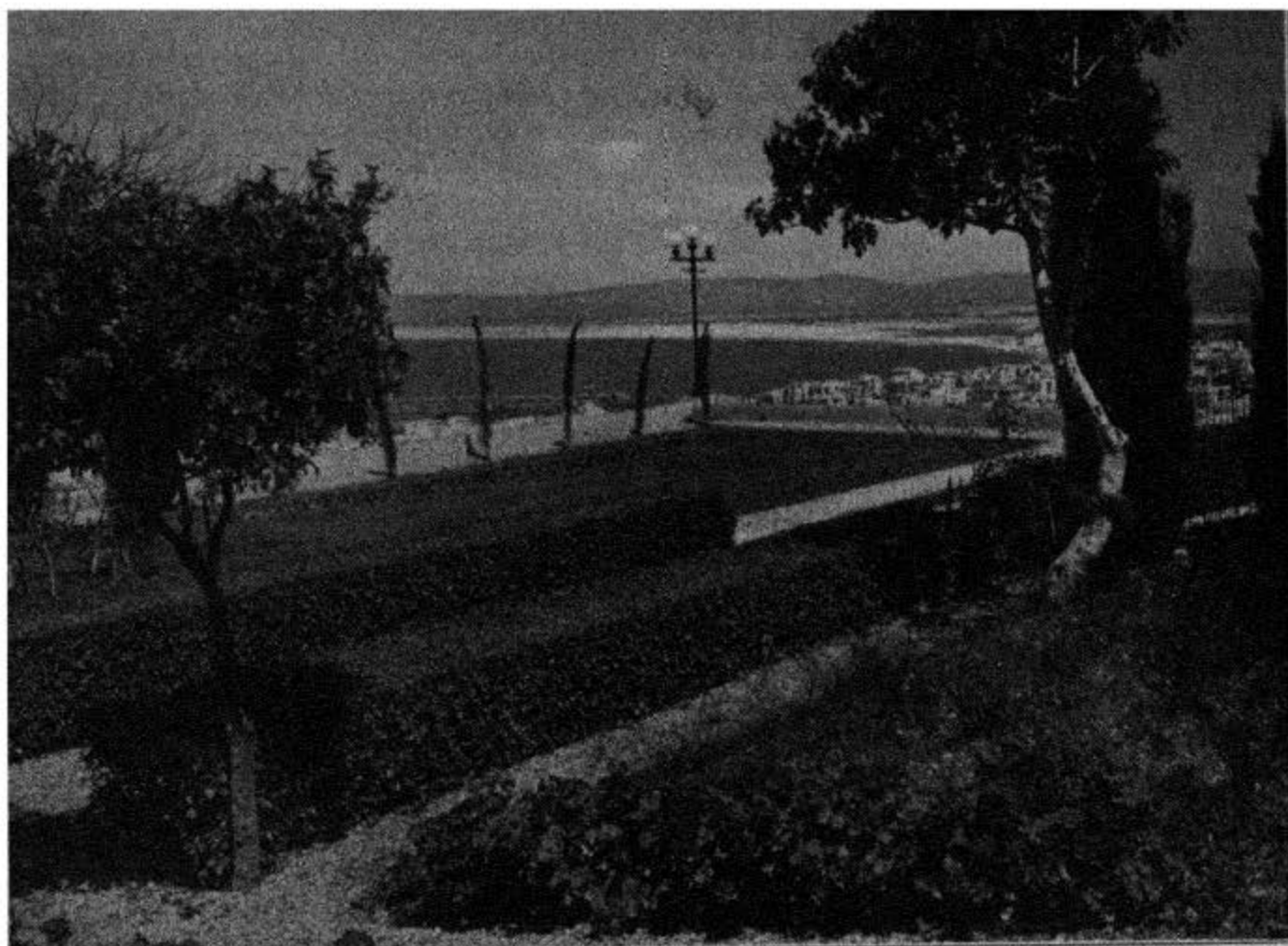
Dearly-beloved brethren in 'Abdu'l-Bahá! With the ascension of Bahá'u'lláh the Day-Star of Divine guidance which, as foretold by Shaykh Ahmad and Siyyid Kázim, had risen in Shíráz, and, while pursuing its westward course, had mounted its zenith in Adrianople, had finally sunk below the horizon of 'Akká, never to rise again ere the complete revolution of one thousand years. The setting of so effulgent an Orb brought to a definite termination the period of Divine Revelation—the initial and most vitalizing stage in the Bahá'í era. Inaugurated by the Báb, culminating in Bahá'u'lláh, anticipated and extolled by the entire company of the Prophets of this great prophetic cycle, this period has, except for the short interval between the Báb's martyrdom and Bahá'u'lláh's shaking experiences in the Síyáh-Chál of Tihrán, been characterized by almost fifty years of continuous and progressive Revelation—a period which by its duration and fecundity must be regarded as unparalleled in the entire field of the world's spiritual history.

The passing of 'Abdu'l-Bahá, on the other hand, marks the closing of the Heroic and Apostolic Age of this same Dispensation—that primitive period of our Faith the splendors of which can never be rivaled, much less be eclipsed, by the magnificence that must needs distinguish the future victories of Bahá'u'lláh's Revelation. For neither the achievements of the champion-builders of the present-day institutions of the Faith of Bahá'u'lláh, nor the tumultuous triumphs which the heroes of its Golden Age will in the coming days succeed in winning, can measure with, or be included within the same category as, the wondrous works associated with the names of those who have

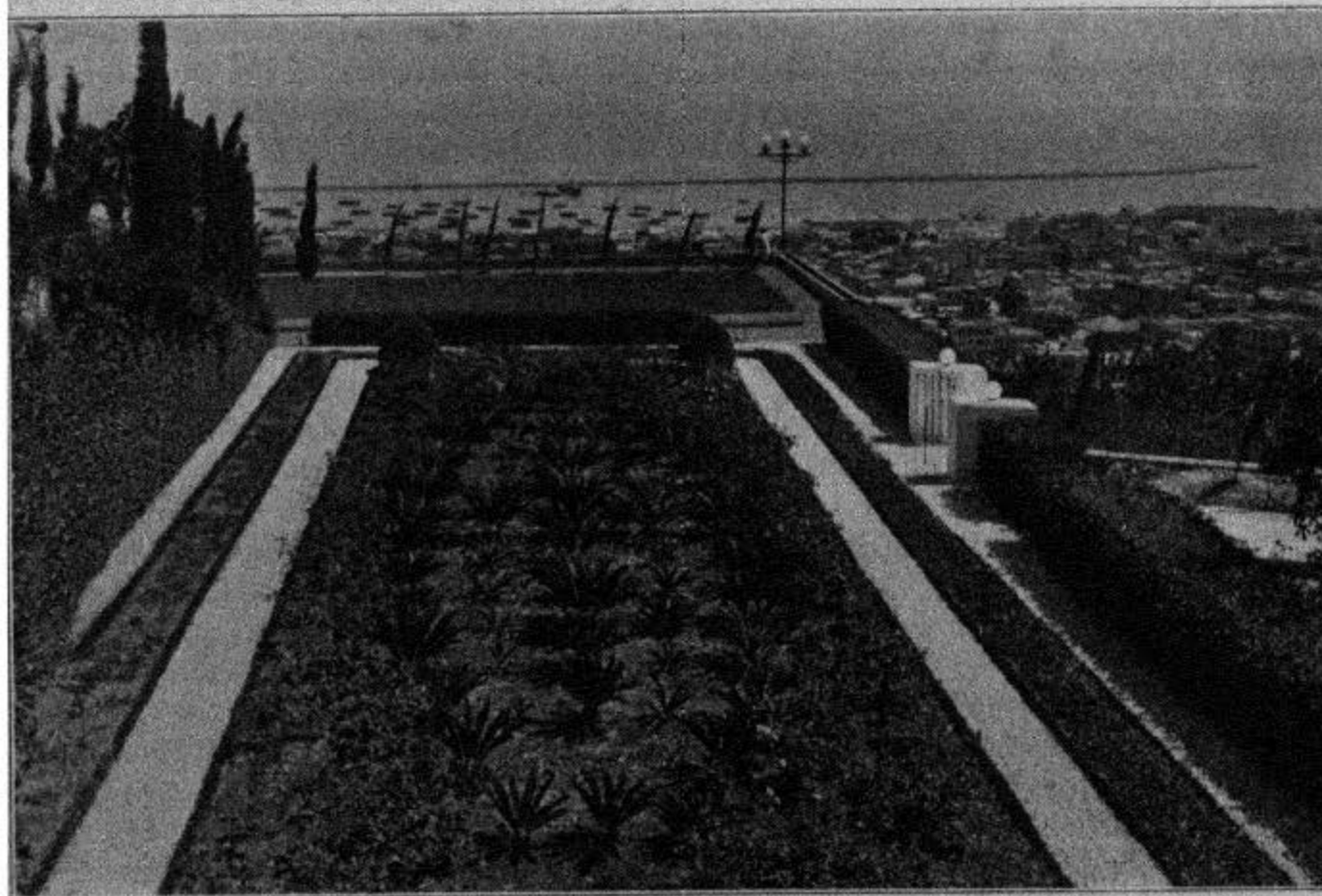
generated its very life and laid its pristine foundations. That first and creative age of the Bahá'í era must, by its very nature, stand above and apart from the formative period into which we have entered and the golden age destined to succeed it.

'Abdu'l-bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now laboring. His "Will and Testament" should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Bahá'í Dispensation. The period in which the seed of the Faith had been slowly germinating is thus intertwined both with the one which must witness its efflorescence and the subsequent age in which that seed will have finally yielded its golden fruit.

The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant—the Heir of both the Originator and the Interpreter of the Law of God—the "Will and Testament" of 'Abdu'l-Bahá can



Corner of the new extension of the terrace facing the Báb's Shrine.



A view of the new entrance to the Báb's Shrine on Mt. Carmel, showing extension of the terrace facing the Shrine.

no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document—this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.

It should be noted in this connection that this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism. Nowhere in the sacred scriptures of any of the world's religious systems, nor even in the writings of the Inaugurator of the Bahá'í Dispensation, do we find any provisions establishing a covenant or providing for an administrative order that can compare in scope and authority with those that lie

at the very basis of the Bahá'í Dispensation. Has either Christianity or Islám, to take as an instance two of the most widely diffused and outstanding among the world's recognized religions, anything to offer that can measure with, or be regarded as equivalent to, either the Book of Bahá'u'lláh's Covenant or to the "Will and Testament" of 'Abdu'l-Bahá? Does the text of either the Gospel or the Qur'án confer sufficient authority upon those leaders and councils that have claimed the right and assumed the function of interpreting the provisions of their sacred scriptures and of administering the affairs of their respective communities? Could Peter, the admitted chief of the Apostles, or the Imám 'Alí, the cousin and legitimate successor of the Prophet, produce in support of the primacy with which both had been invested written and explicit affirmations from Christ and Muḥammad that could have silenced those who either among their contemporaries or in a later age have repudiated their authority and, by their action, precipitated the schisms that persist until the present day? Where, we may confidently ask, in the recorded sayings of Jesus Christ, whether in the matter of succession or in the provision of a set of specific laws and clearly defined administrative ordinances, as distinguished from purely spiritual principles, can we find anything approaching the detailed injunctions, laws and warnings that abound in the authenticated utterances of both Bahá'u'lláh and 'Abdu'l-Bahá? Can any passage of the Qur'án, which in respect to its legal code, its administrative and devotional ordinances marks already a notable advance over previous and more corrupted Revelations, be construed as placing upon an unassailable basis the undoubted authority with which Muḥammad had, verbally and on several occasions, invested His successor? Can the Author of the Bábi Dispensation, however much He may have succeeded through the provisions of the Bayán in averting a schism as permanent and catastrophic as those that afflicted Christianity and Islám—can He be said to have produced instruments for the safeguarding of His faith as definite and efficacious as those which must for all time preserve the unity of the organized followers of the Faith of Bahá'u'lláh?

Alone of all the Revelations gone before it this Faith has, through the explicit directions, the repeated warnings, the authenticated safeguards incorporated and elaborated in its teachings, succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter.

No wonder that He Who through the operation of His Will has inaugurated so vast and unique an Order and Who is the Center of so mighty a Covenant should have written these words: "*So firm and mighty is this Covenant that from the beginning of time until the present day no religious Dispensation hath produced its like.*" "*Whatsoever is latent in the innermost of this holy cycle,*" He wrote during the darkest and most dangerous days of His ministry, "*shall gradually appear and be made manifest, for now is but the beginning of its growth and the dayspring of the revelation of its signs.*" "*Fear not,*" are His reassuring words foreshadowing the rise of the Administrative Order established by His Will, "*fear not if this Branch be severed from this material world and cast aside its leaves; nay, the leaves thereof shall flourish, for this Branch will grow after it is cut off from this world below, it shall reach the loftiest pinnacles of glory, and it shall bear such fruits as will perfume the world with their fragrance.*"

To what else if not to the power and majesty which this Administrative Order—the rudiments of the future all-enfolding Bahá'í Commonwealth—is destined to manifest, can these utterances of Bahá'u'lláh allude: "*The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.*"

The Báb Himself, in the course of His references to "Him Whom God will make manifest" anticipates the System and glorifies the World Order which the Revelation of Bahá'u'lláh is destined to unfold. "*Well is it with him,*" is His remarkable statement in the third chapter of the Bayán, "*who*

fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán."

In the Tablets of Bahá'u'lláh where the institutions of the International and local Houses of Justice are specifically designated and formally established; in the institution of the Hands of the Cause of God which first Bahá'u'lláh and then 'Abdu'l-Bahá brought into being; in the institution of both local and national Assemblies which in their embryonic stage were already functioning in the days preceding 'Abdu'l-Bahá's ascension; in the authority with which the Author of our Faith and the Center of His Covenant have in their Tablets chosen to confer upon them; in the institution of the Local Fund which operated according to 'Abdu'l-Bahá's specific injunctions addressed to certain Assemblies in Írán; in the verses of the Kitáb-i-Aqdas the implications of which clearly anticipate the institution of the Guardianship; in the explanation which 'Abdu'l-Bahá, in one of His Tablets, has given to, and the emphasis He has placed upon, the hereditary principle and the law of primogeniture as having been upheld by the Prophets of the past—in these we can discern the faint glimmerings and discover the earliest intimation of the nature and working of the Administrative Order which the Will of 'Abdu'l-Bahá was at a later time destined to proclaim and formally establish.

An attempt, I feel, should at the present juncture be made to explain the character and functions of the twin pillars that support this mighty Administrative Structure—the institutions of the Guardianship and of the Universal House of Justice. To describe in their entirety the diverse elements that function in conjunction with these institutions is beyond the scope and purpose of this general exposition of the fundamental verities of the Faith. To define with accuracy and minuteness the features, and to analyze exhaustively the nature of the relationships which, on the one hand, bind together these two fundamental organs of the Will of 'Abdu'l-Bahá and connect, on the other, each of them to the Author of

the Faith and the Center of His Covenant is a task which future generations will no doubt adequately fulfill. My present intention is to elaborate certain salient features of this scheme which, however close we may stand to its colossal structure, are already so clearly defined that we find it inexcusable to either misconceive or ignore.

It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions—instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.

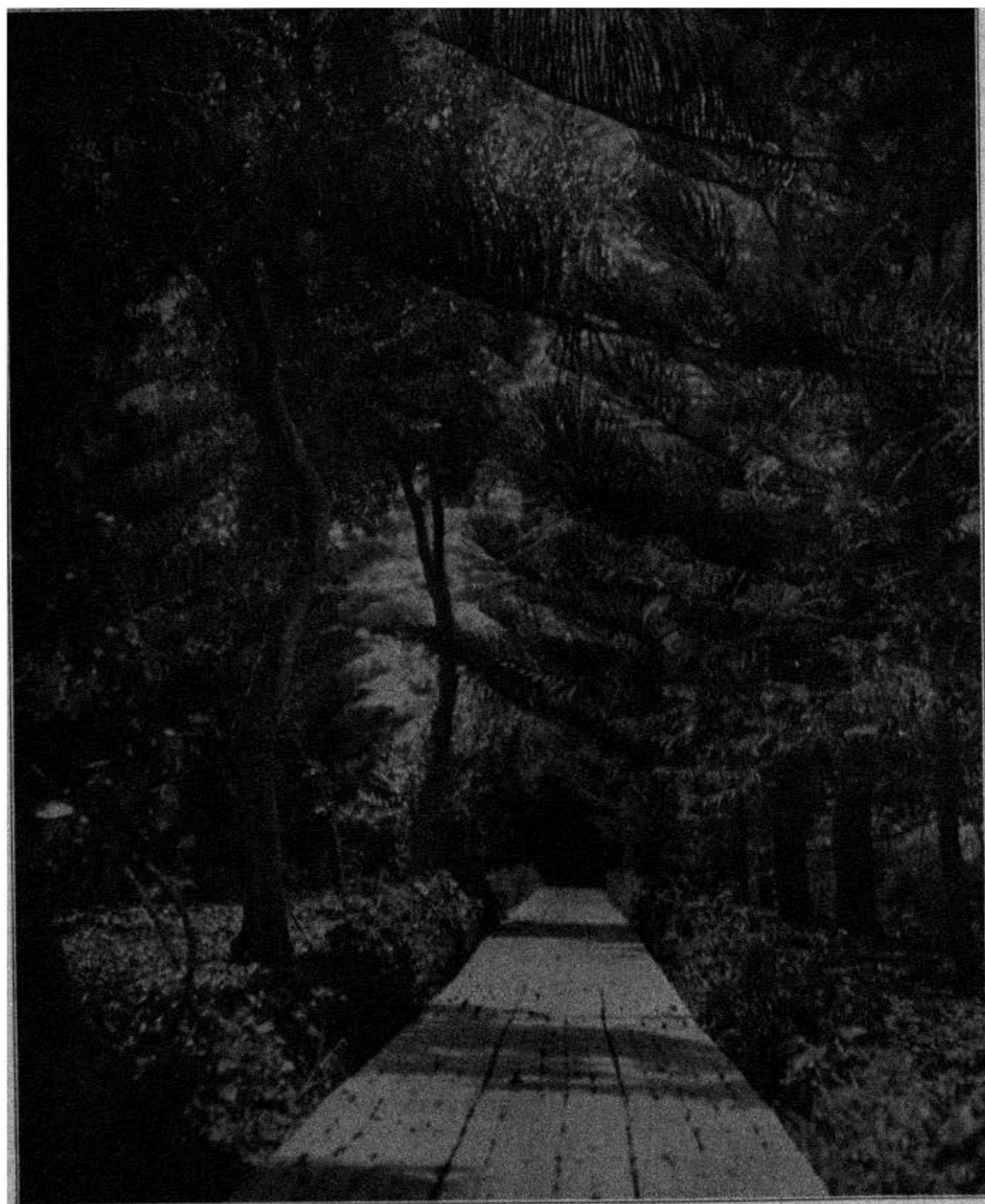
Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Irán, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely en-

dangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.

Severed from the no less essential institution of the Universal House of Justice this same system of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.

"He is the Interpreter of the Word of God," 'Abdu'l-Bahá, referring to the functions of the Guardian of the Faith, asserts, using in His Will the very term which He Himself had chosen when refuting the argument of the Covenant-breakers who had challenged His right to interpret the utterances of Bahá'u'lláh. "After him," He adds, "will succeed the first-born of his lineal descendants." "The mighty stronghold," He further explains, "shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God." "It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Af-nán, the Hands of the Cause of God, to show their obedience, submissiveness and subordination until the Guardian of the Cause of God."

"It is incumbent upon the members of the House of Justice," Bahá'u'lláh, on the other hand, declares in the Eighth Leaf of the Exalted Paradise, "to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He verily is the Provider, the Omniscient." "Unto the Most Holy Book" (the Kitáb-i-Aqdas), 'Abdu'l-Bahá states in His Will, "every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth



A view of one of the garden walks behind the Shrine of the Báb on Mt. Carmel, Haifa.

malice, and turned away from the Lord of the Covenant."

Not only does 'Abdu'l-Bahá confirm in His Will Bahá'u'lláh's above-quoted statement, but invests this body with the additional right and power to abrogate, according to the exigencies of time, its own enactments, as well as those of a preceding House of Justice. "*Inasmuch as the House of Justice,*" is His explicit statement in His Will, "*hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same. . . . This it can do because these laws form no part of the divine explicit text.*"

Referring to both the Guardian and the Universal House of Justice we read these emphatic words: "*The sacred and youthful Branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abbá Beauty, under the shelter and unerring guidance of the Exalted One (the Báb) (may my life be offered up for them both). Whatsoever they decide is of God.*"

From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.

Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any en-

actment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators.

It should be borne in mind that the institution of the Guardianship has been anticipated by 'Abdu'l-Bahá in an allusion He made in a Tablet addressed, long before His own ascension, to three of His friends in Irán. To their question as to whether there would be any person to whom all the Bahá'is would be called upon to turn after His ascension He made the following reply: "*As to the question ye have asked me, know verily that this is a well-guarded secret. It is even as a gem concealed within its shell. That it will be revealed is predestined. The time will come when its light will appear, when its evidences will be made manifest, and its secrets unraveled.*"

Dearly beloved friends! Exalted as is the position and vital as is the function of the institution of the Guardianship in the Administrative Order of Bahá'u'lláh, and staggering as must be the weight of responsibility which it carries, its importance must, whatever be the language of the Will, be in no wise over-emphasized. The Guardian of the Faith must not under any circumstances, and whatever his merits or his achievements, be exalted to the rank that will make him a co-sharer with 'Abdu'l-Bahá in the unique position which the Center of the Covenant occupies—much less to the station exclusively ordained for the Manifestation of God. So grave a departure from the established tenets of our Faith is nothing short of open blasphemy. As I have already stated, in the course of my references to 'Abdu'l-Bahá's station, however great the gulf that separates Him from the Author of a Divine Revelation it can never measure with the distance that stands between Him Who is the Center of Bahá'u'lláh's Covenant and the Guardians

who are its chosen ministers. There is a far, far greater distance separating the Guardian from the Center of the Covenant than there is between the Center of the Covenant and its Author.

No Guardian of the Faith, I feel it my solemn duty to place on record, can ever claim to be the perfect exemplar of the teachings of Bahá'u'lláh or the stainless mirror that reflects His light. Though overshadowed by the unfailing, the unerring protection of Bahá'u'lláh and of the Báb, and however much he may share with 'Abdu'l-Bahá the right and obligation to interpret the Bahá'í teachings, he remains essentially human and cannot, if he wishes to remain faithful to his trust, arrogate to himself, under any pretense whatsoever, the rights, the privileges and prerogatives which Bahá'u'lláh has chosen to confer upon His Son. In the light of this truth to pray to the Guardian of the Faith, to address him as lord and master, to designate him as his holiness, to seek his benediction, to celebrate his birthday, or to commemorate any event associated with his life would be tantamount to a departure from those established truths that are enshrined within our beloved Faith. The fact that the Guardian has been specifically endowed with such power as he may need to reveal the purport and disclose the implications of the utterances of Bahá'u'lláh and of 'Abdu'l-Bahá does not necessarily confer upon him a station co-equal with those Whose words he is called upon to interpret. He can exercise that right and discharge this obligation and yet remain infinitely inferior to both of them in rank and different in nature.

To the integrity of this cardinal principle of our Faith the words, the deeds of its present and future Guardians must abundantly testify. By their conduct and example they must needs establish its truth upon an unsailable foundation and transmit to future generations unimpeachable evidences of its reality.

For my own part to hesitate in recognizing so vital a truth or to vacillate in proclaiming so firm a conviction must constitute a shameless betrayal of the confidence reposed in me by 'Abdu'l-Bahá and an unpardonable usurpation of the authority with which He Himself has been invested.

A word should now be said regarding the theory on which this Administrative Order is based and the principle that must govern the operation of its chief institutions. It would be utterly misleading to attempt a comparison between this unique, this divinely-conceived Order and any of the diverse systems which the minds of men, at various periods of their history, have contrived for the government of human institutions. Such an attempt would in itself betray a lack of complete appreciation of the excellence of the handiwork of its great Author. How could it be otherwise when we remember that this Order constitutes the very pattern of that divine civilization which the almighty Law of Bahá'u'lláh is designed to establish upon earth? The divers and ever-shifting systems of human polity, whether past or present, whether originating in the East or in the West, offer no adequate criterion wherewith to estimate the potency of its hidden virtues or to appraise the solidity of its foundations.

The Bahá'í Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imámate or the Caliphate in Islám—none of these can be identified or be said to conform with the Administrative Order which the masterhand of its perfect Architect has fashioned.

This new-born Administrative Order incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, without being in any sense a mere replica of any one of them, and without introducing within its machinery any of the objectionable features which they inherently possess. It blends and harmonizes, as no government fashioned by mortal hands has

as yet accomplished, the salutary truths which each of these systems undoubtedly contains without vitiating the integrity of those God-given verities on which it is ultimately founded.

The Administrative Order of the Faith of Bahá'u'lláh must in no wise be regarded as purely democratic in character inasmuch as the basic assumption which requires all democracies to depend fundamentally upon getting their mandate from the people is altogether lacking in this Dispensation. In the conduct of the administrative affairs of the Faith, in the enactment of the legislation necessary to supplement the laws of the Kitáb-i-Aqdas, the members of the Universal House of Justice, it should be borne in mind, are not, as Bahá'u'lláh's utterances clearly imply, responsible to those whom they represent, nor are they allowed to be governed by the feelings, the general opinion, and even the convictions of the mass of the faithful, or of those who directly elect them. They are to follow, in a prayerful attitude, the dictates and promptings of their conscience. They may, indeed they must, acquaint themselves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. "*God will verily inspire them with whatsoever he willeth,*" is Bahá'u'lláh's incontrovertible assurance. They, and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safe-guard of this Revelation. Moreover, he who symbolizes the hereditary principle in this Dispensation has been made the interpreter of the words of its Author, and ceases consequently, by virtue of the actual authority vested in him, to be the figure-head invariably associated with the prevailing systems of constitutional monarchies.

Nor can the Bahá'í Administrative Order be dismissed as a hard and rigid system of unmitigated autocracy or as an idle imitation of any form of absolutistic ecclesiastical government, whether it be the Papacy, the Imámate or any other similar institution, for

the obvious reason that upon the international elected representatives of the followers of Bahá'u'lláh has been conferred the exclusive right of legislating on matters not expressly revealed in the Bahá'í writings. Neither the Guardian of the Faith nor any institution apart from the International House of Justice can ever usurp this vital and essential power or encroach upon that sacred right. The abolition of professional priesthood with its accompanying sacraments of baptism, of communion and of confession of sins, the laws requiring the election by universal suffrage of all local, national, and international Houses of Justice, the total absence of episcopal authority with its attendant privileges, corruptions and bureaucratic tendencies, are further evidences of the non-autocratic character of the Bahá'í Administrative Order and of its inclination to democratic methods in the administration of its affairs.

Nor is this Order identified with the name of Bahá'u'lláh to be confused with any system of purely aristocratic government in view of the fact that it upholds, on the one hand, the hereditary principle and entrusts the Guardian of the Faith with the obligation of interpreting its teachings, and provides, on the other, for the free and direct election from among the mass of the faithful of the body that constitutes its highest legislative organ.

Whereas this Administrative Order cannot be said to have been modeled after any of these recognized systems of government, it nevertheless embodies, reconciles and assimilates within its framework such wholesome elements as are to be found in each one of them. The hereditary authority which the Guardian is called upon to exercise, the vital and essential functions which the Universal House of Justice discharges, the specific provisions requiring its democratic election by the representatives of the faithful—these combine to demonstrate the truth that this divinely revealed Order, which can never be identified with any of the standard types of government referred to by Aristotle in his works, embodies and blends with the spiritual verities on which it is based the beneficent elements which are to be found in each one of them. The admitted evils inherent in

each of these systems being rigidly and permanently excluded, this unique Order, however long it may endure and however extensive its ramifications, cannot ever degenerate into any form of despotism, of oligarchy, or of demagoguery which must sooner or later corrupt the machinery of all man-made and essentially defective political institutions.

Dearly-beloved friends! Significant as are the origins of this mighty administrative structure, and however unique its features, the happenings that may be said to have heralded its birth and signaled the initial stage of its evolution seem no less remarkable. How striking, how edifying the contrast between the process of slow and steady consolidation that characterizes the growth of its infant strength and the devastating onrush of the forces of disintegration that are assailing the outworn institutions, both religious and secular, of present-day society!

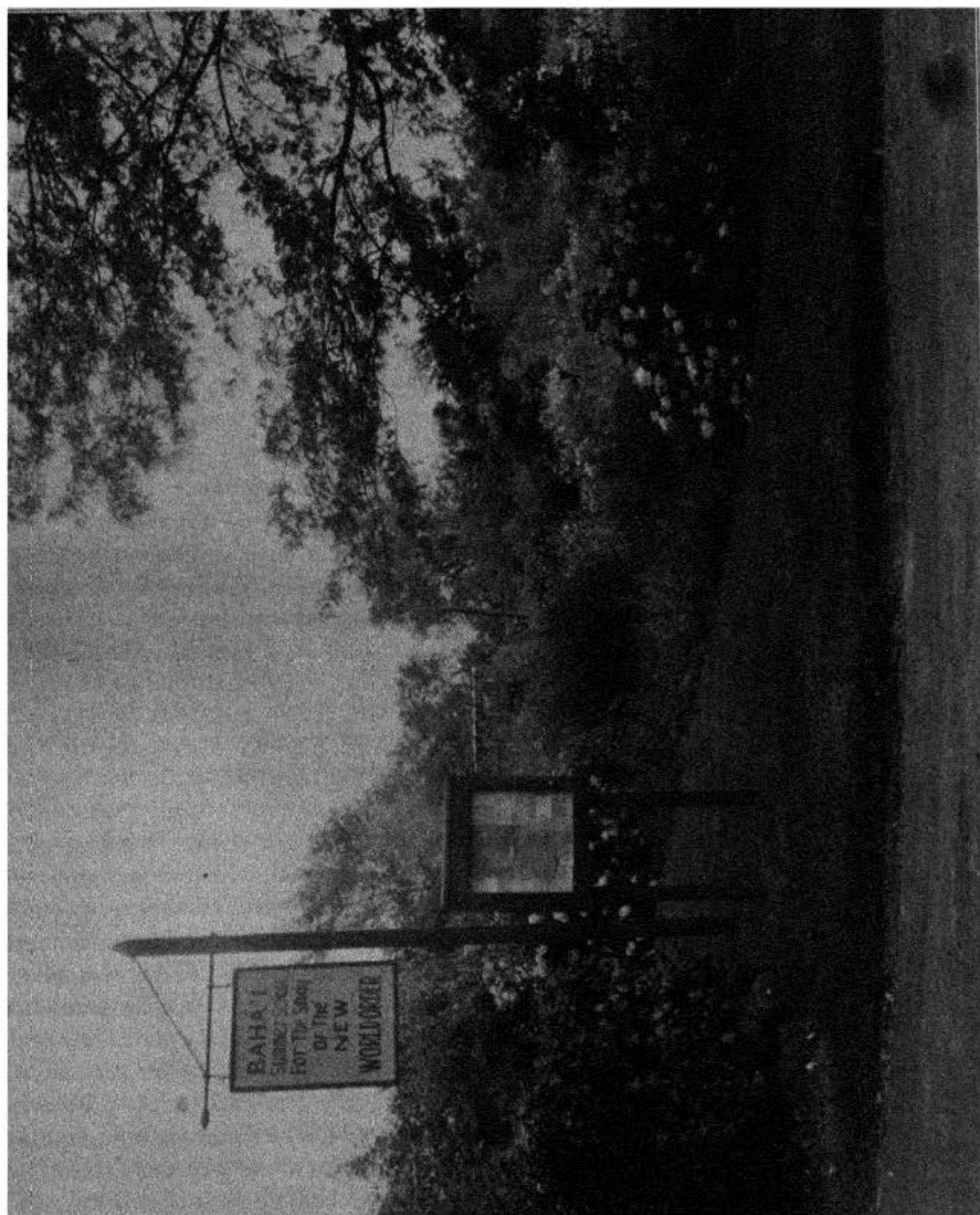
The vitality which the organic institutions of this great, this ever-expanding Order so strongly exhibit; the obstacles which the high courage, the undaunted resolution of its administrators have already surmounted; the fire of an unquenchable enthusiasm that glows with undiminished fervor in the hearts of its itinerant teachers; the heights of self-sacrifice which its champion-builders are now attaining; the breadth of vision, the confident hope, the creative joy, the inward peace, the uncompromising integrity, the exemplary discipline, the unyielding unity and solidarity which its stalwart defenders manifest; the degree to which its moving Spirit has shown itself capable of assimilating the diversified elements within its pale, of cleansing them of all forms of prejudice and of fusing them with its own structure—these are evidences of a power which a disillusioned and sadly shaken society can ill afford to ignore.

Compare these splendid manifestations of the spirit animating this vibrant body of the Faith of Bahá'u'lláh with the cries and agony, the follies and vanities, the bitterness and prejudices, the wickedness and divisions of an ailing and chaotic world. Witness the fear that torments its leaders and paralyzes

the action of its blind and bewildered statesmen. How fierce the hatreds, how false the ambitions, how petty the pursuits, how deep-rooted the suspicions of its peoples! How disquieting the lawlessness, the corruption, the unbelief that are eating into the vitals of a tottering civilization!

Might not this process of steady deterioration which is insidiously invading so many departments of human activity and thought be regarded as a necessary accompaniment to the rise of this almighty Arm of Bahá'u'lláh? Might we not look upon the momentous happenings which, in the course of the past twenty years, have so deeply agitated every continent of the earth, as ominous signs simultaneously proclaiming the agonies of a disintegrating civilization and the birthpangs of that World Order—that Ark of human salvation—that must needs arise upon its ruins?

The catastrophic fall of mighty monarchies and empires in the European continent, allusions to some of which may be found in the prophecies of Bahá'u'lláh; the decline that has set in, and is still continuing, in the fortunes of the Shi'ih hierarchy in His own native land; the fall of the Qájár dynasty, the traditional enemy of His Faith; the overthrow of the Sulţánate and the Caliphate, the sustaining pillars of Sunní Islám, to which the destruction of Jerusalem in the latter part of the first century of the Christian era offers a striking parallel; the wave of secularization which is invading the Muḥammadan ecclesiastical institutions in Egypt and sapping the loyalty of its staunchest supporters; the humiliating blows that have afflicted some of the most powerful Churches of Christendom in Russia, in Western Europe and Central America; the dissemination of those subversive doctrines that are undermining the foundations and overthrowing the structure of seemingly impregnable strongholds in the political and social spheres of human activity; the signs of an impending catastrophe, strangely reminiscent of the Fall of the Roman Empire in the West, which threatens to engulf the whole structure of present-day civilization—all witness to the tumult which the birth of this mighty Organ of the Religion of Bahá'u'lláh has cast into the world—a tumult which will grow in



The entrance to Green Acre Bahá'í Summer School, Eliot, Maine, U. S. A., showing the new sign erected in July, 1936.

scope and in intensity as the implications of this constantly evolving Scheme are more fully understood and its ramifications more widely extended over the surface of the globe.

A word more in conclusion. The rise and establishment of this Administrative Order—the shell that shields and enshrines so precious a gem—constitutes the hallmark of this second and formative age of the Bahá'í era. It will come to be regarded, as it recedes farther and farther from our eyes, as the chief agency empowered to usher in the concluding phase, the consummation of this glorious Dispensation.

Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of

the Will and Testament of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkár and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium—the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh. (February 8, 1934.)

THE UNFOLDMENT OF WORLD CIVILIZATION

AS your co-sharer in the building up of the New World Order which the mind of Bahá'u'lláh has visioned, and whose features the pen of 'Abdu'l-Bahá, its perfect Architect, has delineated, I pause to contemplate with you the scene which the revolution of well-nigh fifteen years after His passing unfolds before us.

The contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting. Both within and outside the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. No fair-minded observer can any

longer fail to discern them. He cannot be misled by the painful slowness characterizing the unfoldment of the civilization which the followers of Bahá'u'lláh are laboring to establish. Nor can he be deluded by the ephemeral manifestations of returning prosperity which at times appear to be capable of checking the disruptive influence of the chronic ills afflicting the institutions of a decaying age. The signs of the times are too numerous and compelling to allow him to mistake their character or to belittle their significance. He can, if he be fair in his judgment, recognize in the chain of events which proclaim on the one hand the irresistible march of the institutions directly associated with the Revelation of Bahá'u'lláh and foreshadow on the other the downfall of those powers and principalities that have either ignored or opposed it—he can recognize in them all evidences of the operation of God's all-pervasive Will, the

shaping of His perfectly ordered and world-embracing Plan.

"Soon," Bahá'u'lláh's own words proclaim it, "*will the present day Order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth and is the Knower of things unseen.*" "By Myself," He solemnly asserts, "*the day is approaching when We will have rolled up the world and all that is therein, and spread out a new Order in its stead. He, verily, is powerful over all things.*" "*The world's equilibrium,*" He explains, "*hath been upset through the vibrating influence of this Most Great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System, the like of which mortal eyes have never witnessed.*" "*The signs of impending convulsions and chaos,*" He warns the peoples of the world, "*can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective.*"

Dearly-beloved friends! This New World Order, whose promise is enshrined in the Revelation of Bahá'u'lláh, whose fundamental principles have been enunciated in the writings of the Center of His Covenant, involves no less than the complete unification of the entire human race. This unification should conform to such principles as would directly harmonize with the spirit that animates, and the laws that govern the operation of, the institutions that already constitute the structural basis of the Administrative Order of His Faith.

No machinery falling short of the standard inculcated by the Bahá'í Revelation, and at variance with the sublime pattern ordained in His teachings, which the collective efforts of mankind may yet devise can ever hope to achieve anything above or beyond that "*Lesser Peace*" to which the Author of our Faith has Himself alluded in His writings. "*Now that ye have refused the Most Great Peace,*" He, admonishing the kings and rulers of the earth, has written, "*hold ye fast unto this the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents.*" Expatiating on this Lesser Peace, He thus addresses in that same Tablet the rulers of the earth: "*Be reconciled among yourselves, that ye may need no more*

armaments save in a measure to safeguard your territories and dominions. . . . Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

The Most Great Peace, on the other hand, as conceived by Bahá'u'lláh—a peace that must inevitably follow as the practical consequence of the spiritualization of the world and the fusion of all its races, creeds, classes and nations—can rest on no other basis, and can be preserved through no other agency, except the divinely appointed ordinances that are implicit in the World Order that stands associated with His holy name. In His Tablet, revealed almost seventy years ago to Queen Victoria, Bahá'u'lláh, alluding to this Most Great Peace, has declared: "*That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error. . . . Consider these days in which the Ancient Beauty, He Who is the Most Great Name, hath been sent down to regenerate and unify mankind. Behold how with drawn swords they rose against Him, and committed that which caused the Faithful Spirit to tremble. And whenever We said unto them: 'Lo, the World Reformer is come,' they made reply: 'He, in truth, is one of the stirrers of mischief.'*" "*It beseemeth all men in this Day,*" He, in another Tablet, asserts, "*to take firm hold on the Most Great Name, and to establish the unity of all mankind. There is no place to flee to, no refuge that any one can seek, except Him.*"

Humanity's Coming of Age

The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signaling through its advent the coming of

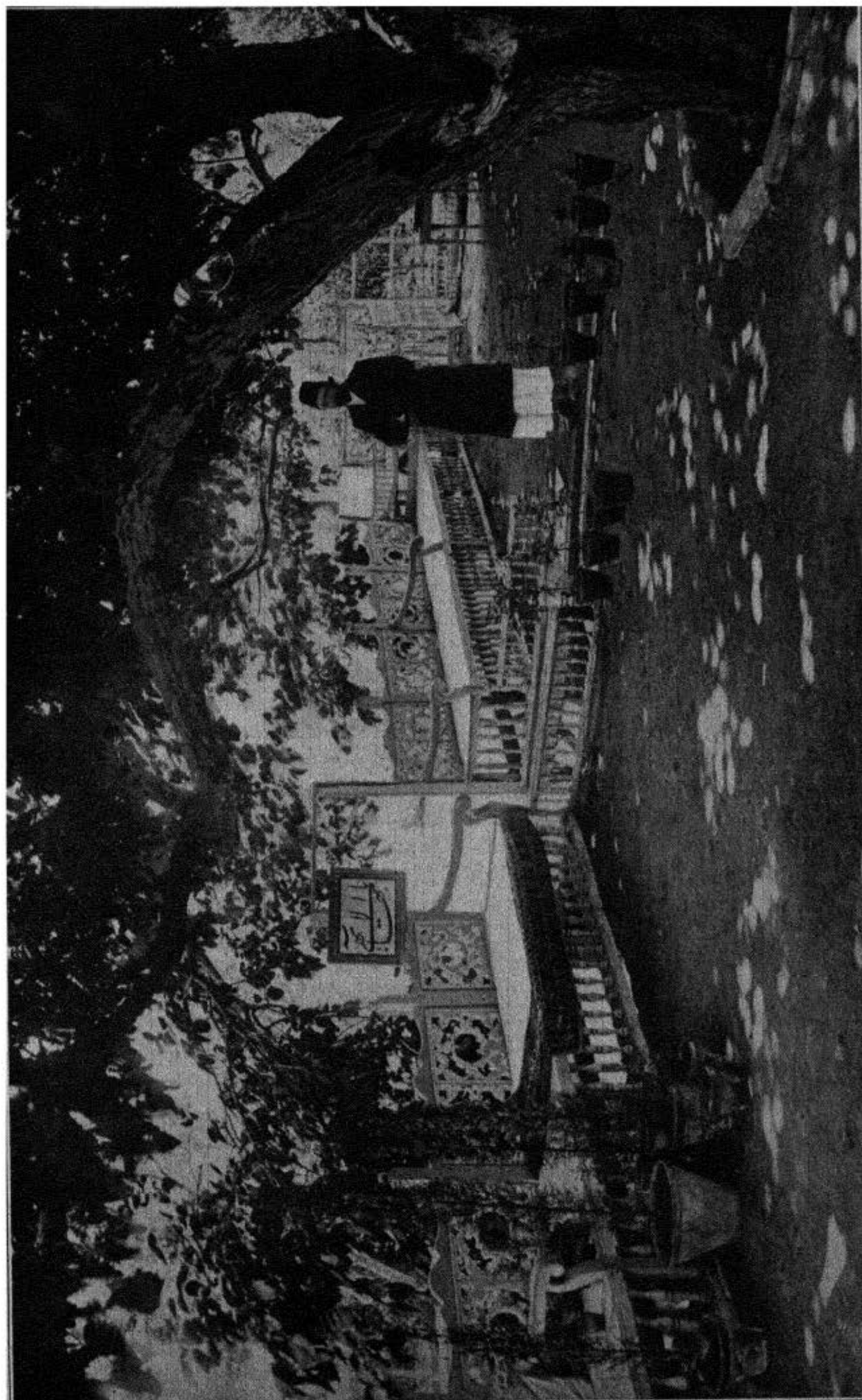
age of the entire human race. It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture—all of which must synchronize with the initial stages in the unfoldment of the Golden Age of the Bahá'í Era—should, by their very nature, be regarded, as far as this planetary life is concerned, as the further-most limits in the organization of human society, though man, as an individual, will, nay, must indeed as a result of such a consummation, continue indefinitely to progress and develop.

That mystic, all-pervasive, yet indefinable change, which we associate with the stage of maturity inevitable in the life of the individual and the development of the fruit must, if we would correctly apprehend the utterances of Bahá'u'lláh, have its counterpart in the evolution of the organization of human society. A similar stage must sooner or later be attained in the collective life of mankind, producing an even more striking phenomenon in world relations, and endowing the whole human race with such potentialities of well-being as shall provide, throughout the succeeding ages, the chief incentive required for the eventual fulfillment of its high destiny. Such a stage of maturity in the process of human government must, for all time, if we would faithfully recognize the tremendous claim advanced by Bahá'u'lláh, remain identified with the Revelation of which He was the Bearer.

In one of the most characteristic passages He Himself has revealed, He testifies in a language that none can mistake to the truth of this distinguishing principle of Bahá'í belief: "*It hath been decreed by Us that the Word of God and all the potentialities thereof shall be manifested unto men in strict conformity with such conditions as have been foreordained by Him Who is the All-Knowing, the All-Wise. . . . Should the*

Word be allowed to release suddenly all the energies latent within it, no man could sustain the weight of so mighty a revelation. . . . Consider that which hath been sent down unto Muhammad, the Apostle of God. The measure of the Revelation of which He was the Bearer had been clearly foreordained by Him Who is the Almighty, the All-Powerful. They that heard Him, however, could apprehend His purpose only to the extent of their station and spiritual capacity. He, in like manner, uncovered the Face of Wisdom in proportion to their ability to sustain the burden of His Message. No sooner had mankind attained the stage of maturity, than the Word revealed to men's eyes the latest energies with which it had been endowed—energies which manifested themselves in the plenitude of their glory when the Ancient Beauty appeared, in the year sixty, in the person of 'Alí-Muhammad, the Báb."

'Abdu'l-Bahá, elucidating this fundamental verity, has written: "*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 animal attains a stage of full growth and completeness, and in the human kingdom man reaches his maturity when the light of his intelligence attains its greatest power and development. . . . Similarly there are periods and stages in the collective life of humanity. At one time it was passing through its stage of childhood, at another its period of youth, but now it has entered its long-predicted phase of maturity, the evidences of which are everywhere apparent. . . . That which was applicable to human needs during the early history of the race can neither meet nor satisfy the demands of this day, this period of newness and consummation. Humanity has emerged from its former state of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moral standards, new capacities. New bounties, perfect bestowals, are awaiting and already descending upon him. The gifts and blessings of the period of youth, although timely and sufficient during the adolescence of mankind, are now incapable of meeting the requirements of its maturity."*



The spot in the garden of Riḍván, near 'Akká, where Bahá'u'lláh used to sit under the mulberry tree. The gardener, 'Abdu'l-Qasim, is shown.

The Process of Integration

Such a unique and momentous crisis in the life of organized mankind may, moreover, be likened to the culminating stage in the political evolution of the great American Republic—the stage which marked the emergence of a unified community of federated states. The stirring of a new national consciousness, and the birth of a new type of civilization, infinitely richer and nobler than any which its component parts could have severally hoped to achieve, may be said to have proclaimed the coming of age of the American people. Within the territorial limits of this nation, this consummation may be viewed as the culmination of the process of human government. The diversified and loosely related elements of a divided community were brought together, unified and incorporated into one coherent system. Though this entity may continue gaining in cohesive power, though the unity already achieved may be further consolidated, though the civilization to which that unity could alone have given birth may expand and flourish, yet the machinery essential to such an unfoldment may be said to have been, in its essential structure, erected, and the impulse required to guide and sustain it may be regarded as having been fundamentally imparted. No stage above and beyond this consummation of national unity can, within the geographical limits of that nation, be imagined, though the highest destiny of its people, as a constituent element in a still larger entity that will embrace the whole of mankind, may still remain unfulfilled. Considered as an isolated unit, however, this process of integration may be said to have reached its highest and final consummation.

Such is the stage to which an evolving humanity is collectively approaching. The Revelation entrusted by the Almighty Ordainer to Bahá'u'lláh, His followers firmly believe, has been endowed with such potentialities as are commensurate with the maturity of the human race—the crowning and most momentous stage in its evolution from infancy to manhood.

The successive Founders of all past Religions Who, from time immemorial, have shed, with ever-increasing intensity, the

splendor of one common Revelation at the various stages which have marked the advance of mankind towards maturity may thus, in a sense, be regarded as preliminary Manifestations, anticipating and paving the way for the advent of that Day of Days when the whole earth will have fructified and the tree of humanity will have yielded its destined fruit.

Incontrovertible as is this truth, its challenging character should never be allowed to obscure the purpose, or distort the principle, underlying the utterances of Bahá'u'lláh—utterances that have established for all time the absolute oneness of all the Prophets, Himself included, whether belonging to the past or to the future. Though the mission of the Prophets preceding Bahá'u'lláh may be viewed in that light, though the measure of Divine Revelation with which each has been entrusted must, as a result of this process of evolution, necessarily differ, their common origin, their essential unity, their identity of purpose, should at no time and under no circumstances be misapprehended or denied. That all the Messengers of God should be regarded as "*abiding in the same Tabernacle, soaring in the same Heaven, seated upon the same Throne, uttering the same Speech, and proclaiming the same Faith*" must, however much we may extol the measure of Divine Revelation vouchsafed to mankind at this crowning stage of its evolution, remain the unalterable foundation and central tenet of Bahá'í belief. Any variations in the splendor which each of these Manifestations of the Light of God has shed upon the world should be ascribed not to any inherent superiority involved in the essential character of any one of them, but rather to the progressive capacity, the ever-increasing spiritual receptiveness, which mankind, in its progress towards maturity, has invariably manifested.

The Final Consummation

Only those who are willing to associate the Revelation proclaimed by Bahá'u'lláh with the consummation of so stupendous an evolution in the collective life of the whole human race can grasp the significance of the words which He, while alluding to the glories of this promised Day and to the duration of the Bahá'í Era, has deemed fit to utter. "*This*

is the King of Days," He exclaims, "*the Day that hath seen the coming of the Best-Beloved, Him Who, through all eternity, hath been acclaimed the Desire of the World.*" "*The Scriptures of past Dispensations,*" He further asserts, "*celebrate the great jubilee that must needs greet this most great Day of God. Well is it with him that hath lived to see this Day and hath recognized its station.*" "*It is evident,*" He, in another passage explains, "*that every age in which a Manifestation of God hath lived is divinely-ordained, and may, in a sense, be characterized as God's appointed Day. This Day, however, is unique, and is to be distinguished from those that have preceded it. The designation 'Seal of the Prophets' fully revealeth its high station. The Prophetic Cycle hath verily ended. The Eternal Truth is now come. He hath lifted up the ensign of power, and is now shedding upon the world the unclouded splendor of His Revelation.*" "*In this most mighty Revelation,*" He, in categorical language, declares, "*all the Dispensations of the past have attained their highest, their final consummation. That which hath been made manifest in this preëminent, this most exalted Revelation, standeth unparalleled in the annals of the past, nor will future ages witness its like.*"

'Abdu'l-Bahá's authentic pronouncements should, likewise, be recalled as confirming, in no less emphatic manner, the unexampled vastness of the Bahá'í Dispensation. "*Centuries,*" He affirms in one of His Tablets, "*nay, countless ages, must pass away ere the Day-Star of Truth shineth again in its midsummer splendor, or appeareth once more in the radiance of its vernal glory. . . . The mere contemplation of the Dispensation inaugurated by the Blessed Beauty would have sufficed to overwhelm the saints of bygone ages—saints who longed to partake, for one moment, of its great glory.*" "*Concerning the Manifestations that will come down in the future 'in the shadows of the clouds,'*" He, in a still more definite language, affirms, "*know, verily, that in so far as their relation to the Source of their inspiration is concerned, they are under the shadow of the Ancient Beauty. In their relation, however, to the age in which they appear, each and every one of them 'doeth whatsoever He*

willeth.'" "*This holy Dispensation,*" He, alluding to the Revelation of Bahá'u'lláh, explains, "*is illumined with the light of the Sun of Truth shining from its most exalted station, and in the plenitude of its resplendency, its heat and glory.*"

Pangs of Death and Birth

Dearly-beloved friends: Though the Revelation of Bahá'u'lláh has been delivered, the World Order which such a Revelation must needs beget is as yet unborn. Though the Heroic Age of His Faith is passed, the creative energies which that Age has released have not as yet crystallized into that world society which, in the fullness of time, is to mirror forth the brightness of His glory. Though the framework of His Administrative Order has been erected, and the Formative Period of the Bahá'í Era has begun, yet the promised Kingdom into which the seed of His institutions must ripen remains as yet uninaugurated. Though His Voice has been raised, and the ensigns of His Faith have been lifted up in no less than forty countries of both the East and the West, yet the wholeness of the human race is as yet unrecognized, its unity unproclaimed, and the standard of its Most Great Peace unhoisted.

"*The heights,*" Bahá'u'lláh Himself testifies, "*which, through the most gracious favor of God, mortal man can attain in this Day are as yet unrevealed to his sight. The world of being hath never had, nor doth it yet possess, the capacity of such a revelation. The day, however, is approaching when the potentialities of so great a favor will, by virtue of His behest, be manifested unto men.*"

For the revelation of so great a favor a period of intense turmoil and wide-spread suffering would seem to be indispensable. Resplendent as has been the Age that has witnessed the inception of the Mission with which Bahá'u'lláh has been entrusted, the interval which must elapse ere that Age yields its choicest fruit must, it is becoming increasingly apparent, be overshadowed by such moral and social gloom as can alone prepare an unrepentant humanity for the prize she is destined to inherit.

Into such a period we are now steadily and irresistibly moving. Amidst the shadows

which are increasingly gathering about us we can faintly discern the glimmerings of Bahá'u'lláh's unearthly sovereignty appearing fitfully on the horizon of history. To us, the "generation of the half-light," living at a time which may be designated as the period of the incubation of the World Commonwealth envisaged by Bahá'u'lláh, has been assigned a task whose high privilege we can never sufficiently appreciate, and the arduousness of which we can as yet but dimly recognize. We may well believe, we who are called upon to experience the operation of the dark forces destined to unloose a flood of agonizing afflictions, that the darkest hour that must precede the dawn of the Golden Age of our Faith has not yet struck. Deep as is the gloom that already encircles the world, the afflictive ordeals which that world is to suffer are still in preparation, nor can their blackness be as yet imagined. We stand on the threshold of an age whose convulsions proclaim alike the death-pangs of the old order and the birth-pangs of the new. Through the generating influence of the Faith announced by Bahá'u'lláh this New World Order may be said to have been conceived. We can, at the present moment, experience its stirrings in the womb of a travailing age—an age waiting for the appointed hour at which it can cast its burden and yield its fairest fruit.

"*The whole earth,*" writes Bahá'u'lláh, "*is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings. Immeasurably exalted is the breeze that wafteth from the garment of thy Lord, the Glorified! For lo, it hath breathed its fragrance and made all things new! Well is it with them that comprehend.*" "*The onrushing winds of the grace of God,*" He, in the Súratu'l-Haykal, proclaims, "*have passed over all things. Every creature hath been endowed with all the potentialities it can carry. And yet the peoples of the world have denied this grace! Every tree hath been endowed with the choicest fruits, every ocean enriched with the most luminous gems. Man, himself, hath been invested with the gifts of understanding and knowledge. The whole creation hath*

been made the recipient of the revelation of the All-Merciful, and the earth the repository of things inscrutable to all except God, the Truth, the Knower of things unseen. The time is approaching when every created thing will have cast its burden. Glorified be God Who hath vouchsafed this grace that encompasseth all things, whether seen or unseen!"

"*The Call of God,*" 'Abdu'l-Bahá has written, "*when raised, breathed a new life into the body of mankind, and infused a new spirit into the whole creation. It is for this reason that the world hath been moved to its depths, and the hearts and consciences of men been quickened. Erelong the evidences of this regeneration will be revealed, and the fast asleep will be awakened.*"

Universal Fermentation

As we view the world around us, we are compelled to observe the manifold evidences of that universal fermentation which, in every continent of the globe and in every department of human life, be it religious, social, economic or political, is purging and reshaping humanity in anticipation of the Day when the wholeness of the human race will have been recognized and its unity established. A two-fold process, however, can be distinguished, each tending, in its own way and with an accelerated momentum, to bring to a climax the forces that are transforming the face of our planet. The first is essentially an integrating process, while the second is fundamentally disruptive. The former, as it steadily evolves, unfolds a System which may well serve as a pattern for that world polity towards which a strangely disordered world is continually advancing; while the latter, as its disintegrating influence deepens, tends to tear down, with increasing violence, the antiquated barriers that seek to block humanity's progress towards its destined goal. The constructive process stands associated with the nascent Faith of Bahá'u'lláh, and is the harbinger of the New World Order that Faith must erelong establish. The destructive forces that characterize the other should be identified with a civilization that has refused to answer to the expectation of a new age, and is consequently falling into chaos and decline.

A titanic, a spiritual struggle, unparalleled in its magnitude yet unspeakably glorious in its ultimate consequences, is being waged as a result of these opposing tendencies, in this age of transition through which the organized community of the followers of Bahá'u'lláh and mankind as a whole are passing.

The Spirit that has incarnated itself in the institutions of a rising Faith has, in the course of its onward march for the redemption of the world, encountered and is now battling with such forces as are, in most instances, the very negation of that Spirit, and whose continued existence must inevitably hinder it from achieving its purpose. The hollow and outworn institutions, the obsolescent doctrines and beliefs, the effete and discredited traditions which these forces represent, it should be observed, have, in certain instances, been undermined by virtue of their senility, the loss of their cohesive power, and their own inherent corruption. A few have been swept away by the onrushing forces which the Bahá'í Faith has, at the hour of its birth, so mysteriously released. Others, as a direct result of a vain and feeble resistance to its rise in the initial stages of its development, have died out and been utterly discredited. Still others, fearful of the pervasive influence of the institutions in which that same Spirit had, at a later stage, been embodied, had mobilized their forces and launched their attack, destined to sustain, in their turn, after a brief and illusory success, an ignominious defeat.

This Age of Transition

It is not my purpose to call to mind, much less to attempt a detailed analysis of, the spiritual struggles that have ensued, or to note the victories that have redounded to the glory of the Faith of Bahá'u'lláh since the day of its foundation. My chief concern is not with the happenings that have distinguished the First, the Apostolic Age of the Bahá'í Dispensation, but rather with the outstanding events that are transpiring in, and the tendencies which characterize, the formative period of its development, this Age of Transition, whose tribulations are the precursors of that Era of blissful felicity which is to incarnate God's ultimate purpose for all mankind.

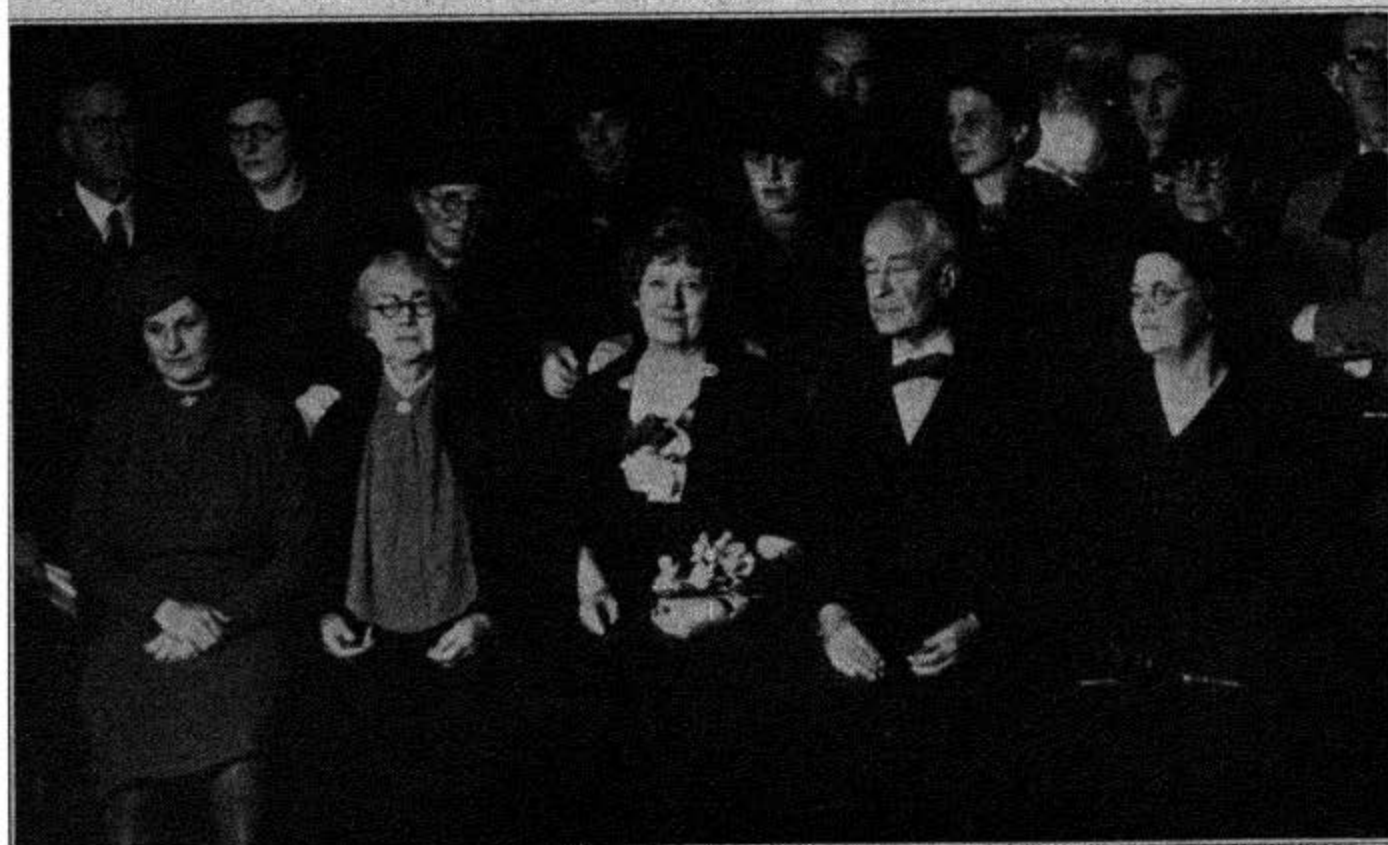
To the catastrophic fall of mighty kingdoms and empires, on the eve of 'Abdu'l-Bahá's departure, Whose passing may be said to have ushered in the opening phase of the Age of Transition in which we now live, I have, in a previous communication, briefly alluded. The dissolution of the German Empire, the humiliating defeat inflicted upon its ruler, the successor and lineal descendant of the Prussian King and Emperor to whom Bahá'u'lláh had addressed His solemn and historic warning, together with the extinction of the Austro-Hungarian Monarchy, the remnant of the once-great Holy Roman Empire, were both precipitated by a war whose outbreak signaled the opening of the Age of Frustration destined to precede the establishment of the World Order of Bahá'u'lláh. Both of these momentous events may be viewed as the earliest occurrences of that turbulent Age, into the outer fringes of whose darkest phase we are now beginning to enter.

To the Conqueror of Napoleon III, the Author of our Faith had, on the morrow of the King's victory, addressed, in His Most Holy Book, this clear and ominous warning: "*O King of Berlin! . . . Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shut thee out, as by a veil, from the Lord of the Throne above and of the earth below. Thus counseleth thee the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one whose power transcended thy power (Napoleon III), and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him, when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect.*"

"O banks of the Rhine!" Bahá'u'lláh, in another passage of that same Book, proph-



The 1937 session of the English Bahá'í Summer School held at Matlock Bath, Derbyshire, England.



Bahá'ís of Sydney, Australia, welcome a traveling friend from America, Mrs. Nellie French, seated between "Father and Mother Dunn," the pioneers of the Cause in the Southern Hemisphere.

sies, "We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and so you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory." . . .

Divine Retribution

The whole of mankind is groaning, is dying to be led to unity, and to terminate its age-long martyrdom. And yet it stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements, and avert the woeful calamity that threatens to engulf it.

Ominous indeed is the voice of Bahá'u'lláh that rings through these prophetic words: "O ye peoples of the world! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight." And again: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!"

Must humanity, tormented as she now is, be afflicted with still severer tribulations ere their purifying influence can prepare her to enter the heavenly Kingdom destined to be established upon earth? Must the inauguration of so vast, so unique, so illumined an era in human history be ushered in by so great a catastrophe in human affairs as to recall, nay surpass, the appalling collapse of Roman civilization in the first centuries of the Christian Era? Must a series of profound convulsions stir and rock the human race ere Bahá'u'lláh can be enthroned in the hearts and consciences of the masses, ere His undisputed ascendancy is universally recognized, and the noble edifice of His World Order is reared and established?

The long ages of infancy and childhood, through which the human race had to pass, have receded into the background. Humanity is now experiencing the commotions invariably associated with the most turbulent stage of its evolution, the stage of adoles-

cence, when the impetuosity of youth and its vehemence reach their climax, and must gradually be superseded by the calmness, the wisdom, and the maturity that characterize the stage of manhood. Then will the human race reach that stature of ripeness which will enable it to acquire all the powers and capacities upon which its ultimate development must depend.

World Unity the Goal

Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life.

"A new life," Bahá'u'lláh proclaims, "is, in this age, stirring within all the peoples of the earth; and yet none hath discovered its cause, or perceived its motive." "O ye children of men," He thus addresses His generation, "the fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race. . . . This is the straight path, the fixed and immovable foundation. Whatsoever it raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure." "The well-being of mankind," He declares, "its peace and security are unattainable unless and until its unity is firmly established." "So powerful is the light of unity," is His further testimony, "that it can illuminate the whole earth. The one true God, He Who knoweth all things, Himself testifieth to the truth of these words. . . . This goal excelleth every other goal, and this aspiration is the monarch of all aspirations." "He Who is your Lord, the All-Merciful," He moreover, has written, "cherisheth in His heart the desire of beholding the entire hu-

man race as one soul and one body. Haste ye to win your share of God's good grace and mercy in this Day that eclipseth all other created days."

The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the

expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.

National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving.

"One of the great events," affirms 'Abdu'l-Bahá, "*which is to occur in the Day*

of the manifestation of that incomparable Branch is the hoisting of the Standard of God among all nations. By this is meant that all nations and kindreds will be gathered together under the shadow of this Divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race and become a single people. All will dwell in one common fatherland, which is the planet itself." "Now, in the world of being," He has moreover explained, "the Hand of Divine power hath firmly laid the foundations of this all-highest bounty, and this wondrous gift. Whatsoever is latent in the innermost of this holy Cycle shall gradually appear and be made manifest, for now is but the beginning of its growth, and the day-spring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that spring-tide, and how heavenly was that gift."

No less enthralling is the vision of Isaiah, the greatest of the Hebrew Prophets, predicting, as far back as twenty-five hundred years ago, the destiny which mankind must, at its stage of maturity, achieve: "And He (the Lord) shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. . . . And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. . . . And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together. . . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the

knowledge of the Lord, as the waters cover the sea."

The writer of the Apocalypse, prefiguring the millennial glory which a redeemed, a jubilant humanity must witness, has similarly testified: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'"

Who can doubt that such a consummation—the coming of age of the human race—must signalize, in its turn, the inauguration of a world civilization such as no mortal eye hath ever beheld or human mind conceived? Who is it that can imagine the lofty standard which such a civilization, as it unfolds itself, is destined to attain? Who can measure the heights to which human intelligence, liberated from its shackles, will soar? Who can visualize the realms which the human spirit, vitalized by the outpouring light of Bahá'u'lláh, shining in the plenitude of its glory, will discover?

What more fitting conclusion to this theme than these words of Bahá'u'lláh, written in anticipation of the golden age of His Faith—the age in which the face of the earth, from pole to pole, will mirror the ineffable splendors of the Abhá Paradise? "This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have then called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days. This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the

foot-stool of thy God, and been chosen as the seat of His mighty throne! The realm of glory exclaimeth: 'Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established

His sovereignty upon thee, through the power of His name that hath been promised unto all things, whether of the past or of the future.'"

(March 11, 1936.)

THE SPIRIT AND FORM OF THE BAHÁ'Í ADMINISTRATIVE ORDER

"And now as I look into the future, I hope to see the friends at all times, in every land, and of every shade of thought and character, voluntarily and joyously rallying round their local and in particular their national centers of activity, upholding and promoting their interests with complete unanimity and contentment, with perfect understanding, genuine enthusiasm, and sustained vigor. This indeed is the one joy and yearning of my life, for it is the fountain-head from which all future blessings will flow, the broad foundation upon which the security of the Divine Edifice must ultimately rest."—
SHOGHI EFFENDI.

FOREWORD

The 1926-27 National Spiritual Assembly of the Bahá'ís of the United States and Canada completed a task which, while pertaining to the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creating in a legal form which gives proper substance and substantial character to the administrative processes embodied in the Bahá'í Teachings. The form adopted was that known as a Voluntary Trust, a species of corporation recognized under the common law and possessing a long and interesting history. The famous Covenant adopted by the Pilgrim Fathers on the *Mayflower*, the first legal document in American history, is of the same nature as the Declaration of Trust voted by the National Spiritual Assembly. This Declaration of Trust, with its attendant By-Laws, is published for the information of the Bahá'ís of the world. Careful examination of the Declaration and its By-Laws will reveal the fact that this document contains no arbitrary elements nor features new to the Bahá'í Cause. On the contrary, it represents a most conscientious effort to reflect those very administrative principles and elements already set forth in the letters of the Guardian, Shoghi Effendi, and already determining the

methods and relationships of Bahá'í collective association. The provision both in the Declaration and in the By-Laws for amendments in the future will permit the National Spiritual Assembly to adapt this document to such new administrative elements or principles as the Guardian may at any time give forth. The Declaration, in fact, is nothing more or less than a legal parallel of those moral and spiritual laws of unity inherent in the fullness of the Bahá'í Revelation and making it the fulfillment of the ideal of Religion in the social as well as spiritual realm. Because in the Bahá'í Faith this perfect correspondence exists between spiritual and social laws, the Bahá'ís believe that administrative success is identical with moral success; and that nothing less than the true Bahá'í spirit of devotion and sacrifice can inspire with effective power the world-wide body of unity, revealed by Bahá'u'lláh. Therefore it has seemed fitting and proper to accompany the Declaration of Trust with excerpts from the letters of Shoghi Effendi which furnished the source whence the provisions of the Declaration were drawn, and which furthermore give due emphasis to that essential spirit without which any and every social or religious form is but a dead and soulless body.

Horace Holley.

No. 3589

United States of America



DEPARTMENT OF STATE

to whom these presents shall come, Greeting:

certify That the document hereunto annexed is under the Seal of the Treasury
ment.

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 seventeenth day of May, 1929.

Henry L. Stimson
Secretary of State.

By E. J. [Signature]
Chief Clerk.



Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

United States



of America

TREASURY DEPARTMENT
WASHINGTON

May 11, 1922.

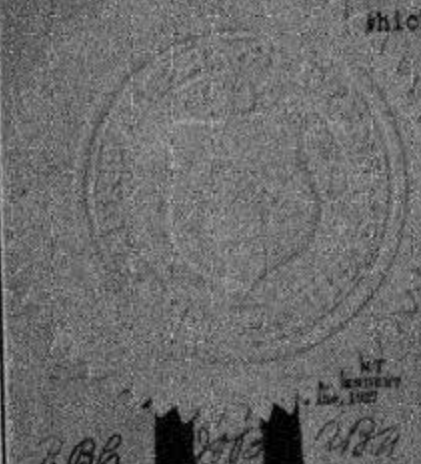
IN SUANT to Section 882 of the Revised Statutes, I hereby certify that the
attached is a true copy of a copy of the declaration of trust and by-laws of the
National Spiritual Assembly of the Bahá'ís of the United States and Canada, on
file in this office.

which are on file in this Department.

IN WITNESS WHEREOF, I have hereunto set my hand, and caused the
seal of the Treasury Department to be affixed, on the day and year first
above written.

In direction of the Secretary:

[Signature]
Chief Clerk, Treasury Department.



RBB
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MAY 11 1922
USA
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U.S. GOVERNMENT PRINTING OFFICE: 1917. 2-26118

[Handwritten initials]

Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of
the United States and Canada.

DECLARATION OF TRUST

**By the National Spiritual Assembly of the Bahá'is of the
United States and Canada**

We, Allen B. McDaniel of Washington, D. C., Horace Holley of New York City, N. Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, N. J., Florence Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., Ali-Kuli Khan of New York City, N. Y., Mountfort Mills of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahá'is of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Bahá'is of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahá'is of the United States and Canada by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-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'is of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over eighteen years. In consequence of these activities the National Spiritual Assembly is called upon to administer such an ever-increasing diversity and volume of affairs and properties for the Bahá'is of the United States and Canada, that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bahá'u'lláh for Bahá'í administrative bodies in the

utterance: "*Be ye Trustees of the Merciful One among men*"; and seek the help of God and His guidance in order to fulfil that exhortation.

Article I

The name of said Trust shall be the *National Spiritual Assembly of the Bahá'is of the United States and Canada*.

Article II

Sharing the ideals and assisting the efforts of our fellow Bahá'is to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets and Messengers of God, Founders of the world's revealed religions—and given renewed creative energy and universal application to the conditions of this age in the life and utterances of Bahá'u'lláh—we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Bahá'u'lláh for the benefit of the Bahá'is 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 worship and of other institutions and edifices for humanitarian service; by supervising, unifying, promoting and generally administering the activities of the Bahá'is of the United States and Canada in the fulfilment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

- a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in all transactions under the terms of this

Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.

- b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary instrument in connection with any gift, devise, or bequest in which a trust or trusts is or are established in any part of the world as well as in the United States and Canada; to receive gifts, devises or bequests of money or other property.
- c. All and whatsoever the several purposes and objects set forth in the written utterances of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.
- d. Generally to do all things and acts which in the judgment of said Trustees, i.e., the National Spiritual Assembly of the Bahá'is of the United States and Canada, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

Article III

Section 1. All persons, firms, corporations and associations extending credit to, contracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising out of contract or tort, shall look solely to the funds of the Trust and to the property of the Trust estate for payment or indemnity, or for the payment of any debt, damage, judgment or decree or any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

Section 2. Every note, bond, proposal, obligation or contract in writing or other agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly, as Trustees by their duly authorized officers or agents.

Article IV

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of

Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the several local and other elements composing the body of the Bahá'is of the United States and Canada, not inconsistent with the terms of this instrument and all in accordance with the explicit instructions given us to date by Shoghi Effendi, Guardian of the Cause of Bahá'u'lláh, which instructions are already known to the Bahá'is of the United States and Canada and accepted by them in the government and practice of their religious affairs.

Article V

The central office of this Trust shall be located in the City of New York, State of New York, United States of America.

Article VI

The seal of this Trust shall be circular in form, bearing the following description:

National Spiritual Assembly of the Bahá'is of the United States and Canada. Declaration of Trust, 1927.

Article VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Bahá'is of the United States and Canada at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY

Article I

The National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í Cause throughout the United States and Canada, including paramount authority in the administration of this Trust. It shall endeavor to stimulate, unify and coordinate the manifold activities of the local Spiritual Assemblies (hereinafter defined) and of individual Bahá'ís in the United States and Canada and by all possible means assist them to promote the oneness of mankind. It shall be charged with the recognition of such local Assemblies, the scrutiny of local membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various local Bahá'í communities. It shall appoint all national Bahá'í committees and shall supervise the publication and distribution of Bahá'í literature, the reviewing of all writings pertaining to the Bahá'í Cause, the construction and administration of the Mashriqu'l-Adhkár and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the 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, and shall constitute the sole electoral body of the United States and Canada in the formation of the Universal House of Justice provided for in the Sacred Writings of the Bahá'í Cause. Above all, the National Spiritual Assembly shall ever seek to attain that station of unity in devotion to the Revelation of Bahá'u'lláh which will attract the confirmations of the Holy Spirit and enable the Assembly to serve the founding of the Most Great Peace. In all its deliberation and action

For amendment made to April 20, 1938, see notes at foot of pages 317, 320, 321, 322.

the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahá'u'lláh:—

"It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwelt on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."

Article II

The Bahá'is of the United States and Canada, for whose benefit this Trust has been established, shall consist of all persons resident in the United States and Canada who are recognized by the National Spiritual Assembly as having fulfilled the requirements of voting membership in a local 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 required under the following standard: Full recognition of the station of the Forerunner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá the True Exemplar of the Bahá'í Cause: unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will; and close association with the spirit as well as the form of present-day Bahá'í administration throughout the world.

Article III

The National Assembly shall consist of nine members chosen from among the Bahá'is of the United States and Canada, who shall be elected by the said Bahá'is 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 entire membership of the Assembly taken by secret ballot.

Article V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

Article VI

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

Article VII

Whenever in any locality of the United States and Canada, be it city, town or village, the number of Bahá'is resident therein recognized by the National Spiritual Assembly exceeds nine, these may on April 21st of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual As-

Article IV, amended to read ". . . by a majority vote of the Assembly taken by secret ballot."

sembly of the Bahá'is of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st day of April. The members shall hold office for the term of one year and until their successors are elected and qualified.

When, however, the number of Bahá'is in any community is exactly nine, these may on April 21st of any year, or in successive years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

Section 1. Each newly-elected local Spiritual Assembly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfilment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

Section 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi.

Section 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Bahá'í activities and affairs within the local community, subject, however, to the exclusive and paramount authority of the National Spiritual Assembly as defined herein.

Section 4. Vacancies in the membership of a local Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the local Assembly impossible, the election shall be held under the supervision of the National Spiritual Assembly.

Section 5. The business of the local Assembly shall be conducted in like manner as provided for the deliberations of the National Assembly in Article VI above.

Section 6. The local Assembly shall pass upon and approve the qualifications of each member of the Bahá'í community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual Assembly

upon his Bahá'í qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

Section 7. On or before the 1st day of February of each year the Secretary of each local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Bahá'í community for the information and approval of the National Assembly.

Section 8. All matters arising within a local Bahá'í community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Bahá'í body shall rest with the National Spiritual Assembly.

Section 9. Any member of a local Bahá'í community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its finding shall be final.

Section 10. Where any dissension exists within a local Bahá'í community of such a character that it cannot be remedied by the efforts of the local Spiritual Assembly, this condition shall be referred by the Spiritual Assembly for consideration to the National Spiritual Assembly, whose action in the matter shall be final.

Section 11. All questions arising between two or more local Spiritual Assemblies, or between members of different Bahá'í communities, shall be submitted in the first instance to the National Assembly, which shall have original and final jurisdiction in all such matters.

Section 12. The sphere of jurisdiction of a local Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in any Bahá'í community, shall be the locality included within the civil limits of the city, town or village, but Bahá'ís who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Bahá'í community, may be enrolled on the membership list of the adjacent Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or concerning the affiliation of any Bahá'í

or group of Bahá'is 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'is 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, not later than thirty days before the date of the Convention, the Secretary of each local Spiritual Assembly shall certify to the Secretary of the National Spiritual Assembly the names and addresses of the delegates so elected.

Section 1. All delegates to the Convention shall be elected by plurality vote of those present at their election.

Section 2. All delegates to be seated at the Convention must be enrolled as voting members of the Bahá'í community represented by them.

Section 3. The rights and privileges of a delegate may not be 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. Any action taken

Article VIII, amended to read ". . . number of delegates composing the National Convention shall be one hundred seventy-one."

Article VIII, Section 1, amended to read ". . . by plurality vote. Members who for illness or other unavoidable reasons are unable to be present at the election in person shall have the right to transmit their ballots by mail or telegram under conditions acceptable to the local Spiritual Assembly."

Article VIII, Section 6, amended to end with words ". . . by correspondence or telegram."

under such circumstances shall be by a majority vote of all the delegates.

Section 7. The presiding officer of the National Spiritual Assembly present at the National Convention shall call to order the delegates, who shall then proceed to the permanent organization of the meeting, electing a presiding officer, a Secretary and such other officers as are necessary for the proper conduct of the business of the Convention.

Section 8. The principal business of the National Convention shall be the election of the nine members of the incoming National Spiritual Assembly, the consideration of the reports of the financial and other activities of the outgoing National Assembly and its various committees, and deliberation upon the affairs of the Bahá'í Cause in general, it being understood, however, in accordance with the principles of Bahá'í administration defined by the Guardian that all deliberation and action of the delegates at the National Convention, other than the election of the members of the incoming National Spiritual Assembly, shall constitute merely advice and recommendation for consideration by the said Assembly, final decision on all matters concerning the affairs of the Bahá'í Cause in the United States and Canada being vested solely in that body.

Section 9. The general order of business to be taken up at the National Convention shall be prepared by the National Spiritual Assembly, but any and all matters pertaining to the Cause introduced by any of the delegates may upon motion and vote be taken up as part of the deliberations of the Convention.

Section 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, i.e., the members elected shall be the nine persons receiving the greatest number of votes on the first ballot cast by delegates present at the Convention and delegates whose ballot has been transmitted to the Secretary of the National Spiritual Assembly by mail or telegram. In case by reason of a tie vote or votes the full membership is not determined on the first ballot, then one or more additional ballots shall be taken until all nine members are elected.

Section 11. All official business transacted at the National Convention shall be recorded and preserved in the records of the National Assembly.

Section 12. After the termination of the National Convention and until the next such Annual Meeting has been called in session, the delegates shall continue as a consultative body capable of rendering a dis-

Article VIII, Section 7, amended to read ". . . electing by ballot a presiding officer," etc.
Article VIII, Section 12, deleted.

tinctive service to the work of the Cause, and they shall make every effort to contribute to the unified spirit, information and useful action of the National Spiritual Assembly throughout the year.

Section 13. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

Article IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Bahá'í Cause in the United States and Canada, it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Guardian of the Cause or the Universal House of Justice.

Article X

Whatever functions and powers are not specifically attributed to local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the local Spiritual Assemblies within its jurisdiction.

Article XI

In order to preserve the spiritual character and purpose of Bahá'í elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those whom prayer and reflection have inspired him to uphold.

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause as members of local or national Spiritual Assemblies are:—

To win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct

of their affairs of self-contained aloofness, the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness and of every word and deed that may savor of partiality, self-centeredness and prejudice; and while retaining the sacred right of final decision in their hands, to invite discussion, ventilate grievances, welcome advice, and foster the sense of inter-dependence and co-partnership, of understanding and mutual confidence between themselves and all other Bahá'is.

Article XII

These By-Laws may be amended by majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.



Interior view of "Bolton Place," the home of a Bahá'í family at Yerrinbool, which has been dedicated as the first Bahá'í Summer School of Australia and New Zealand.



Friends gathered on the opening day of the Yerrinbool Bahá'í Summer School on May 2, 1937.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قانون اساسی جامعه بھائیان ایران

بیان نامہ ہیئت اسنادی محفل روحانی ملی بھائیان ایران

این جانبان ولیّ الله ورفقا حاجی علامنا این امین فاضل از ذرائی پرسس افروخته شناع ارعلانی علی کبر فزوتن محمود بی عیانت از احمد پور جمہوری
 که از طرف نمایندگان بھائیان ایران در پنجمین شور روحانی ملی سببانه منعقد در طهران در ایام رمضان ۹۱ مطابق ۱۹۳۳ میلادی و ۳۱۳۳ شمسی
 بر طبق مقررات بصفتی محفل روحانی ملی بھائیان ایران با اختیار تامه برای تعیین حقوق و وظائفیکه ذیل تشریح می شود منتخب گردیده ایم اعلان مینمائیم که ابرا
 و اداره و تنفیذ اقتدارات مسؤلیتها و حقوق و امتیازات و تہذیبیکه حضرت عجب اہمیت دینست بھائی حضرت عجب بھما بین و مثل اعلا ی این دیانت حضرت
 شرفی افندی ولیّ آن برای محفل روحانی ملی ایران مقرر فرموده اند ازین تاریخ بجمہد محفل روحانی ملی مذکور در فوق و قائمندان صلاحیت دار آن کہ بر طبق مقررات
 در نقل و این بیان نامہ ہیئت اسنادی تعیین میشوند خواهد بود محفل روحانی ملی بنام ہیئت اداری یک ہیئت دینی کہ از ۹۰ سال قبل در ایران موجود است و مسؤلیت دینی و دنیست
 این شکل از اجتماع و اتفاق و همکاری بر قبول دست اسناد بھائیان ایران را برای خود انتخاب مینماید و در نتیجہ این فعالیت محفل روحانی ملی عمدہ دار اداره امور دول
 مشورہ دائم اکثر ابرا بھائیان ایران گردیده و ما اعضا محفل مذکور حال احساس میکنیم کہ لازم مقتضی آن است کہ کمیات جمعی خود صورت قانونی را شخص
 بعیم این عمل با اتفاق آراء و با علم کامل بنسبات متدسیکہ در نتیجہ آن ایجاد می شود انجام یافت و ما از طرف خود قائمندان خود کہ در نقل این بیان نامہ
 ہیئت اسنادی تعیین میشوند نیزان عالی دیانتی را کہ حضرت عجب اہمیت برای ہیئت جمعی بمرہ بھائی در آید ذیل تصریح فرموده اند شمار خود قرار میہیم
 قولہ تعالیٰ "کونوا اسما الرحمن بن الاسکان" و برای تحقق این دستور از حضرت کسبہ یا عون و عیانت بطلبیم

مادہ اول - اسم این ہیئت "محفل روحانی ملی بھائیان ایران" خواهد بود

مادہ دوم - با شرکت در آمانی و آمال و ممانعت و مسامحت و مجبورات بر ابدان بھائی خود در ترویج تعالیم روحانی و تہذیب اخلاق نفوس بشری و بسط
 فضائل عالم انسانی و ایجاد انوار کلام در روح ایمانی و خصلت عالیہ و نفع بین نوع بشر کہ ملت اصلی تشریح شرایع و سنتی آمل شاہین ادیان آسمی بوده و در عیانت و تعالیم آسمانی
 ظهور در دنیا یافت و در عصر حاضر بر بسط ظهور و قیام حضرت عجب اہمیت جیات جدیدی پیدا نموده و در تعالیم دوزندگانی ایشان نخست نام حاصل کرده و با تمیضات عصریہ کاغذ تواریخ
 یافتہ اعلام میداریم کہ منظور اصلی این ہیئت اداره مشورن دیانت بھائی بروفق مصاحح و تہذیب بھائی بھائی ایران و مطابق اصول اداری و دینی اہمیت کہ حضرت عجب اہمیت
 اعلان دنا جس و حضرت عجب اہمیت بنسب و شریح حضرت شرفی افندی و قائمندان آنحضرت کہ بر طبق الواج و مسامحت حضرت عجب اہمیت تعیین میشوند قیام بر حکم ترویج آن فرموده خواهند
 برای اجرا و تنفیذ این مقاصد نسبت بر سائل ذیل ضروری و لازم است .

اجتماعات دینیہ - مجالس عمومیہ - کاغذ و کفر بنہا بنظور ترویج و مدت عالم انسانی و تربیت اخلاقی و تہذیب روحانی طبع کتب و مجلات و جرائد بنای مسامحت
 و معاہدہ دینیہ و دستورات بنظور خدمت بعالم انسانی - نظارت در مجبورات بھائیان ایران و متحد سخن مسامحت و تشریح و ترفیح آسنا و ایجاد اجرائی امور مذکورہ
 بطریقیکہ واجبات و وظائف و مقاصد دینیہ بھائیان ایران صورت گیرد و ہر سوز و گریہ برای اجرائی یکت با تمام این مقاصد مناسب مقتضی است اما مقاصد و نظرات دیگر این محفل نیست

الف - تمیاض و اجرائی هرگز نذر دادی با هر شخص و با تمام آنجا با محبت با شرکت خرمی و همی یا بلوی یا هر جامه و یا هر کس در دجل و خلیج ایران برای بخش
 زیاد و خاصه محفل روحانی و بوجوب مراد این بیاننامه "محفل روحانی دارای همان حقوق و امتیازات است که تو زمین مملکتی بزرگی شخص عادی و با یک شرکت دجال استقبالی نیستند و بخواهند
 ب - حق قبول هر نوع انتقال و تولیت و دکالت یا وقف بوجوب اسناد رسمی یا عادی یا بوجوب هر وسیله یا نوشته دیگری که قائم نام و بیشتر باشد و بنظر هر چه نسبت
 با انتقال تنظیم شده و در نقل آن نوشته حقوق و تربیاتی و نقطه از نقطه و با بران محفل روحانی و اگر گذشته باشد دستخاوه از مراد و فوق الذکر و قبول حد و اجابت
 و اموال منقول و غیر منقول همچنین نمود و اجلاس

ج - اجرائی معیض معاصده منظور آنکه در کتب رسالت حضرت بجهت و حضرت عجلایا، حضرت شوقی اندکی منصوص و در نقل آن حق تضاد و اندک از حقوق مجریه محفل
 روحانی برای اجرائی معاصده ذکر کرده است

د - و با بکار اجراء و انجام هر امری که اسناد، مذکور یعنی محفل روحانی قی بجهت ایران برای اقبال و بکمال و بکمال معاصدین حیثیت لازم و ضروری بشمارد
 ماده سوم -

بند اول - کلیه اشخاص و تمام آنجا با نوشته گنای شده و محبت یکبار با نامی مذکور در فوق یعنی محفل روحانی قی بجهت ایران و اعضای آن دارد و هرگز نذر دادی
 شده و یا هرگز نذر استباری محفل داده اند و هرگز نذر آقائی چه بر طبق قانون و چه بر طبق عدالت چه بر بوط بفرار داد و چه غیر آن نسبت محفل با اعضا آن داشته
 باشند با نقطه خود را بر سر پایه محفل و اسرار آن برای اندک فرات یا طلب یا اجتناب یا منع مکتوم - یا هر چه یک معیض دیگر لازم است از طرف محفل برود
 شود طرف بنده بطوریکه محبت انسانی محفل جدا با فردا یا و کلا و جمال و با سایرین محفل که شرح ذیل تبیین میشود شخصاً برای ایغای متعدد فوق الذکر در آنجا خواهد بود
 بند دوم - محفل روحانی قی بجهت ایران کلیه پیشنه‌ها و نوشته‌ها و تعدد اسناد و قراردادها را بوسیله اعضا، رئیس یا نمایندگان خود که بر طبق
 مقررات بآنان صلاحیت و اختیارات تفویض شده در نقل این "بیان نامه محبت اسناد" تنظیم و در اجرائی آن رهنمود میباشد .

ماده چهارم - محفل روحانی قی برای اجرائی و وظائف و امور دیگر در ملی این "بیان نامه محبت اسناد" بعهده او منقول گردیده و مطلق است
 که دستورات و مقررات و نظامنامه‌های داخلی که برای تعیین و اجرائی و وظائف اداری خود و وظائف محافل محلی و سایر ترتیبات جامعه بجهت ایران لازم باشد و بنا
 و مقررات و مقررات و نظامات مزبوره باید با اصول و مقررات این "بیان نامه محبت اسناد" متباین نبوده و کلاً مطابق باشد با دستورات و مقررات که حضرت
 شوقی ربانی و بنی ام‌حضرت بجهت آنجا تاکنون با داده اند و این دستورات بجهت ایران روشن و معلوم و برای اداره و اجرائی امور و با نیتی آنها منقول میباشد
 ماده پنجم - مرکز محفل روحانی قی بجهت ایران شهر طهران است .

ماده ششم - هر محفل روحانی قی تسبیر و باین عبارت منقوش است "محفل روحانی قی بجهت ایران" بیان نامه محبت اسناد - ۱۳۱۳ ط
 ماده هفتم - این بیان نامه محبت اسناد "مکمل است برای اکثریت محفل روحانی قی بجهت ایران در هر حال که برای این موضوع بخصوص بطریق مقررات نوشته
 و تشکیل میشود و نیز باید بشرط آنکه اقتضای روز قبل از تاریخ جلسه مزبور منشی محفل سواد از اصلاح یا اصلاحات پیشین نداشته برای هر یک از اعضا محفل ارسال دارد .

نظامنامه محفل روحانی قی بجهت ایران

ماده اول - محفل روحانی قی در انجام و وظائف متعدده خود در حدود این "بیان نامه" دارای حاکمیت و اقتدار و اختیاری نسبت بکلیه اعمال و شئون امر جهانی
 در سراسر ایران خواهد بود که شایسته اختیار نامحدود و داد و ندادن شئون مربوط باین "بیان نامه" نیز میباشد این محفل جهت فراهم نمودن اقدامات شریفه محفل روحانی

مجلسی (که فریاد زگرشان خواهد آمد) و افراد بهائیان ایران را توجیه و ترغیب داده، تقویت و تشویق نماید. در هیچ وسائل ممکنه آنها را ملگت کند که بوحسبت عالم انسانی خدمت نمایند. محفل زبور همده در شناختن محافل محل و اعیان نظر در صورت اعضا منتخبه آن محافل و دعوت بانها و جمع سالیانه و باجماع مخصوصه و تعیین مده نمایندگان و تقسیم آن بر قسمهای امریه است. این محفل باید تمام مجتهدهای بجهانی را تعیین و در طبع و نشر الواح و اوراق امریه و تجدید نظر در تمام نوشتهها را بعهده بمانی دینا و اداره مشرق الاندکار و امور و مستحقات نماید. آن جمع آوری و صرف بکنه وجه برای انجام مقاصد مذکوره در این بیان نامه "نظارت نماید. محفل قی باید تشخیص دهد که رسیدگی بواجب مختلفه در حد و صلاحیت خود یا محافل مجتهد است در مواردیکه لازم صلاحیت شخص یا هیئتی برای ادا از حق رأی و عضویت در هیئت بجهانی مورد بحث باشد حق صدور رأی نمانی خواهد داشت. بعلاوه در روابط بیشتر که در رعایت و عادی بین بهائیان ایران و بهائیان ممالک دیگر است نمایندگی را داشته و در ایران بجا از هیئت انتخاب کنند. برای تشکیل هیئت عدل عمومی که در بیانات مبارک مخصوص است خواهد بود. و ما فوق تمام این مسائل محفل روحانی قی برادره سعی خواهد بود که در مذاکراتی نسبت با حضرت بجا، بقای از وحدت و یگانگی فائز گردد که موجب جلب تأییدات حکومت اسی و موافق بخدمت مدسیل تأسیس صلح اعظم گردد و در تمام مطالعات و تبادل افکار و عملیات خود دائماً این بیان حضرت بجا، بقای را سرلوحه اقدامات و روحانی مقصدش خود باشد. قول حق اسم "وینقی هم" (یعنی محافل روحانی) ان یکونوا ائمه الزمن بین الامکان و کلا در ضمن علی الارض کتھا ویش در دانی مصاحح العباد لوجه بقه کی باشد. فی امور هم وینقاره اما هو الحقی که لک حکم رکنم العزیز العتقار"

ماده دوم - بهائیان ایران که این "بیان نامه" برای اداره مشایخ و مصاحح آنها تنظیم شده. مجروح نفوس ساکنین در ایران هستند که محفل روحانی قی ایشان را در شرایط رأی دادن و عضویت در هیئت محلی بجهانی شناخته باشد. برای داشتن حق رأی در مرکزی از مرکز بجهانی شخص باید واجد شرایط ذیل باشد:

الف - ساکن محلی باشد که بوجوب مقررات بند دوم از ماده هفتم این نظامنامه داخل حوزه صلاحیت محفل آن محل باشد.

ب - بسننیت یک رسیده باشد.

ج - محفل روحانی محلی را قانع کرده باشد. بشرط تصویب محفل روحانی قی اگر حاضر بیانات انتخاب بدیانت بجهانی و محل بتاییم بر طبق اصول و شیوه اقرار نام بتمام حضرت علی که بشرط بتمام حضرت بجا، الله که شایخ و بتمام حضرت عبدالبها که سببیت و پیش اعلای این امر بوده اند و تسلیم و اطاعت و خضوع تا نسبت بکنه آثار صادره از مقام مبارک ایشان و عقاید و خضوع تا نسبت بتمام محفل مندرجه در دستنامه مقدمه حضرت عبدالبها، و ارتباط کامل بوجوب شکل اصول داری کنونی امر بجهانی در جمیع عالم.

ماده سوم - محفل روحانی قی مرکب از نفر حضرت که بهائیان ایران از بین خود بطریقیکه ذیلاً ذکر میشود انتخاب و برای مدت یکسال یا بنا بر مقتضای آنها انتخاب کرده مشغول ایفای وظائف عضویت خود خواهند بود.

ماده چهارم - هیئت رئیس محفل روحانی مرکب است از رئیس ذیاب رئیس و نشی و فرزند دار و عند لزوم اعضا دیگر که برای تیر انتخاب میشوند که در مربوطه را بطور منظم انجام دهند. هیئت رئیس برای شخصی را که در وقت آراء تمام اعضا محفل انتخاب خواهد گردید.

ماده پنجم - جلسه اول محفل روحانی قی جدید باید از طرف عضو که بیشتر از سایرین دارای رأی باشد (در صورت تعدد چنین عضو بوسیله کمی از آنها که بکمتر از تعیین میگردد) دعوت و تشکیل میشود. عضو زبور تا تعیین رئیس و هیئت ریاست را ادا خواهد بود. جلسات بعد باید تماماً از طرف نشی برگزار رئیس و در غیاب او و یا در موقعیکه معذور باشد تبعاضای ذیاب رئیس و یا بنحواش سر نفر از اعضا محفل تعیین و تشکیل شود بشرط اینکه جلسه سالیانه محفل

د مقصود انجمن شور و دعائی است (در محل وزانی تشکیل گردد که مطابق مقررات ذیل برای اکثریت محل تعیین شود باشد
 ماده ششم - حضور نغز از اعضا و مجمل می تواند رسیت و حد در ای اکثریت این ماده که تصفای رسمی شدن محل میباشد با توجه به اول عدت
 و همکاری میماند که لازم تشکیل محل روحانی است برای انجام امور کافی میباشد مگر در مواردی که بر حسب این نظامنامه مستثنی شده باشد تصیبات و مجتبات
 محل روحانی فی رابایه منشی در هر جلسه ثبت نماید و سواد آن را پس از هر جلسه فرد فرد اعضا بحد و سواد بی فرد در قریب محل ضبط نماید

ماده هفتم - حرمت که در نهج بیان ساکن محل تعیینی در ایران دسهر نصب یا قریب (اگر مورد شناسائی محل فی واقع شده باشد) باشد از
 نغز تجاوز نماید این اشخاص در اول عهد عنوان جمع شود و برای اکثریت هیئت اداری نه نغزی تشکیل میدهد که بنام محل روحانی جامع بجائی آن محل
 موسوم خواهد بود و از آن سید هر سال در روز اول عهد عنوان محل نغز را مجدداً انتخاب خواهند نمود و اعضا محل در کمال و تا آنکه قائم مقامان آن
 انتخاب و دارای صلاحیت شوند بصورت باقی خواهند بود ولی هرگاه در نهج بیان محل فقط نه نغز باشند این نفوس در اول عهد عنوان در سالی
 بعد در صورتیکه آنان اصدا نشده باشد نیز در اول عهد عنوان بوسیله انظار نامه رسمی می خود را بنام محل روحانی آن محل نماید و تشکیل محل میدهد
 و پس از ثبت این انظار نامه از طرف منشی محل روحانی فی دارای استیارات و حقوق و وظائف محل روحانی محلی خواهند شد که بر حسب این در تعیین شده است
 بند اول - بر محل روحانی محلی جدیداً انتخاب باید فوراً بشیخ ماده چهارم این نظامنامه هیئت رسیده خود را که عبارت از رئیس و یک نائب رئیس
 منشی یک خزانه دار و یا مستعد بان دیگری که محل برای انجام و اجرای امور مربوط روحانیه صلاح و لازم باشد تعیین نماید سپس منشی خود را صورتی از اسامی اعضا
 محل جدید و هیئت رسیده برای منشی محل روحانی فی ارسال خواهد داشت .

بند دوم - وظائف و اختیارات عمومی محل روحانی محلی همان است که در انظار محلی حضرت بجا آمده و حضرت عبدالباقی و حضرت سرتی ربابی منبج و در کور است
 بند سوم - از جمله وظائف هیئت محل روحانی محلی عاکیه کامل نسبت بنام مجتبات و اقامات و امور جامع بجائی محلی خود در تحت ریاست محلی
 انحصاری محل روحانی فی که در این بیان نامه " ذکر شده میباشد .

بند چهارم - در صورتیکه محل یک یا چند نفر از اعضا محل محلی خالی ماند قائم مقام آن عضو یا اعضا در طریقه مخصوصی که از جامعه بجایان محلی برای تعیین
 از طرف محل نغز دعوت میشود انتخاب خواهند شد اگر در نهج بیان محلی آنان خالی ماند از انظار نامه و در تصفای محلی تعیین جت رسیده گردد انتخاب
 ضروری باید در تحت نظارت محل روحانی فی انجام شود .

بند پنجم - امور محل محلی باید بر مبنای مطابق مقررات راجع به بنادل انکار محل فی که در ماده ششم ذکر است انجام و اجرا گردد
 بند ششم - محل محلی باید در مورد هر فردی از افراد جامعه بجائی قبل از اینکه با حق رأی و عضویت جامعه داده شود تبادل انکار نموده صلاحیت او در تعیین نماید
 ولی هرگاه از تعیین محل محلی در خصوص عضویت در جامعه بجائی حق رأی نه داشتن ناراضی باشد میتواند از محل فی تقاضای تجدید نظر نماید و محل فی باید فوراً عاکیه
 قضیه را قبول نموده تعیین محلی خود را صادر نماید .

بند هفتم - بر هر یک از شعبان محلی لازم است که تا اول دیماه هر سال صورت صحیحی از اسامی بیکه بهایانیکه در تحت آن محل محلی و اجد محلی
 انتخاب باشند توسط منشی محل فی برای اطلاع و تصویب محل روحانی فی ارسال دارند .

بند هشتم - تمام سالیکه در قسماً از قسماً امری واقع و کلاً مربوط بصالح محلی و یا مصالح عمومی فی ناس نه داشته باشد در تحت نظارت بدوی محل محلی آن

- تست خواهد بود. دل و تقاضا تقسیم در تکلیف مسائل مربوط به محامل عقلی و مصالح عمومی جامعه جهانی از دو طائفه محصل روحانی می‌بایست .
- بند پنجم - هر یک از افراد جامعه جهانی بتوانند از تقسیم محصل روحانی عقلی خود بمحفل عقلی استیفاء دهد و محصل عقلی بتواند تضاد و آن سنسور را خود بر همه گرفته حکم نهائی صادر نماید و یا برای تجزیه نظر محفل عقلی اعلا دهد .
- بند ششم - هرگونه اختلافی که بین مجاری آن قسمتی از قسمتی امری حادث شود و بسبب محصل روحانی عقلی مرتفع نگردد قضیه باید از طرف آن محصل عقلی برای مطالعه در سبب کی مراجع شود و تقسیم محصل عقلی قاطع خواهد بود .
- بند هفتم - هرگاه در سنسور مسائل فیما بین دو یا چند محصل از محامل عقلیه و یا فیما بین مجاری آن قسمتهای مختلفه امری اختلاف حاصل شود باید فی الحال محصل عقلی عرضه گردد و آنچه از حکم نایه عقلی و نهائی است .
- بند دوازدهم - حوزه حاکمیت هر محصل عقلی مطابق نسبتها ممکن است و مجاری آن سکن هر عقلی اشهر - قضیه قریب اطابق همان نسبتها حق رأی و اکثریت در انتخابات محصل عقلی را خواهند داشت و هرگاه بهایانی در ذمه محصل باطل از حد و آف محصل عقلی داشته و مرتباً تداوم در جمیع محامل عقلیه تحمل علم شوند میتوانند تا زمانیکه محصل روحانی در محفل قاطع آنها تشکیل نشده بسبب حاکمیت محامل عقلی بجا آورده گردد که محسوب و در انتخابات آن محفل شرکت نمایند هرگونه اختلاف نظری را با محفل عقلی در محفل با اجماع با اخصام بکند فرد و یا بعد از مجاری آن یکی از قسمتهای امریه در ایران با محصل روحانی عقلی ارجاع و تقسیم محصل مربوطه عقلی خواهد بود .
- ماده هشتم - اجتماع سالیانه محصل روحانی عقلی که در حضاء محصل عقلی باید در آن انتخاب شوند بنام انجمن شور روحانی عقلی بهایان ایران موسوم و باید در محل و زمانی تشکیل شود که محصل عقلی آرایین بیشتر محصل عقلی قاطع را قبل از اجتماع ضروری همان تشکیل آن قسمتهای امری داده شود و در همان موقع محصل عقلی حده نمایندگان انجمن شور روحانی را که برای هر قسمتی امری نسبت حده بهایان آن قسمتی تعیین کرده بطوریکه مجموع نمایندگان بالغ بر ۹۰ نفر گردد و هر یک از محامل عقلی اطلاع خواهد داد و هر یک از محامل عقلی باید در طرفت مناسبی پس از هر اعلان ضروری و یا دادن وقت کافی بموسسه بهایان قسمتی و بعضی از افراد رأی دهنده که اسامی آنها در دفتر مربوط ثبت است برای انتخاب نمایندگان انجمن شور روحانی عقلی که آن قسمتی با انتخاب بصورت تشکیل و تا سی روز قبل از تاریخ انعقاد انجمن شور روحانی عقلی منشی هر محصل عقلی باید صورت مصدق از اسامی و آدرس نمایندگان با یکدیگر باین نحو انتخاب نماید برای منشی محصل عقلی ارسال نماید
- بند اول - انتخابات نمایندگان انجمن شور روحانی با اکثریت آراء صورت بگیرد و اشخاصیکه بعلت مرض یا عدم توجه دیگری نمیتوانند شخصاً در انتخابات حاضر شوند حق دارند بر منشی که مورد رضایت محصل عقلی باشد رأی خود را بوسیله پست بانگراف ارسال دارند
- بند دوم - کتبه نمایندگان انجمن شور روحانی باید از افرادی باشند که در انتخابات قسمتی مربوط حق رأی داشته‌اند
- بند سوم - نماینده نمیتواند حقوق و امتیازات نمایندگی خود را بگیرد و فعالیت دهد و یا در یکی بجای خود معین نماید
- بند چهارم - شناسائی نمایندگان در صورت حضور آنها مستلزم نمایندگی در انجمن شور روحانی عقلی از دو طائفه محصل روحانی عقلی است
- بند پنجم - نمایندگان نمیتوانند شخصاً در انجمن شور روحانی عقلی حضور یابند حق دارند بخواهند محصل عقلی تعیین نماید رأی خود را برای انتخاب اعضا محصل روحانی عقلی بوسیله پست بانگراف ارسال دارند
- بند ششم - هرگاه در یکی از سنسور محصل روحانی عقلی تقصیر دهد که اجتماع نمایندگان برای تشکیل انجمن شور روحانی بخلاف حکمت یا غیر عقلی است محصل روحانی ذمه قسمتی که کار انجمن شور روحانی بوسیله مکاتبه با نماینده صورت گیرد هر اندک در این موارد بعمل آید باید بر طبق رأی اکثریت کتبه نمایندگان باشد .
- بند هفتم - رئیس محصل روحانی عقلی که در انجمن شور روحانی حضور دارد باید نظم جمع نمایندگان را برعهده گیرد تا انجمن تشکیلات امری خود در انتخاب رئیس منشی و اعضا و غیره دیگر که برای اجرای عملیات و دو طائفه انجمن بخواهد لازم باشد بپردازد .

بند هشتم - کارهء انجمن شور روحانی قیامت انتخاب نه نظر محفل روحانی قیامت در سبک دوم همه بر تهای الهی و سایر عقاید محفل قیامت و بجات مختلفه آن در کلیات امور مربوط با روحانی باشد ولی معلوم است که چنین امری اداری بجهانی که حضرت ولی امر است تفریح فرموده اند بهشتی انتخاب محفل روحانی قیامت در کلیات و معاملات نایبندگان شور روحانی قیامت نیز از اظفار و توصیه محفل قیامت خواهد بود و آنجا تصدیق غائی در مسائل مربوط به بیانات جهانی در ایران از وظائف محفل روحانی قیامت است
بند نهم - دستور عمومی امری را که انجمن شور روحانی قیامت باید انجام دهد محفل روحانی قیامت به سبب اولی حرکت از نایبندگان مسؤل را که مربوط با امر باشد مطرح و انجمن طرح آن را تصویب نماید جز دستور انجمن فرموده خواهد گرفت

بند دهم - انتخاب اعضا محفل روحانی قیامت بر سبب اکثریت آراء نایبگان است که محفل روحانی قیامت سابق آنها را نشان داده باشد این معنی که اعضا منتخب محفل آن از نفری خواهد بود که در اولین انتخاب از طرف نایبندگان حاضر در انجمن شور روحانی و همچنین نایبگان بجز بر سبب اکثریت با اکثر آن می خورد این معنی محفل روحانی ارسال داشته اند تا اکثریت آراء گردند هر گاه به استسای آراء نام حده اعضا در انتخابات اول تعیین نشوند انتخابات دیگری بعمل خواهد آمد تا نام از نفر اعضا انتخاب
بند یازدهم - نام امور برگزیده در انجمن شور روحانی مطرح محفل میشود باید در دو فتره در سبب محفل روحانی قیامت ضبط گردد

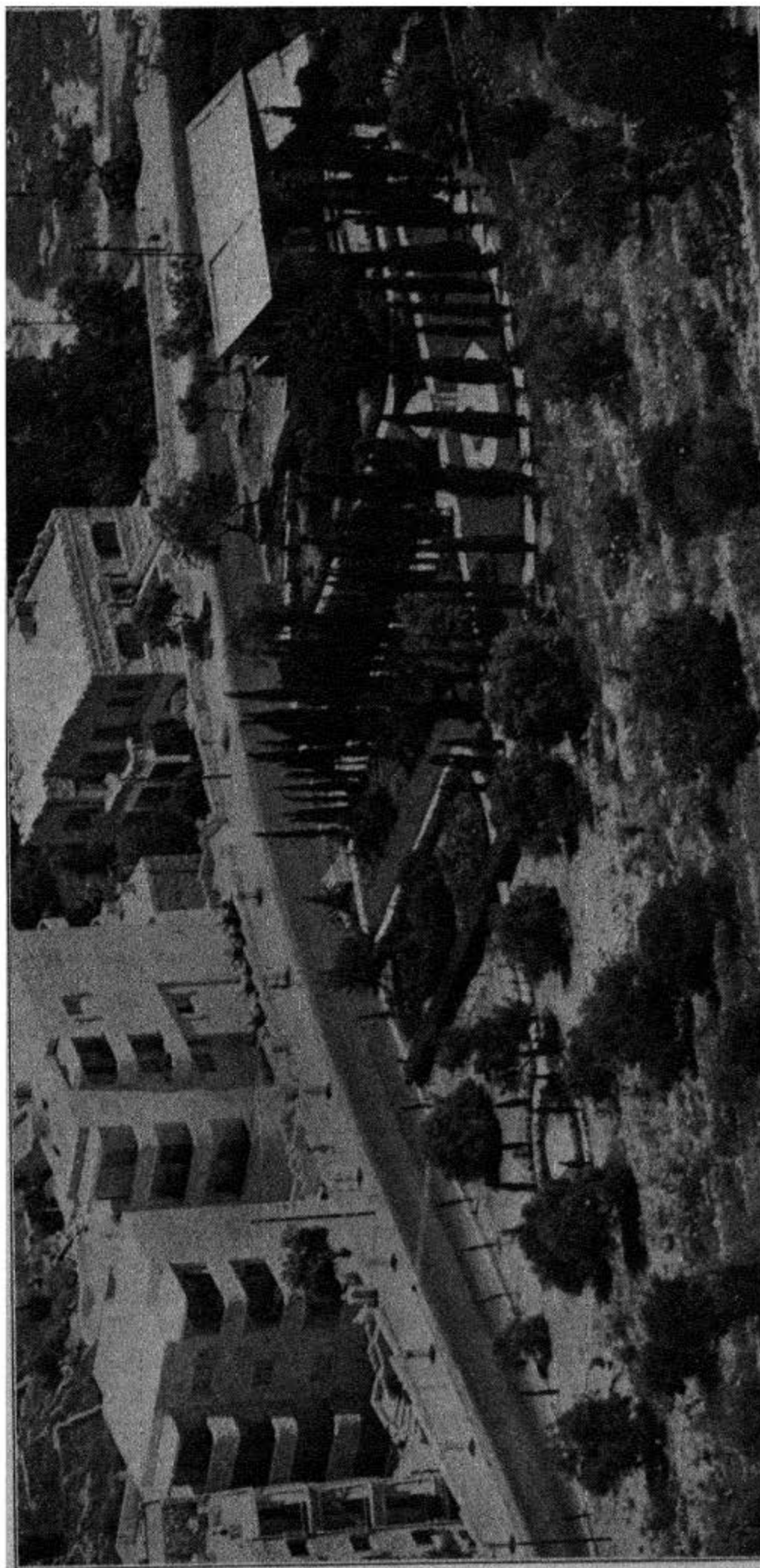
بند دوازدهم - هر گاه محفل یک یا چند نفر از اعضا محفل روحانی قیامت باشد باید بر سبب اکثریت آراء نایبندگان انجمن شور روحانی قیامت که آن محفل را بر آورده اند و در آن اعضا تجیل گردد و اندر آن بر سبب اکثریت با سایر محفل روحانی قیامت تصویب نماید صورت خواهد گرفت

ماده نهم - در مواردی که در این نظامنامه منتهای تضاد و خصمیت غائی در حسابات عالی اجرائی در کلیه مسائل مربوط با اقدامات و امور بیانات جهانی در محفل روحانی قیامت تعیین شده است این نکته است که تضام با اقدامات محفل روحانی قیامت در این مسائل ضروری است هر چه در نظر و تضام آئی حضرت ولی امر است بابت العدل عمومی قرار گیرد

ماده دهم - هرگز نه عقاید و اقدامات و وظائفیک با تضام و با خصوص در این نظامنامه محفل روحانی قیامت اختصاص داده شده است باید مخصوص محفل روحانی قیامت باشد و در آن محفل قیامت حق دارد و وظائف و حسابات را که خود متضمنی و لازم باشد با محفل روحانی قیامت که در محفل آن هستند و اگر در نایبگان
ماده یازدهم - برای یک مسؤل کیفیت روحانی انتخابات جهانی محدود باشد از ذکر اسامی و کاندید با در وجهی انتخاباتی دیگر که منتهای انتخابات آرام و متبلان است باید اجراء شود بطوریکه هر شخص انتخاباتی کند و فقط برای شخصی رأی دهد که بر سبب تفریق و تفریق بکوت ای می و تفکر بین همای انتخاباتی
السلام گردد از جمله وظائف مقدسه و تفریق نفسیک بنام اعضا محفل محفل روحانی قیامت حده و اقدام و اداره و تنظیم امور امروزی هستند را تبذیل است

بذل حده و سعی تام در جلب محبت و طمان نفسیک انتقاد حضرت با نهارادارند نخستین کمال در شتائی با نظریات دقیق و احساسات عمومی و استعداد شخصی یک مسؤل حده و احساسات آنها هستند تفریق و تقدیس از تفریق تفریق و در اجراء از کتمان نظر دستبند در رأی تجیل رأی بود بر گران و از هر فردی و با همیکه را که نظر فردی و انبیت و غرض رانی از آن هستند شود و با داشتن حق مقدس احدی که منطقی ابراز شوق بذاکره دشاوره با اجتناب کورت و از اجراء استقبال از مسؤل از پیشی و پیشنهادات تقویت حق تعاون و شرکت مسامی و ایجاد حسن تفاهم و اعتماد بین خود و افراد جهانی

ماده دوازدهم - این نظامنامه در هر یک از جهات عادی با فرق الماده محفل روحانی قیامت با اکثریت آراء قابل تبدیل و اصلاح است مشروط بر یک اصل
و در همه قبل از تاریخ حده ضروری محفل روحانی قیامت با اصلاح یا اصلاحی که پیشینا میشود هر یک از اعضا محفل ارسال دارد



General view of the resting place of Bahá'yyih Khánúm, the Greatest Holy Leaf, around which will be established the international Institutions of the Bahá'í Faith at its world center.

'TREUHANDSCHAFTSERKLÄRUNG
DES NATIONALEN GEISTIGEN RATS DER
BAHÁ'Í IN DEUTSCHLAND UND
ÖSTERREICH

THE DECLARATION AND BY-LAWS OF THE NATIONAL SPIRITUAL
ASSEMBLY OF THE BAHÁ'ÍS OF GERMANY AND AUSTRIA

IR, Marta Blanche *Brauns-Forel*, Karlsruhe i. B.; Paul Ferdinand *Gollmer*, Stuttgart; Max *Greeven*, Bremen; Dr. Hermann *Grossmann*, Neckargemünd; Edith Elisabeth Anna *Horn*, Stuttgart; Anna Maria *Köstlin*, Esslingen a. N.; Dr. Adelbert Friedrich Alexander Marinus *Müblschlegel*, Stuttgart; Dr. Karl Eugen *Schmidt*, Stuttgart; Alice Corinna Gabriele Emma Amélie (Táhirih) *Schwarz-Solivo*, Stuttgart, erklären hiermit als der durch die Abgeordneten der Bahá'í in Deutschland und Österreich anlässlich der Jahrestagung in Stuttgart am 22. April 1934 ordnungsmässig gewählte und mit allen Vollmachten zur Errichtung der nachfolgenden Treuhandenschaft ausstattete *Nationale Geistige Rat der Bahá'í in Deutschland und Österreich*, dass vom heutigen Tage an die diesem Rate durch Bahá'u'lláh, den Begründer des Bahá'í-Glaubens, 'Abdu'l-Bahá, den Ausleger und das Vorbild, und Shoghi Effendi, den Hüter desselben, übertragenen Befugnisse, Verantwortlichkeiten, Rechte, Vorrechte und Pflichten von dem vorgenannten Nationalen Geistigen Rat und seinen ordnungsmässig bestellten Nachfolgern gemäss dieser Treuhandschaftserklärung ausgeübt, verwaltet und fortgeführt werden sollen.

Die Annahme dieser Form des Zusammenschlusses, der Vereinigung und Gemeinschaft, und die Zulegung der Bezeichnung als Treuhänder der Bahá'í in Deutschland und Österreich erfolgt durch den Nationalen Geistigen Rat als dem seit mehr als dreiundzwanzig Jahren bestehenden und verantwortlichen Verwaltungskörper einer Religionsgemeinschaft. Infolge dieser Tätigkeit erwächst dem Nationalen Geistigen Rat die Pflicht zur Verwaltung der ständig mannigfacher und umfangreicher werdenden Angelegenheiten und Vermögenswerte der Bahá'í in Deutschland und Österreich, weshalb wir als dessen Mitglieder es für wünschenswert und notwendig erachten,

unserer gemeinsamen Tätigkeit eine fester umrissene, gesetzmässige Form zu geben. Wir tun dies in völliger Einmütigkeit und in voller Erkenntnis der damit geschaffenen heiligen Bindung. Wir anerkennen für uns und unsere Nachfolger in dieser Treuhandenschaft die erhabene religiöse Richtschnur, die für Bahá'í-Verwaltungskörperschaften in dem Worte Bahá'u'lláh's zum Ausdruck kommt: „Seid Treuhänder des Barmherzigen unter den Menschen“, und suchen den Beistand Gottes und Seine Führung, damit wir dieser Ermahnung folgen können.

ARTIKEL I

Die genannte Treuhandgemeinschaft führt die Bezeichnung, „der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich“.

ARTIKEL II

Wir teilen die Ideale unserer Mit-Bahá'í und arbeiten mit ihnen an der Aufrichtung, Erhaltung und Förderung der geistigen, erziehlischen und menschenfreundlichen Lehren menschlicher Bruderschaft, strahlenden Glaubens, erhabenen Charakters und selbstloser Liebe, wie sie im Leben und in den Äusserungen aller Propheten und Botschafter Gottes, der Begründer der Offenbarungsreligionen in der Welt, geoffenbart und mit erneuter Kraft und allumfassender Geltung für die Gegebenheiten dieses Zeitalters durch das Leben und die Worte Bahá'u'lláh's verkündet worden sind. Wir erklären als Zweck und Gegenstand dieser Treuhandgemeinschaft die Verwaltung der Angelegenheiten der Sache Bahá'u'lláh's zum Besten der Bahá'í in Deutschland und Österreich gemäss den von Bahá'u'lláh geschaffenen und eingeführten, von 'Abdu'l-Bahá näher bestimmten und erläuterten und von Shoghi Effendi und dessen nach dem Willen und Testament 'Abdu'l-Bahá's ordnungsmässig eingesetzten Nachfolger und Nachfolgern

erweiterten und angewandten Grundsätzen für die Bahá'í-Zugehörigkeit und -Verwaltung.

Der Erfüllung dieses Zweckes sollen Andachtszusammenkünfte, öffentliche Versammlungen und Zusammenkünfte erziehlischen, menschenfreundlichen und geistigen Charakters, die Veröffentlichung von Büchern, Zeitschriften und Zeitungen, die Errichtung von Tempeln allgemeiner Anbetung und anderer Einrichtungen und Bauten für menschenfreundliche Dienste, die Überwachung, Vereinheitlichung, Förderung und allgemeine Verwaltung der Angelegenheiten der Bahá'í in Deutschland und Österreich in Erfüllung ihrer religiösen Dienste, Pflichten und Ideale, sowie jedes sonstige diesen Zielen oder einem von ihnen förderliche Mittel dienen.

Weiterer Zweck und Gegenstand dieser Treuhandgemeinschaft ist:

- a. das Recht, mit irgendwelchen Personen, Unternehmungen, Vereinigungen, privaten, öffentlichen oder gemeindlichen Körperschaften, dem Staat oder irgendwelchen seiner Länder, Gebiete oder Kolonien oder mit irgendwelchen fremden Regierungen in jeder Art und Weise Verträge abzuschliessen, zu vollziehen und zu erfüllen, die zur Förderung der Ziele dieser Treuhandschaft dienen, und im Zusammenhang damit und bei allen Verrichtungen, die im Rahmen dieser Treuhandschaft erfolgen, alles und jedes zu tun, was eine Gesellschaft oder natürliche Person zu tun oder auszuüben vermag und was gegenwärtig oder künftig vom Gesetz zugelassen ist,
- b. bei allen durch Gesetz oder anderswie errichteten Verbänden oder Nachlässen und sonstigen letztwilligen Verfügungen in Verbindung mit Schenkungen, Vermächtnissen oder Auflassungen jeder Art, in welchen ein oder mehrere Treuhänder in irgend einem Teil der Welt sowohl als auch in Deutschland und Österreich bestellt werden, aufzutreten und als empfangsberechtigt zu gelten und Schenkungen, Vermächtnisse oder Auflassungen in Geld oder sonstigen Vermögenswerten anzunehmen,
- c. alles und was immer in den schriftlichen Äusserungen Bahá'u'lláh's, 'Abdu'l-Bahá's, Shoghi Effendi's und seiner ordnungsmässigen Nachfolger, durch die den Nationalen Geistigen Räten gewisse Spruchrechte, Befugnisse und Gerechtsame gewährt sind, an verschiedenen Zwecken und Zielen niedergelegt ist,
- d. gemeinhin alles zu tun und zu bewirken, was nach Ansicht der benannten Treuhänder d. h. des Nationalen Geistigen Rates der Bahá'í in Deutschland und Österreich zur Förderung der vollständigen und erfolgreichen Verwaltung dieser Treuhandgemeinschaft erforderlich, geeignet und von Vorteil ist.

ARTIKEL III

1. *Abschnitt.* Allen Personen, Unternehmungen, Körperschaften und Vereinigungen gegenüber, die den Treuhändern d. h. dem Nationalen Geistigen Rat und den Mitgliedern desselben in ihrer Eigenschaft als solche Kredit gewähren, Verträge mit ihnen schliessen oder irgendwelche Ansprüche gegen sie, gleichviel welcher Art, ob rechtlich oder billig, zu Recht oder zu Unrecht, haben, gilt lediglich das Treuhandvermögen und der Treuhandbesitz als Masse für Zahlung oder Sicherstellung bzw. für die Begleichung irgendwelcher Schulden, Ersatzansprüche, Auflagen und Bescheide oder irgendwelcher Beträge, die in sonstiger Weise seitens der Treuhänder geschuldet oder zahlbar werden könnten, sodass weder die Treuhänder, noch irgendeiner von ihnen, noch irgendeiner ihrer kraft dieses ernannten Beamten oder Beauftragten, noch irgendwelche hierin genannte Berechtigten, sei es einzeln oder gemeinsam, persönlich dafür haften.

2. *Abschnitt.* Alle Bescheinigungen, Schuldanerkenntnisse, Anträge, schriftlichen Verpflichtungen und Verträge oder sonstigen Vereinbarungen und Urkunden, die im Rahmen dieser Treuhandschaft getroffen oder gegeben werden, werden ausdrücklich vom Nationalen Geistigen Rat als Treuhänder durch dessen ordnungsmässig er-

mächtigte Beamte und Beauftragte vollzogen.

ARTIKEL IV

Die Treuhänder, d. h. der Nationale Geistige Rat, nehmen für die Durchführung der ihm in dieser Treuhanderschaftserklärung anvertrauten Obliegenheiten die zur Festlegung und Erledigung der eigenen Verwaltungsaufgaben wie auch derjenigen der verschiedenen örtlichen und sonstigen Gliederungen, die die Bahá'í in Deutschland und Österreich verkörpern, erforderlichen Satzungen, Bestimmungen und Dienstvorschriften gemäss den Zwecken dieser Einrichtung und in Übereinstimmung mit den seitherigen ausdrücklichen, den Bahá'í in Deutschland und Österreich bereits bekannten und von ihnen in der Führung und Handhabung ihrer religiösen Angelegenheiten übernommenen Weisungen Shoghi Effendi's, des Hüters des Bahá'í-Glaubens, an.

ARTIKEL V

Die Hauptgeschäftsstelle dieser Treuhandgemeinschaft befindet sich an dem-

jenigen Ort, der durch den Nationalen Geistigen Rat von Zeit zu Zeit bestimmt wird.

ARTIKEL VI

Das Siegel dieser Treuhandgemeinschaft besitzt runde Form und zeigt folgende Inschrift:

Der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich e. V. Treuhanderschaftserklärung 1935.

ARTIKEL VII

Diese Treuhanderschaftserklärung kann durch absoluten Mehrheitsbeschluss des Nationalen Geistigen Rats der Bahá'í in Deutschland und Österreich in jeder besonderen Versammlung, die zu diesem Zwecke ordnungsmässig einberufen worden ist, ergänzt werden, vorausgesetzt, dass mindestens dreissig Tage vor dem für die Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied durch den Sekretär mittels eingeschriebenen Briefes versandt wird.

SATZUNG DES NATIONALEN GEISTIGEN RATS

ARTIKEL I

Der Nationale Geistige Rat besitzt in Erfüllung seiner geheiligten Pflichten im Rahmen dieses Treuhandverhältnisses ausschliessliches Spruch- und Hoheitsrecht über alle Veranstaltungen und Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich unter Einschluss der Oberhoheit in bezug auf die Verwaltung dieser Treuhanderschaft. Er soll darnach streben, die (nachstehend erläuterte) Arbeit der örtlichen Geistigen Räte sowie diejenige der einzelnen Bahá'í in Deutschland und Österreich anzuspornen, zusammenzufassen und gleichzurichten, und sie in jeder nur möglichen Weise in der Förderung der Einheit der Menschheit unterstützen. Ihm obliegt die Anerkennung derartiger örtlicher Räte, die Prüfung der örtlichen Mitgliederrollen, die Einberufung der Jahrestagung oder besonderer Versammlungen und die Einsetzung der Abgeordneten zur Jahrestagung und ihre ziffernmässige Verteilung auf die ver-

schiedenen Bahá'í-Gemeinden. Er ernennt sämtliche nationalen Bahá'í-Ausschüsse und überwacht die Veröffentlichung und Verteilung vom Bahá'í-Schrifttum, die Überprüfung aller die Bahá'í-Sache betreffenden Schriften, den Bau und die Verwaltung des allgemeinen Mashriq'l-Adhkár's und seiner Nebeneinrichtungen und die Erhebung und Verwendung aller Gelder zur Fortführung dieser Treuhanderschaft. Er entscheidet, ob irgendwelche Angelegenheiten dem Bereiche seines eigenen Spruchrechtes oder demjenigen eines örtlichen Geistigen Rates angehören. Er nimmt in Fällen, die ihm geeignet und notwendig erscheinen, Berufungen aus Entscheidungen örtlicher Geistiger Räte an und besitzt das Recht zur endgültigen Entscheidung in allen Fällen, in denen die Befähigung eines Einzelnen oder einer Gruppe, ständig das Wahlrecht auszuüben oder Mitglied der Bahá'í-Gemeinschaft zu sein, in Frage steht. Er vertritt die Bahá'í in Deutschland und Österreich überall, wo

es sich um die Zusammenarbeit und geistige Betätigung mit den Bahá'í anderer Länder handelt, und bildet das alleinige Wahlorgan der Bahá'í in Deutschland und Österreich bei Schaffung des in den heiligen Schriften der Sache vorgesehenen Universalen Hauses der Gerechtigkeit. Vor allem aber soll der Nationale Geistige Rat stets jene Stufe der Einheit in Ergebenheit, gegenüber der Offenbarung Bahá'u'lláh's erstreben, die die Bestätigung des Heiligen Geistes anzieht und den Rat zum Dienste an der Begründung des Grössten Friedens fähig machen wird. Bei allen seinen Beratungen und Handlungen soll der Nationale Geistige Rat als göttlichen Führer und Massstab ständig die Äusserung Bahá'u'lláh's vor Augen haben:

„Es geziemt ihnen. (d. h. den Geistigen Räten), die Vertrauten des Barmherzigen unter den Menschen zu sein und sich für Gottes auserwählte Hüter von allem, was auf Erden ist, zu halten. Es obliegt ihnen, miteinander zu beraten und auf die Belange der Diener Gottes acht zu haben, um Seiner Selbst willen, wie sie auf die eigenen Belange achten, und das zu wählen, was geziemend ist und schicklich.“

ARTIKEL II

Die Bahá'í in Deutschland und Österreich, zu deren Gunsten diese Treuhandschaft errichtet ist, umfassen alle in Deutschland und Österreich wohnhaften Personen, die vom Nationalen Geistigen Rat als den Erfordernissen zum stimmberechtigten Mitglied einer Bahá'í-Gemeinde genügend anerkannt sind. Wer stimmberechtigtes Mitglied einer Bahá'í-Gemeinde werden will, muss

- a. in dem Ortsgebiet wohnen, das durch den Rechtsbereich des örtlichen Geistigen Rates gemäss dem zweiten Abschnitt des Artikels VII dieser Satzung bestimmt ist,
- b. das einundzwanzigste Lebensjahr vollendet haben,
- c. zur Zufriedenheit des örtlichen Geistigen Rates, die von der Zustimmung durch den Nationalen Geistigen Rat abhängt, dargetan haben, dass er den folgenden Bahá'í-Glaubensforderungen und -bräuchen genügt:
volle Anerkennung der Stufe des

Vorläufers (des Báb), des Begründers (Bahá'u'lláh's) und 'Abdu'l-Bahá's, des Erklärers und wahren Vorbildes des Bahá'í-Glaubens, vorbehaltlose Annahme von allem, was durch ihre Feder geoffenbart ist, und Unterwerfung darunter, treues und standhaftes Festhalten an allen Teilen des geheiligten Willens 'Abdu'l-Bahá's und enge Verbundenheit sowohl mit dem Geiste als auch mit der Form der gegenwärtigen Bahá'í-Verwaltung in der Welt.

ARTIKEL III

Der Nationale Geistige Rat besteht aus neun aus dem Kreise der Bahá'í in Deutschland und Österreich gewählten Mitgliedern, die von den genannten Bahá'í in der weiter unten beschriebenen Weise gewählt werden und für die Dauer eines Jahres oder bis zur Wahl ihrer Nachfolger im Amte bleiben.

ARTIKEL IV

Die geschäftsführenden Mitglieder des Nationalen Geistigen Rates bestehen aus einem Vorsitz, stellvertretenden Vorsitz, Sekretär und Rechner und was sonst zur geeigneten Führung seiner Geschäfte an Ämtern für nötig erachtet wird. Die geschäftsführenden Mitglieder werden mit absoluter Stimmenmehrheit durch sämtliche Ratsmitglieder in geheimer Abstimmung gewählt.

ARTIKEL V

Die erste Versammlung des neugewählten Nationalen Geistigen Rates wird durch dasjenige Mitglied einberufen, das bei der Wahl die höchste Stimmenzahl erhalten hat, oder, soweit zwei oder mehrere Mitglieder die gleiche Stimmenzahl aufweisen, durch das unter diesen ausgeloste Mitglied. Dieses Mitglied führt den Vorsitz bis zur Wahl des ständigen Vorsitzers. Alle folgenden Sitzungen werden durch den Sekretär des Rates auf Ersuchen des Vorsitzers oder, bei dessen Abwesenheit oder Verhinderung des stellvertretenden Vorsitzers oder dreier beliebiger Ratsmitglieder einberufen, wobei jedoch die Jahrestagung, wie weiterhin festgelegt, in bezug auf Zeitpunkt und Ort von der Versammlung durch absoluten Mehrheitsbeschluss festgelegt wird.

ARTIKEL VI

Der Nationale Geistige Rat ist beschlussfähig, sobald fünf Mitglieder desselben in einer Sitzung anwesend sind, und die durch diese gefassten, absoluten Mehrheitsbeschlüsse gelten, soweit nicht diese Satzung ein Anderes bestimmt, in gebührendem Hinblick auf den in der Einrichtung der geistigen Räte enthaltenen Grundsatz der Einheit und aufrichtigen Gemeinschaft als ausreichend zur Führung der Geschäfte. Die Verhandlungen und Entscheidungen des Nationalen Geistigen Rates sind bei jeder Sitzung durch den Sekretär zu protokollieren, der den Ratsmitgliedern nach jeder Sitzung Abschriften der Protokolle zustellt und die Protokolle unter den offiziellen Urkunden des Rates aufbewahrt.

ARTIKEL VII

Wo immer in Deutschland und Österreich, in einer Stadt oder einer ländlichen Gemeinde, die Zahl der darin wohnenden, vom Nationalen Geistigen Rat anerkannten Bahá'í neuen übersteigt, können diese am 21. April eines Jahres zusammenkommen und mit relativer Stimmenmehrheit eine örtliche Verwaltungskörperschaft von neun Personen als Geistigen Rat der betreffenden Gemeinde wählen. Jeder solche Geistige Rat wird darauf alljährlich an jedem folgenden 21. Tag des Aprils gewählt. Die Mitglieder bleiben für die Dauer eines Jahres und bis zur Wahl und Benennung ihrer Nachfolger im Amte.

Soweit dagegen die Zahl der Bahá'í in einer Gemeinde genau neun beträgt, können sich diese am 21. April eines Jahres und in den nachfolgenden Jahren durch gemeinsame Erklärung zum örtlichen Geistigen Rat ernennen. Durch Beurkundung einer solchen Erklärung seitens des Sekretärs des Nationalen Geistigen Rates gilt der besagte Neunerrat als mit allen Rechten, Vorrechten und Pflichten eines örtlichen Geistigen Rates, wie sie in dieser Satzung festgelegt sind, eingesetzt.

1. *Abschnitt.* Jeder neugewählte örtliche Geistige Rat verfährt sofort gemäss den in den Artikeln IV und V dieser Satzung enthaltenen Anweisungen über die Wahl seiner geschäftsführenden Mitglieder, die aus einem Vorsitzenden

Vorsitzer, Sekretär und Rechner und was der Rat sonst für die Führung seiner Geschäfte und die Erfüllung seiner Geistigen Pflichten an Ämtern für nötig erachten mag, bestehen. Unmittelbar darnach übermittelt der gewählte Sekretär dem Sekretär des Nationalen Geistigen Rates die Namen der Mitglieder des neugewählten Rates und eine Liste seiner geschäftsführenden Mitglieder.

2. *Abschnitt.* Die allgemeinen Befugnisse und Pflichten eines örtlichen Geistigen Rates ergeben sich aus den Schriften Bahá'u'lláh's, 'Abdu'l-Bahá's und Shoghi Effendi's.

3. *Abschnitt.* Unter die besonderen Pflichten eines örtlichen Geistigen Rates fällt das volle Spruchrecht über alle Bahá'í-Veranstaltungen und -Angelegenheiten innerhalb der Gemeinde, unbeschadet der hierin erklärten ausschliesslichen Oberhoheit des Nationalen Geistigen Rates.

4. *Abschnitt.* Ausscheidende Mitglieder eines örtlichen Geistigen Rates werden auf einer zu diesem Zwecke durch den Rat ordnungsmässig einberufenen, besonderen Gemeindeversammlung durch Wahl ergänzt. Falls die Zahl der ausscheidenden Mitglieder höher als vier ist, sodass die Beschlussfähigkeit des örtlichen Rates entfällt, wird die Wahl unter der Oberaufsicht des Nationalen Geistigen Rates vorgenommen.

5. *Abschnitt.* Die Geschäfte des örtlichen Rates werden in gleicher Weise geführt, wie oben in Artikel VI für die Verhandlungen des Nationalen Geistigen Rates festgelegt ist.

6. *Abschnitt.* Der örtliche Rat überprüft und anerkennt die Eignung jedes Mitgliedes der Bahá'í-Gemeinde vor dessen Zulassung als wahlberechtigtes Mitglied, doch steht es jedem, der mit dem Befund des örtlichen Geistigen Rates über seine Eignung als Bahá'í unzufrieden ist, frei, gegen den Befund beim Nationalen Geistigen Rat Berufung einzulegen, der den Fall aufgreift und endgültig darüber entscheidet.

7. *Abschnitt.* Am oder vor dem ersten Tag im Februar jedes Jahres sendet der Sekretär jedes örtlichen Rates dem Sekretär des Nationalen Geistigen Rates eine ordnungsmässig beglaubigte Liste der stimmberechtigten Mitglieder der Bahá'í-Gemeinde zur Unterrichtung und Gutheissung durch den Nationalen Geistigen Rat.

8. *Abschnitt.* Alle sich innerhalb einer Bahá'í-Gemeinde ergebenden Angelegenheiten von rein örtlichen Interessen, die nicht die nationalen Belange der Sache berühren, unterstehen in erster Instanz dem Spruchrecht des betreffenden örtlichen Geistigen Rates, doch liegt die Entscheidung darüber, ob in einem Fall durch die Angelegenheit die Belange und die Wohlfahrt der nationalen Bahá'í-Gemeinschaft berührt werden, beim Nationalen Geistigen Rat.

9. *Abschnitt.* Jedem Mitglied einer Bahá'í-Gemeinde steht es frei, gegen eine Entscheidung seines Geistigen Rates beim Nationalen Geistigen Rat Berufung einzulegen, der darüber befindet, ob er die Sache zur Entscheidung aufgreifen oder sie beim örtlichen Geistigen Rat zur nochmaligen Erwägung belassen will. Greift der Nationale Geistige Rat die Sache zur Entscheidung auf, so ist seine Findung endgültig.

10. *Abschnitt.* Bestehen innerhalb einer Bahá'í-Gemeinde Meinungsverschiedenheiten, die nicht durch die Bemühungen des örtlichen Geistigen Rates beigelegt werden können, so ist die Angelegenheit durch den Geistigen Rat dem Nationalen Geistigen Rate zur Erwägung zu überweisen, dessen Vorgehen in der Sache dann endgültig ist.

11. *Abschnitt.* Alle Streitfragen zwischen zwei oder mehreren örtlichen Geistigen Räten oder zwischen Mitgliedern verschiedener Bahá'í-Gemeinden sollen in erster Instanz dem Nationalen Geistigen Rate unterbreitet werden, dem bei allen derartigen Angelegenheiten das erste und letzte Spruchrecht eigen ist.

12. *Abschnitt.* Der Rechtsbereich der einzelnen örtlichen Geistigen Räte in bezug auf die örtliche Befindung zur Mitgliedschaft und Wahlberechtigung eines Gläubigen in einer Bahá'í-Gemeinde entspricht der durch die verwaltungsrechtlichen Grenzen einer Stadt oder einer ländlichen Gemeinde bezeichneten Gemarkung, doch können Bahá'í, die in angrenzenden, abseits liegenden oder vorstädtischen Bezirken wohnen und regelmässig an den Versammlungen der Bahá'í-Gemeinden teilzunehmen vermögen, bis zur Errichtung eines örtlichen Geistigen Rates in ihrer Heimatgemeinde in die vom angrenzenden Geistigen Rat ge-

führte Mitgliederrolle eingeschrieben werden und volles Wahlrecht geniessen.

Alle Auffassungsverschiedenheiten in bezug auf das Rechtsgebiet eines örtlichen Geistigen Rates oder bezüglich der Angliederung irgend eines Bahá'í oder einer Gruppe in Deutschland und Öesterreich sind dem Nationalen Geistigen Rat zu unterbreiten, dessen Entscheidung in der Sache endgültig ist.

ARTIKEL VIII

Die Jahresversammlung des Nationalen Geistigen Rates, auf der die Wahl seiner Mitglieder erfolgt, führt die Bezeichnung Nationaltagung der Bahá'í in Deutschland und Öesterreich. Zeitpunkt und Ort für die Abhaltung bestimmt der Nationale Geistige Rat, der alle Bahá'í-Gemeinden durch ihre Geistigen Räte sechzig Tage zuvor von der Versammlung in Kenntnis setzt. Der Nationale Geistige Rat teilt jedem Geistigen Rat gleichzeitig die von ihm der Bahá'í-Gemeinde gemäss dem Grundsatz der Verhältnisvertretung zugeteilte Anzahl von Abgeordneten zur Nationaltagung mit, wobei die Gesamtzahl der Abgeordneten, die die Nationaltagung darstellen, neunzehn betragen soll. Nach Empfang dieser Benachrichtigung beruft jeder örtliche Geistige Rat innerhalb eines angemessenen Zeitraumes und unter Beachtung ordnungsmässiger und ausreichender Ankündigung eine Versammlung der in seiner Rolle verzeichneten stimmberechtigten Mitglieder zwecks Wahl ihres oder ihrer Abgeordneten zur Nationaltagung ein, worauf die Sekretäre der einzelnen örtlichen Geistigen Räte dem Sekretär des Nationalen Geistigen Rates spätestens dreissig Tage vor dem Zeitpunkt der Tagung die Namen und Anschriften der so gewählten Abgeordneten bescheinigen.

1. *Abschnitt.* Alle Tagungsabgeordneten sind mit relativer Stimmenmehrheit zu wählen. Mitglieder, die durch Krankheit oder andere unvermeidliche Gründe verhindert sind, an der Wahl persönlich teilzunehmen, haben das Recht, ihre Stimme brieflich oder telegrafisch in einer Weise abzugeben, die dem örtlichen Geistigen Rat genügt.

2. *Abschnitt.* Alle für die Tagung einzusetzenden Abgeordneten müssen als stimmberechtigte Mitglieder der von ihnen

vertretenen Bahá'í-Gemeinden eingetragen sein.

3. *Abschnitt.* Die Rechte und Vorrechte der Abgeordneten können weder übertragen noch abgetreten werden.

4. *Abschnitt.* Die Anerkennung und Einsetzung der Abgeordneten zur Nationaltagung erfolgt im Nationalen Geistigen Rate.

5. *Abschnitt.* Soweit Abgeordnete nicht persönlich an der Tagung teilnehmen können, haben sie das Recht, Mitglieder des Nationalen Geistigen Rates schriftlich oder telegrafisch zu den vom Nationalen Geistigen Rat festzusetzenden Bedingungen zu wählen.

6. *Abschnitt.* Hält der Nationale Geistige Rat in irgend einem Jahre die Zusammenrufung der Abgeordneten zur Nationaltagung für undurchführbar oder nicht geraten, so setzt der Nationale Geistige Rat die Mittel und Wege für die briefliche oder telegrafische Durchführung der Geschäfte der Nationaltagung fest.

7. *Abschnitt.* Das auf der Nationaltagung anwesende vorsitzende, geschäftsführende Mitglied des Nationalen Geistigen Rates ruft die Abgeordneten auf, die darauf zur endgültigen Ordnung der Versammlung schreiten, einen Vorsitzenden, Schriftführer und was weiter an Ämtern für die geeignete Führung der Geschäfte der Tagung erforderlich ist, wählen.

8. *Abschnitt.* Die Hauptaufgabe der Nationaltagung ist die Wahl der neun Mitglieder zum kommenden Nationalen Geistigen Rate, die Entgegennahme der Berichte über die finanzielle und sonstige Tätigkeit des ausscheidenden Nationalen Geistigen Rates und seiner verschiedenen Ausschüsse und Beratung über die Angelegenheiten der Bahá'í-Sache im allgemeinen, selbstverständlich in Übereinstimmung mit den von Shoghi Effendi ausgedrückten Grundsätzen der Bahá'í-Verwaltung, wonach alle Beratungen und Handlungen der Abgeordneten zur Nationaltagung ausser der Wahl der Mitglieder zum kommenden Nationalen Geistigen Rate nur Ratschläge und Empfehlungen zur Beachtung durch den genannten Rat darstellen, während die Entscheidung in allen Fragen, die die Angelegenheiten der Bahá'í-Sache in Deutschland und Öster-

reich betreffen, ausschliesslich bei dieser Körperschaft liegt.

9. *Abschnitt.* Die auf der Nationaltagung anzunehmende Geschäftsordnung wird durch den Nationalen Geistigen Rat vorbereitet, doch können alle auf die Sache bezüglichen Angelegenheiten die von irgend einem Abgeordneten vorgebracht werden, auf Antrag, über den abzustimmen ist, als Punkt der Tagungsberatungen aufgenommen werden.

10. *Abschnitt.* Die Wahl der Mitglieder des Nationalen Geistigen Rates erfolgt mit relativer Stimmenmehrheit durch die vom ausscheidenden Nationalen Geistigen Rat anerkannten Abgeordneten, d. h. als gewählt gelten diejenigen neun Personen, die im ersten Wahlgang der bei der Tagung anwesenden Abgeordneten sowie derjenigen Abgeordneten, deren Stimme dem Sekretär des Nationalen Geistigen Rates schriftlich oder telegrafisch übermittelt worden ist, die grösste Anzahl Stimmen erhalten haben. Falls infolge Stimmgleichheit die volle Mitgliedszahl nicht im ersten Wahlgang erreicht wird, finden ein oder mehrere weitere Wahlgänge statt, bis sämtliche neun Mitglieder gewählt sind.

11. *Abschnitt.* Alle bei der Nationaltagung offiziell behandelten Angelegenheiten sind unter die Protokolle des Nationalen Geistigen Rates aufzunehmen und mit diesen zu bewahren.

12. *Abschnitt.* Nach Schluss der Nationaltagung und bis zur Einberufung der nächsten Jahrestagung wirken die Abgeordneten als zu besonderem Dienste in der Arbeit für die Sache befähigte beratende Körperschaft fort, in jeder Weise bemüht, zum einheitlichen Geiste und zu fruchtbringender Tätigkeit des Nationalen Geistigen Rates während des Jahres beizutragen.

13. *Abschnitt.* Freigewordene Mitgliedsitze des Nationalen Geistigen Rates werden mit relativer Stimmenmehrheit seitens der Abgeordneten der Nationaltagung, die den Rat seinerzeit gewählt haben, neu besetzt, wobei die Wahl in brieflicher oder irgend sonstiger durch den Nationalen Geistigen Rat bestimmter Form erfolgt.

ARTIKEL IX

Soweit dem Nationalen Geistigen Rat durch diese Satzung in irgendwelchen, die

Tätigkeit und die Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich betreffenden Fragen ausschliessliches und höchstrichterliches Spruchrecht sowie vollziehende Oberhoheit übertragen ist, gilt dies mit der Weisung, dass alle bezüglich solcher Fragen getroffenen Entscheidungen oder erfolgten Massnahmen in jedem Falle dem Hüter der Sache oder dem Universalen Hause der Gerechtigkeit zur endgültigen Prüfung und Billigung zu unterbreiten sind.

ARTIKEL X

Soweit Aufgaben und Befugnisse durch diese Satzung nicht ausdrücklich den örtlichen Geistigen Räten übertragen sind, gelten sie als dem Nationalen Geistigen Rate verliehen, wobei dieser Körperschaft das Recht zur Übertragung solcher beliebiger Verrichtungen und Befugnisse zusteht, die sie innerhalb ihres Spruchrechtes als für örtliche Geistige Räte erforderlich und ratsam erachtet.

ARTIKEL XI

Zur Wahrung des geistigen Charakters und Zweckes der Bahá'í-Wahlen soll weder der Brauch der Wahlvorschläge noch irgend ein sonstiges, eine stille und von Gebeten getragene Wahl beeinträchtigendes Wahlverfahren aufkommen, sodass jeder Wähler für niemanden stimmen soll, als wen ihm Gebet und Überlegung eingegeben haben.

Zu den hervorragendsten und geheiligsten Pflichten derer, die berufen werden, die Angelegenheiten der Sache als Mitglieder örtlicher oder nationaler Geistiger Räte aufzugreifen, zu führen und gleichzurichten, gehört:

auf jede nur mögliche Weise das Vertrauen und die Zuneigung derer zu gewinnen, denen zu dienen sie das Vorrecht

haben; die Meinungen, vorherrschenden Empfindungen und die persönliche Überzeugung derjenigen, deren Wohlergehen zu fördern ihre feierliche Pflicht ist, zu erforschen und sich mit ihnen vertraut zu machen; ihre Erwägungen und die allgemeine Führung ihrer Angelegenheiten von verschlossener Teilnahmslosigkeit, dem Anschein der Heimlichkeit, dem erstickenen Dunstkreis diktatorischer Bestimmungen und von allen Worten und Handlungen zu reinigen, die den Eindruck von Parteilichkeit, Selbstsucht und Vorurteilen erwecken können, und unter Vorbehalt des geheiligten Rechtes endgültiger Entscheidung zur Besprechung einzuladen, Beschwerden nachzugehen, Ratschläge zu begrüssen und das Gefühl der gegenseitigen Abhängigkeit und Mitbeteiligung, des Verständnisses und wechselseitigen Vertrauens unter sich und allen übrigen Bahá'í zu pflegen.

ARTIKEL XII

Diese Satzung kann vom Nationalen Geistigen Rat in jeder regelmässigen oder besonderen Sitzung mit absoluter Stimmenmehrheit ergänzt werden, vorausgesetzt, dass mindestens vierzehn Tage vor dem für die betreffende Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied durch den Sekretär mittels Einschreibebriefes versandt wird.

In allen Fällen, in denen über den durch den Wortlaut ausgedrückten Sinn dieser Treuhandschaftserklärung und Satzung Unklarheit besteht, ist der englische Wortlaut der Declaration of Trust and By Laws der Bahá'í der Vereinigten Staaten und Kanadas zu Rate zu ziehen.

Stuttgart, den 10. Februar 1935.

Act XXI of 1933.

No: 57. of 1932-1933.

I hereby certify that ... Assembly of the Bahá'ís of India ...

Assembly of the Bahá'ís of India

has this day been registered under

Registration Act, XXI of 1860.

Given under my hand at Lahore

this 20th day of January

One thousand nine hundred and thirty three.

Registration fee. Rs. 50/-/- (fifty) only.



Handwritten signature

Registrar,

Point Stock Companies, Punjab.
19/1/33

دستور الجامعة البهائية بالقصر العرفي قانون النقابة للمحفل الروحاني المركزي للبهائيين في العراق

نحن الحاج محمود قضاةي الدكتور ابلطون ميرز كل عباس رضا اديب بنى بغدادى عبد الرزاق عباس (بعدياً) خليل القمر جليل شيرين (العواشق) حضوري الياسمو (موصل) المنتخبين من ممثلي البهائيين في العراق في الاجتماع السنوي الحاصل في بغداد في ٢١/٢٣ نيسان سنة ١٩٣١ لتكون المحفل الروحاني المركزي للبهائيين في العراق مع الساطة النامة في انشاء نقابة حسب ما يوضح فيما بعد - نقر ونعترف بموجب هذا بان جميع المحفوق في الواجبات والامسيارات والمسؤوليات التي اوكلها حضرة بهاء الله مؤسس الدين البهائي وحضرة عبد البهاء المبين الاحكامه وحضرة شوقي افندي ولى امره الى المحفل الروحاني المركزي للبهائيين في العراق المذكور تكون بموجب قانون النقابة هذا ومن ابتداء هذا التاريخ من خصائص واشراف وما مورثة هيئة المحفل الروحاني المركزي الذين سبق ذكرهم وخلفاءهم الشرعيين وتأسيس المحفل الروحاني المركزي لهذا النوع من الجمعية والاتحاد والرابطة وتحديد ما مورثة نقباء البهائيين في العراق انما يعمل بصفة هيئة ادارية لجمعية دينية اصح لها وجود مستمر ومسؤولية مندوبات وسبعين سنة وبالنظر الى هذه الجهود دعى المحفل الروحاني المركزي لادارة وتنظيم مثل هذه الشؤون المتنوعة والتي تزداد يوماً بيوماً وكذلك املاك البهائيين في العراق والتي تشعر لان نحن لاعضاء انه من الضروري ومن المعروف ان يعطى وظائف الاجتماعية شكلاً قانونياً واضحاً فلذلك اجري هذا العمل بالاجماع والاعتراف التام بالعلاقة المقدسة التي نتجت منه ونحن نعترف بلاصالة عن انفسنا وبالنيابة عن خلفائنا في هذا التوقيع النقابي برفعة وسمو السيد الديني الذي اسسه حضرة بهاء الله للهيئات الادارية للبهائيين بقوله (كونوا امناء الرحمن في الامكان) ونطلب من الله التوفيق والهداية لاتباع هذا النصيح .

المادة الأولى - تسمى هذه النقابة بالمحفل الروحاني المركزي للبهائيين في العراق

المادة الثانية - اشتركا في المثل العليا ومساعدة لجهودات اخواننا البهائيين في تأسيس وتعضيد وانهاض العالم التهديدية التي هم لمحض خير الانسانية والاخرة البشرية والايمان الباهر والاخلاق والتمسك والحمية الخالية عن حجة الذات التي تجلت في اقوال واعمال جميع الانبياء ورسول الله الذين استسوا اديان العالم الموحى بها والتي من اثر اقوال واعمال حضرة بهاء الله تجددت بقوة خلاقية وتطبيقات جديدة عمومية حسب ما تقتضيه شئون هذا العصر . نقر ونعترف بان الغرض والمقصد من هذه النقابة هي ادارة شئون امر حضرة بهاء الله لمنفعة البهائيين في العراق وعلى حسب القواعد المرعية في الادارة البهائية التي هي من تاسيس وابعاد حضرة بهاء الله ومن بيان وتفسير حضرة عبد البهاء ومن تطبيقات وتدعيم حضرة شوقي افندي ومن يخلفه خلافاً شرعية طفاً لنصوص وصية حضرة عبد البهاء . ويتحقق هذا الاغراض والاجتماعات

الدينية والعمومية والمؤتمرات التهذيبية والانسانية والروحانية ويطبع ونشر الكتب والمجلات والجرائد ويشيد الهياكل المختصة للعبادة العامة وغيرها من المعاهد والدور والابنية المختصة للخدمة الانسانية وبملاحظة وتوحيد وترويج وإدارة اعمال ومجهورات البهايين على وجه العموم في العراق في اتمام وظائفهم وواجباتهم وتمام الدينية اوباني واسطة اخرى مناسبة يمكن بها تحقيق هذه الأغراض جميعها او بعضها .

- ١

الحق في التعاقد بقدر عقود من اى نوع لاجل توسيع نطاق اغراض النقابة مع اى انسان او شركة او جمعية خاصة كانت ام عامة محلية كانت ام عمومية في اى ولاية او اقليم او مستعمر له اولدى حكومة اجنبية ويكون لها في هذا الخصوص وفي جميع المعاملات المنطبقة على بصر هذه النقابة الحق في ان تعمل كل او بعض الاعمال التي يجيز القانون عملها الاى شركة او انسان في الحال والاستقبال

- ٢

ان تمتلك ان تكون صاحبة حق الانتفاع لاي ملك يعطى من اى نقابة تكون قد تأسست بمقتضى القانون وغير او بموجب اى وصية او عقد اخر من هذا القبيل يكون فيه هبة او توارث او عطية او منحة من اى نقابة او نقابات في اى بلدة في العالم وفي العراق وكذلك تقبل الهبات والعتايا من النقود او اى ملك اخر

- ٣

جميع الأغراض والمقاصد التي ذكرت في كلمات حضرة بها الله وعبد البها، وحضرة شوقى اندى مهما كانت نوعها والتي بها اعطيت السلطة والاختصاص والحقوق الى المحافل الروحانية المركزية

- ٤

وعلى العموم عمل كما يتوجب اجراءه المحفل الروحاني المركزي للبهايين في العراق والتي يراها ضرورية وموافقة وذات فائدة لتقدم وتمام ونجاح ادارة هذه النقابة .

المادة الثالثة -

١ - جميع الأشخاص والشركات والجمعيات الذين يقضون او يتعاملون مع اعضاء النقابة اى المحفل الروحاني المركزي واعضائه او يكون لهم اى طلب عليهم من اى نوع كان سواء كان ناشئاً عن نص قانوني او عن وجوب العدالة وسواء نتج عن تعاقد او عن عمل يستوجب السولية لا يكون لهم الحق في الرجوع على منى سوى اموال النقابة واملاكها لاجل الحصول على اى دين او تعويض او حكم او اقرار او اى مال يكون مستحق الدفع باى كيفية كانت من اعضاء النقابة بحيث لا يكون اعضاء النقابة كلهم واحداً ولا الوكلاء المعينون بمعرفةهم فيما بعد ولا المنتفعون الذين ذكرت اسمائهم في هذا مسولين شخصياً من اجراء ذلك .

٢ - ينفذ كل سند او تعهد او اقتراح او التزام او عقد محرراً او باتفاق احر معطى بموجب هذه النقابة تنفيذاً صريحاً بمعرفة المحفل الروحاني المركزي بصفتهم اعضاء النقابة او بمعرفة وكلائهم او موظفيهم المسؤولين .

المادة الرابعة -

لاجل اجراء وإدارة الامور التي عهد بها الى اعضاء النقابة اى المحفل الروحاني المركزي بمقتضى هذه النقابة يتخذ المحفل المذكور ما يلزم من القواعد واصول الاجرائات والقوانين لتحديد وتنفيذ اعماله الادارية واعمال الجهات الاخرى المحلية المتعددة التي تكون منها الهيئة البهائية في العراق بكيفية

لا تتعارض مع بنود هذا الاتفاق وتكون جميعها مطابقة للتعليمات الصريحة التي اعطيت لنا لغاية الآن من حضرة شوقي افندي ولي امر حضرة بهاء الله وهي التعليمات التي عرفها من قبل البهائيون الموجودون في العراق والتي قبلوها بخصوص ضبط ممارسة شؤونهم الدينية .

المادة الخامسة -

يكون مركز هذه النقابة في المحل الذي يقرره المحفل الروحاني المركزي من وقت لآخر

المادة السادسة -

يكون ختم هذه النقابة مستدير الشكل وعليه نقش الألف :-

(المحفل الروحاني المركزي للبهائيين في العراق . قانون النقابة سنة ١٩٣١ .)

المادة السابعة - يصح تعديل قانون النقابة هذا بالكثيرة الأصوات من المحفل الروحاني المركزي للبهائيين في العراق في أي اجتماع يعقد خصيصاً لهذا الغرض بشرط ان يبلغ السكرتير كل عضو بطريق البريد بمدة (٣٠) يوماً على الأقل بصورة من التعديل والتغييرات المقترحة .

النظام الداخلي

للمحفل الروحاني المركزي للبهائيين في العراق

(المادة الأولى)

للمحفل الروحاني المركزي للبهائيين في العراق القيام بوظائفه المقدسة في ظل هذا الدستور من السلطة والسيطرة التامة على كافة الجهود والشئون المتعلقة بالدين البهائي في العراق بما في ذلك السلطة التامة في ادارة شئون هذه الوكالة وله ان يعمل على نشيط المحافل الروحانية المحلية (الوارد سابقاً) وكذلك افراد البهائيين المقيمين في العراق وتوحيد جهودهم المتنوعة والنهوض بها الى مستوى واحد كما يفهم ايضا على معارفهم بكافة الوسائل المشروعة في ترويج وحدة بني الانسان وكذلك يكون من وظائفه الاعتراف بتلك المحافل المحلية وفحص كشوفات الانتخابات المحلية وتعيين ونقسم عدد المندوبين على الدوائر المحلية المختلفة ودعوتهم للاجتماع السنوي وهو الذي يتولى تشكيل سائر اللجان الهيئية العامة والاشرف على كافة الموضوعات الدينية ونشرها والمصادقة على جميع المؤلفات الهيئية كما يتولى بناء مشرق الأذكار وادارته والاشرف على كل ملحقاته وكذلك جميع الاموال وصرفيها في الوجوه التي تتطلبها هذه الوكالة وله ان يبحث فيما اذا كانت المسائل اقليمية ضمن دائرة اختصاصه او هي من اختصاص المحافل الروحانية المحلية الاخرى وله الحق ايضا اذا تراءى له مناسبا او ضروريا ان ينظر فيما قد يرفع اليه من الالتماسات في الاحوال التي تختص بمواصلات الفرد او الجماعة للنصوب وحق العضوية في الهيئات الهيئية والتي يكون سبق فيها قرار المحافل الروحانية المحلية وفي هذه الحالة يكون قراره نهائيا .

وهو الذي يقوم بتمثيل عموم البهائيين في العراق في جميع جهودهم المشتركة مادنيا وروحانياً مع البهائيين المقيمين

في الأقطار الأخرى ويكون وحدة تلك الهيئة المنخبة في العراق والتي من شأنها ان تتولى الأشراف في تأسيس بيت العدل العمومي المنصوص عنه في الأثار المقدسة للذين البهائيين .
 وفوق هذا وذلك فان المحفل الروحاني المركزي يكون من وظائفه السعي المتواصل للبلوغ الى مقام المحضر التام لامر حضرة بهاء الله بما يكون جالباً لتأبيدات روح القدس وواسطة في تمكين هذا المحفل من الخدمة والعمل في تأسيس السلام الأعظم واضعاً في كل عمل تجريه نصب عينيه قول حضرة بهاء الله (وينبغي لهم - اي المحفل الروحانية - ان يكونوا امثال الرجن بين الامكان ووكلاء الله لمن على الارض كلها ويشاوروا في مصالح العباد كما يشاورون في امورهم ويختاروا ما هو المختار) .

(المادة الثانية)

يتكون البهائيون في العراق وهم الذين من اجلهم وضع هذا الدستور من مجموع الأشخاص القاطنين به - اي بالعراق - وهم الذين بقولهم المحفل الروحاني المركزي بان تمت فيهم شروط التصويت في مركز ما من المراكز البهائية المحلية ولكي يكون الشخص الحق في التصويت في أي مركز بهائي يتعين عليه ان يكون حائزاً للشروط الآتية :-
 (ا) ان يكون قاطناً في الجهة (المدينة او البلدة او القرية) التي يكون بها مركز بهائي كما هو منصوص في المادة السابعة من هذه اللائحة .

(ب) ان يكون قد بلغ السن الواحدة والحشرون .
 (ج) ان يكون قد برهن للمحفل الروحاني المحلي - وذلك رهن قبول وتصديق المحفل المركزي - انه حائز على مؤهلات البهائي والعمل به وهي المؤهلات المطلوبة في الامتداد الآتي .
 الاعتراف التام بحضرة (الباب) مبشراً وبحضرة (بهاء الله) مؤسساً وبحضرة عبد البهاء) مبيئاً والنسب التام لكل ما جاء في قلمهم والاولاد والخروج لكل عبارة من العبادات الواردة في وصية حضرة عبد البهاء المقدسة والتعاون الوثيق مع روح وشكل الادارة البهائية الحالية في عموم العالم .

(المادة الثالثة)

يتكون المحفل المركزي من نوعة اعضاء من بين عموم البهائيين في العراق ويجري انتخابهم بواسطة المندوبين المذكورين في الطريقة البينية فيما يلي وتكون مدة خدمتهم سنة واحدة او الى ان يتم انتخاب خلف لهم .

(المادة الرابعة)

تكون الهيئة العاملة للمحفل الروحاني المركزي للبهائيين بالعراق من رئيس ونايب رئيس وسكرتير رئيس وغير هؤلاء من الاعضاء حسبما تنظبه الضرورة ومصحة العمل ويجري انتخاب اعضاء تلك الهيئة العامة بالاقتراع السري وبالغلبة والاعضاء

(المادة الخامسة)

يدعى المحفل الروحاني المركزي الجديد اول اجتماع بواسطة العضو الذي يكون حائزاً للاكثوية الكبرى الا صوتاً واحداً في حال تساوي اعضاء اكثر في الاعلية بنسخة واحدة منهم بالاقتراع وهذا يتولى الدعوة كما يتولى رئاسة المحفل وان يتم انتخاب الرئيس وبعدها لتنعقد جميع الجلسات التالية بدعوة من سكرتير المحفل بناء على طلب من الرئيس . وفي حالة غياب الرئيس وفي حالة وجوده عند ما نغفرت الدعوة بتطلب الرئيس او يطلب ثلاثة من اعضاء المحفل وعلى كل حال يشترط ان يجمع المحفل في جلسة لا تزيد عن ثلثي اعضاء المحفل الا صوتاً واحداً كما هو موضح فيما يلي :

(المادة السادسة)

تعتبر الجلسة صحيحة اذا حضرها خمسة اعضاء واغلبت الاصوات فيها تكفي لانجاز الاعمال الا في مثل الاحوال التي نرى فيها هذا النظام وعملاً بمبدأ النفاذ والاتفاق الذي هو اساس وروح تكوين المحفل الروحاني . وجميع القرارات التي تصدر في كل جلسة

بنفس يدوينها بواسطة السكرتير الذي عليه عقب كل جلسة ارسال صورة المحضر لكل عضو من الاعضاء كما يتولى حفظها في سجل المحفل ^{سنة}

(المادة التاسعة)

اذا زاد عدد البهائين الذين يعترفهم المحفل الروحاني المركزي في أية بقعة في العراق (مدينة او بلدة او قرية) عرضة لاختصاص المحفل الروحاني المركزي بخوطم الحق في ان يجتمعوا في اليوم الواحد والعشرين من شهر نيسان ويحضروا في اجتماعهم باغلبية اصوات يكونون هيئة ادارة تعرف باسم المحفل الروحاني اليها لتلك المدينة او البلدة او القرية . وهذا المحفل يصير محله الانتخاب في اليوم الواحد والعشرين ٢١ من شهر نيسان من كل عام وتكون مدة خدمة الاعضاء سنة واحدة والى ان يتم انتخاب خلف لهم وعلى حال كلما بلغ عدد البهائين في اي جهة تسعة اشخاص بالضبط فاتم ان يكونوا محفلاً روحانياً محلياً في اليوم الواحد والعشرين من شهر نيسان في اي عام او في سنتين متتابعات وان يعملوا ذلك متضامين ويحرم تسجيل هذا الاعلان بواسطة سكرتارية المحفل الروحاني المركزي يكون لتلك الهيئة المذكورة المكونة من تسعة اشخاص الحق في التمتع بكافة الحقوق والواجبات الاشارة الى صفة اهل الروحانية الواردة في هذا النظام من (١) كل محفل روحاني محلي يتم تحديده بحضرة في الحال ان ينفذ ما جاء في المادة الرابعة والخامسة من هذا النظام فيما يخص الانتخابية العاملة التي تتكون من رئيس ونائب رئيس وسكرتير وامين صندوق وغيرهم ممن يرى المحفل الروحاني ضرورة تعيينهم لمباشرة اعماله واتمام وظائفه الروحانية ويحرم اتمام عملية الانتخابية يقوم السكرتير بتسجيل بطاقتي السكرتير المحفل المركزي عن اسماء الاعضاء المحفل الروحاني الجديد كما يرسل اليه كشفاً باسماء وعنوانات الاعضاء هيئة العاملة .

- (٢) الوظائف العامة للمحافل الروحانية المحلية وواجباتها تكون بحسب ما جاء في بيانات حضرها الله وحضره عبدالبهاء وحضره شوق في ذي ربيع الثاني .
- (٣) من بين وظائفها الاكثر اختصاصاً بها اصولاً شرف السلطة النامة على كافة جهود وشؤون البهائين المقيمين في ديارها المحلية وهذه السلطة هي على كل حال خاضعة للسلطة الرئيسية العليا للمحفل الروحاني المركزي للبهائين في العراق كما هو مبين في هذا .
- (٤) وفي حالة حل مركز من مركز العضوية يجري انتخاب بدله بواسطة البهائين المقيمين في الدائرة المحلية وذلك في جلسة خاصة يعينها المحفل الروحاني وفي حالة حل اكثر من اربعة مراكز من العضوية يتم جعل تجار اعمال المحفل الروحاني غير انفرادية تحت اشراف المحفل المركزي .
- (٥) يباشر المحفل المحلي اعماله بحسب النظام الذي يرسله المحفل الروحاني المركزي والذي ينص عنه المادة السادسة انفاً .
- (٦) ومن وظائف المحفل المحلي النظر في اصله كل فرد من افراد البهائين المقيمين في دائرته والموافقة عليهم قبل ان يسمح لهم بحقوق التصويت في الانتخابات وفي حال عدل اقطاع اي فرد عن المحفل المحلي من هوانة الدينية فلهذا الغرض يرفع المحفل المركزي وهذا يتولى المحفل المحلي في اتيقون .
- (٧) يتعين على سكرتير المحافل المحلية ان يرسلوا كل الى سكرتير المحفل الروحاني المركزي في او قبل اليوم الاول من شهر شباط في كل عام كشفاً دقيقاً باسماء الاعضاء الذين لهم حق الانتخاب كل عن دائرته وذلك لحاطرة المحفل المركزي عملاته ولاعتماده منه .
- (٨) جميع المسائل التي تحدث فيما بين البهائين في الدوائر المحلية والتي لا يكون لها مساس بمصالح الدين العامة فانها خاضعة للحكم المبدي للمحفل الروحاني المحلي . وعلى المحفل المركزي ان يقرر اذا كان اي موضوع معين ذا اختصاص محلي او مركزي .
- (٩) لكل فرد من افراد البهائين المقيمين في الدوائر المحلية الحق في ان يرفع قراره محله الروحاني الى المحفل المركزي لا في النظر فيه . وهذا (اي المحفل المركزي) ينظر فيما اذا كان الامر يصح ان يتولى خصه او ان يتركه للمحفل الروحاني المحلي لا عادة النظر فيه وفي حالة ما اذا توافق المحفل المركزي خصه فان قراره فيه يكون باثباتها تماماً .
- (١٠) كل نزاع يحدث بين البهائين في الدوائر المحلية ولا يمكن حسمه بنسبي المحفل الروحاني المحلي يجب ان يحول بواسطة المحفل المحلي الى المحفل المركزي للنظر فيه ويكون قراره نهائياً .
- (١١) كل ما ينشأ من المسائل المختلف عليها بين اثنين او اكثر من المحافل المحلية فانه يتعين عرضه للحال على المحفل المركزي الذي يتولى نظره والفصل النهائي فيه .
- (١٢) ان دائرة اختصاص المحفل المحلي فيما يتعلق بموصلات العضوية في الدائرة الانتخابية وحقوق التصويت لا يباشرها في اي مركزية تكون محسب الحدود والناطحة الموضوعية وبسما المدينة او البلدة او القرية . على ان البهائين الذين يكونون قاطنين في ضواحي احدى المراكز الهامة او قريها منها ويكونون قادرين على الواظبة على حضور جلسات المحفل المحلي لا بأس من ادراج اسمائهم وكثوفات الانتخابية في محفل روحاني محلي اليهم وان يتمتعوا بحقوق الانتخابية العضوية الى ان يتأسس محفل روحاني في محل اقامتهم .

(المادة الثامنة)

اجتماع الوكلاء وهو الذي يجري فيه انتخاب أعضاء المحفل الروحاني المركزي للبهائين بالعراق يطلق عليه اسم المؤتمر العام للبهائيين في العراق وهذا المؤتمر يجري انعقاده في الوقت والمكان الذي تحدده هيئة المحفل المركزي الذي يتولى أيضاً أخطار المراكز البهائية عنه بواسطة محافظها المحلية وذلك قبل موعد الانعقاد بسنتين يوماً كما يقوم في نفس الوقت باخطار هذه المحافظ الروحانية عن عدد المندوبين المطلوبين عن كل دائرة للمؤتمر العام على نسبة عدد المومنين في كل مركز بهائي وبحيث يكون والحالة هذه عدد الوكلاء الذين منهم بتشكيل المؤتمر خمساً وربعين (١٩) للوقت الحاضر) وبمجرد وصول هذا الأخطار إلى المحافظ الروحانية المحلية يتعين على كل منها بعد عمل الترتيب اللازم لهيئة الوسائل دعوة البهائيين المقيمين في دائرتها الحائزين لشروط التصويت إلى جلسة عمومية يجري فيها انتخاب الوكيل والوكلاء عنهم للمؤتمر العام. ويتولى سكرتير المحافظ الروحانية المحلية كل من دائرته إرسال كشف باسم وعنوان الوكيل والوكلاء الذين يتم انتخابهم لسكرتير المحفل المركزي في مدة لا تتجاوز الثلاثين يوماً قبل انعقاد المؤتمر.

- (١) انتخاب الوكلاء للمؤتمر يجري بأغلبية اصوات الحاضرين ساعة الانتخابات.
- (٢) جميع الوكلاء الذين يتم انتخابهم للمؤتمر يصرف دسماهم بصفتهم مضمونين عن البهائيين كل من دائرته.
- (٣) حقوق المندوب (الوكيل) وامباراته هي مخصصة كحضر بحيث لا يجوز انكتسابها بطريق التوكيل.
- (٤) قند الوكلاء واعتمادهم لحضور المؤتمر العام راجع إلى المحفل المركزي ومن اختصاصه.
- (٥) الوكلاء الذين لا يتسنى لهم حضور المؤتمر شخصياً يكون لهم الحق في انتخاب أعضاء المحفل المركزي بالبريد او بالتلغراف حسب الشروط التي حددها المحفل المركزي.

(٦) اذا تراءى للمحفل المركزي في أية سنة من السنين عدم امكان اجتماع الوكلاء في جلسة عامة اذ رأى في ذلك عدم الحكمة ففوضه الحالة - ياخذ في نهية الوسائل والاسباب بحيث تنفذ مهمة المؤتمر اما بالمراسلة او بالتلغراف وتكون القرارات النهائية لأعمال المؤتمر بأغلبية الآراء التي تصل من الوكلاء.

- (٧) المندوب الذي يتعين من قبل المحفل المركزي رئيساً للمؤتمر يتولى دعوة المندوبين مباشرة مهمتهم وهؤلاء يقومون بعد ذلك في وضع النظام والترتيب الثابت للمؤتمر بان يتنضموا منهم رؤساء وسكرتير وغيرهما حسبما تتطلبه مصلحة العمل.
- (٨) مهمة المؤتمر الأساسية هي انتخاب لجنة اشخاص ليكونوا هيئة للمحفل المركزي المراد تجديده وكذلك النظر في مالية المحفل المركزي المنحل واعماله الأخرى ولجانة المختلفة. وكذلك التشاور والذاكرة في المصالح البهائية على وجه العموم مسترشدين في كل الأحوال بمبادئ الادارة البهائية التي حددها حضرته ولي الأمر في ان جميع المذكرات والآراء التي تقوم بها الوكلاء وتتخذ ونها في المؤتمر العام انما تناول فوق عملية انتخاب أعضاء المحفل الروحاني المركزي الجديد ابداء التصاها والارشادات إلى المحفل المذكور لتكون موضع طمحه واهتمامه على انه يترك لتلك الهيئة وحدها دون سواها حق البت في جميع المسائل المختصة بمصالح الأمر في العراق.

(٩) يتولى المحفل المركزي اعداد اعمال المؤتمر ووضع برنامج على ان كل ما عسى ان يعرضه المندوبين من المسائل

الماسة بالأمر بان كانت فلهذا مخرج ادخاله ضمن برنامج اعماله بعد اخذ الاصوات عليه

(١٠) يجري انتخاب أعضاء المحفل الروحاني المركزي الجديد بأغلبية اصوات الوكلاء المعتمدين من المحفل المركزي

وهؤلاء الأعضاء الجدد هم اللجنة اشخاص لا ول الحائزين لأكثرية الاصوات من الوكلاء الحاضرين في المؤتمر والتخلفين

عنه الذين يكونون قد ارسلوا باصواتهم إلى سكرتارية المحفل المركزي اما بالبريد او بالتلغراف. وفي حالة تساوي شخص

او اكثر في الأغلبية بحيث يتعذر معه توفير العدد المطلوب لعضوية المحفل المركزي فيجب اجراء عملية انتخاب اضافية

فان توفّر معها العدد المطلوب كان بها ولا افتتكر رضى ثلاث التي يتم انتخاب اللجنة اعضاء .
 (١١) كل ما يقوم به المؤتمر من الاعمال يتخذ من الاجرائات بصير الثباته وحفظه في سجلات المحفل المركزي
 (١٢) في حالة خلوا احد الأماكن من العضوية في المحفل المركزي فعلى الوكيل الانتخاب بدل عنه بالكثيرة الاصوات واوراق
 الانتخاب يتم بالمراسلة اربابى واسطة اخرى حسب ما يقره المحفل المركزي .

(المادة التاسعة)

انه وان كان هذا النظام بحول المحفل الروحاني المركزي السيطرة العليا والسلطة التنفيذية التامة في جميع
 المسائل التي تمس الدين البهائي وشؤونه في العراق فان جميع قراراته واعماله يجب ان تكون حائزة لرضا واعتماد
 حضرة ولي امر الله شوقى أفندي رباي اوبت العدل العام

(المادة العاشرة)

كل الوظائف والسلطات الاخرى التي لم يتخذ في هذا النظام ضمن اختصاص المحافل الروحانية المحلية تعتبر ضمن
 دائرة اختصاص المحفل المركزي الذي له الحق في ان يسند ويوكل الى المحافل الروحانية المحلية في دائرة اختصاصها ما يراه مناسبا
 وضروريا

(المادة الحادية عشرة)

لاجل المحافظة على روح الانتخابات البهائية وتحقق الغاية المقصودة منها يجب ان لا يسيطر عليها اي عامل
 من العوامل المؤثرة كالدهاية للاشخاص او غير ذلك من الاسباب التي تعيث بروح السكينة والتدبر والتوجه الى الله
 وهي الحالة التي تجلب ان تنود الانتخابات حتى لا يعطى احد صوتة الا لمن اوجته اليه صلواته وانصل تفكيره .
 وان من اهم الراجيات المقدمه المفروضة على اولئك الذين يتدبرون ان يدبروا ويربطوا وباشروا مصالح الدين
 اعضاء المحفل المحلية او المركزية ما ياتي : —
 ان يعملوا بكل ما اتوا به من قوة على كسب ثقة وعطف اولئك الذين اتبع لهم الشرف بالقيام على خدمتهم وان يحرصوا على الاحاطة
 بالاراء السائدة والاحاساس العامة والعقائد الشخصية التي تبدرو وتظهر على الذين يعتبر ترويج مصالحهم من اقدار واجبات
 اعضاء المحافل الروحانية ويجب ان يكون تدبيرهم وناملاهم وبضربهم للأمر بعيدا عن العزلة وريسة السرية وان ينقوا
 الجوز حرثومة الاتبداد ومن كل كلمة وفعل يشتم منه روائح التخرب والاستنثار والتعصب بل بينهما هم يحفظون
 بحققهم المقدس في البت والفصل النهائي فيما يعرض عليهم من المسائل فغليهم ايضا ان يفصحوا المجال للغير ان يبدؤوا
 وان يتدبروا فيما يرضع اليهم من النظلمات وان يرحوا بكل تقضية ومشورة ويعملوا على تنمية عواطف التضامن والتعاون
 وحن التضام والثقة المتبادلة بينهم وبين سائر البهائيين الآخرين

(المادة الثانية عشرة)

تعدل مواد هذا النظام باغلبية اصوات اعضاء المحفل الروحاني المركزي وذلك في اي جلسة اعتبارية او
 بشرط ان يرسل السكرتير نسخة من التعديل والتعديلات المقترحة ادخالها الى كل عضوين للاعضاء قبل تاريخ انعقاد
 الجلسة المذكورة بأربعة عشر يوما على الأقل

وفايتها هي اذارة شئون مرصفة بهما، ثم بان ينفق ذواتهم لهما ما ينبغي في الفطر المعرفي وذلك طبقا للعباد والالتزام
السياسية التي علمنا وكسبها حفرة بهما، بل هي حرة، بما وبينها حفرة عسبه لهما، والتي تمام ويقوم على بقية
وتدعيمها لهما حفرة شتى انشدى بان هو ومن يقوم على الامر من بعده خلفا لهما من جهة حفرة عسبه لهما
ويقطنون تحقيق هذه الاغراض وضمن كبيرها والاذن بالوسايل الشروع كالاجتماعات الروحانية والمجالس العامة
والمنعزات التي تثلث الغايات الانسانية والتربية والمهذب الروحاني وضيع كنهس الحريات والسنن وتشجيع
بسايل لجانة وغيرهما من المعاهد الدينية والادبية المخصصة لتحذ الانسانية والاشرف على جهود السبانيين بالفطر المعرفي
وتوحيد مهارتوهم وباجلته تسييرها على الوجه الذي تحقق معه القيام بواجبهم وواجبناهم وفردتهم الدينية وبغير
ذلك من الوسائل الشروعة التي تورد الى هذه الغايات

وَأَمَّا الْأَعْرَاضُ وَالغَايَاتُ الْأَخْرَى فَهِنَّ الرِّبِّيَّةُ فَهِيَ :-

١ - الحق في البرم في عقد دول من أي نوع كان تحقيق غرض النفس الروحاني المركزي للسياسيين بالفطر المعرفي وذلك مع أي فرد أو هيئة
تجاري أو جمعية أو شركة أو مصلحة عام سواء كانت محلية أو عامة في داخل الفطر المعرفي أو خارج
و بمقتضى نود هذا الدستور يكون لهن الهبة الحق في البرم جميع الاعمال التي يجرى لأى شركة أو شخص عامي عليها مما يجوز له قانون
الدولة والراسم والأوامر الملغية حالما دستغالا

٢ - الحق في تسليم من أي فرد أو جمعية أو هيئة أو بائع الرهينة أو البيع أو الفخوة أو التنازل أو أمان عقد آخر
أو أي مبلغ أو مقدار أو أي ملك آخر سواء في الفطر المعرفي أو في أي بقعة من بقاع العالم وكذلك يكون لهما حق الصال
عقبا وأن تقض وتقرض برهن أو رهن أو يكون لهما الحق في أن توقف عليهما العقارات عينا ورعا وانفاقا واستغالا
٣ - تحقيق جميع المقاصد والأغراض التي جاءت مفصلة في البيانات المذونة لفقرة بهما، هذه حفرة عسبه لهما

و حفرة مشقة في الفطر المعرفي والتي من أجلها أعطيت لهما من الروحانية المركزية نصيبا من السلطة والنفوذ والحق
المادة الثالثة - الفصل الأول - للمعقول على أي دين على النفس الروحاني المركزي للسياسيين بالفطر المعرفي
أو نوصي أي فرد أو المعقول على أي حال يتبع الفطر المعرفي أو أي حق عليه سواء كان بطريق هبة أو بقرار أو بمقتضى أي سند سي أو غير سي
أو بأي كيفية أخرى لا يجوز لأي فرد أو شركة أو جمعية أو هيئة من سبوت الأعمال الرجوع بسببها على مولاه من أي فرد أو هيئة
لنفس المركزي الروحاني للسياسيين بالفطر المعرفي أو أملاكه الخاصة أو على ولائهم العيني بمقتضى أي نوع من أي دعوى عليهم سواء كانت
شخصية أو جمعية بسبب أي حق مما تقدم سواء كان السبب ناشئا عن تعاقب مع هيئة المعقول أو من أي شخص آخر من غير
أدنى من أعمال المعقول يستوجب مسؤولية ذلك لا يصح من ذكر الرجوع على من يرون قد ذكر اسمه في هذا الدستور ولا على
استحقاق في الوثقات ولا على أي فرد منهم بحيث لا يكون على وجه لهم مسئولين شخصيا عن ذلك
وإنما هي سبب ذكره من المخلصين من أرباب الديوان والحق في الرجوع على مولاه هيئة المعقول بأعباءه شخصيا معويا فقط

المادة الثانية - للمعقول الروحاني المركزي للسياسيين بالفطر المعرفي بأعباءه شخصيا معويا بحق في أي أصول أو جزء من أصوله العامة
وتقبل التبعات والبعثات والسندات والشايع والانتقادات بين ثوبى من قبل هذا الدستور وأن يتبرم على تمامها تنفيذها
بما مباشرة بواسطة أعضاء هيئة المعاملة أو بواسطة غيرهم من أولادهم المفوضين

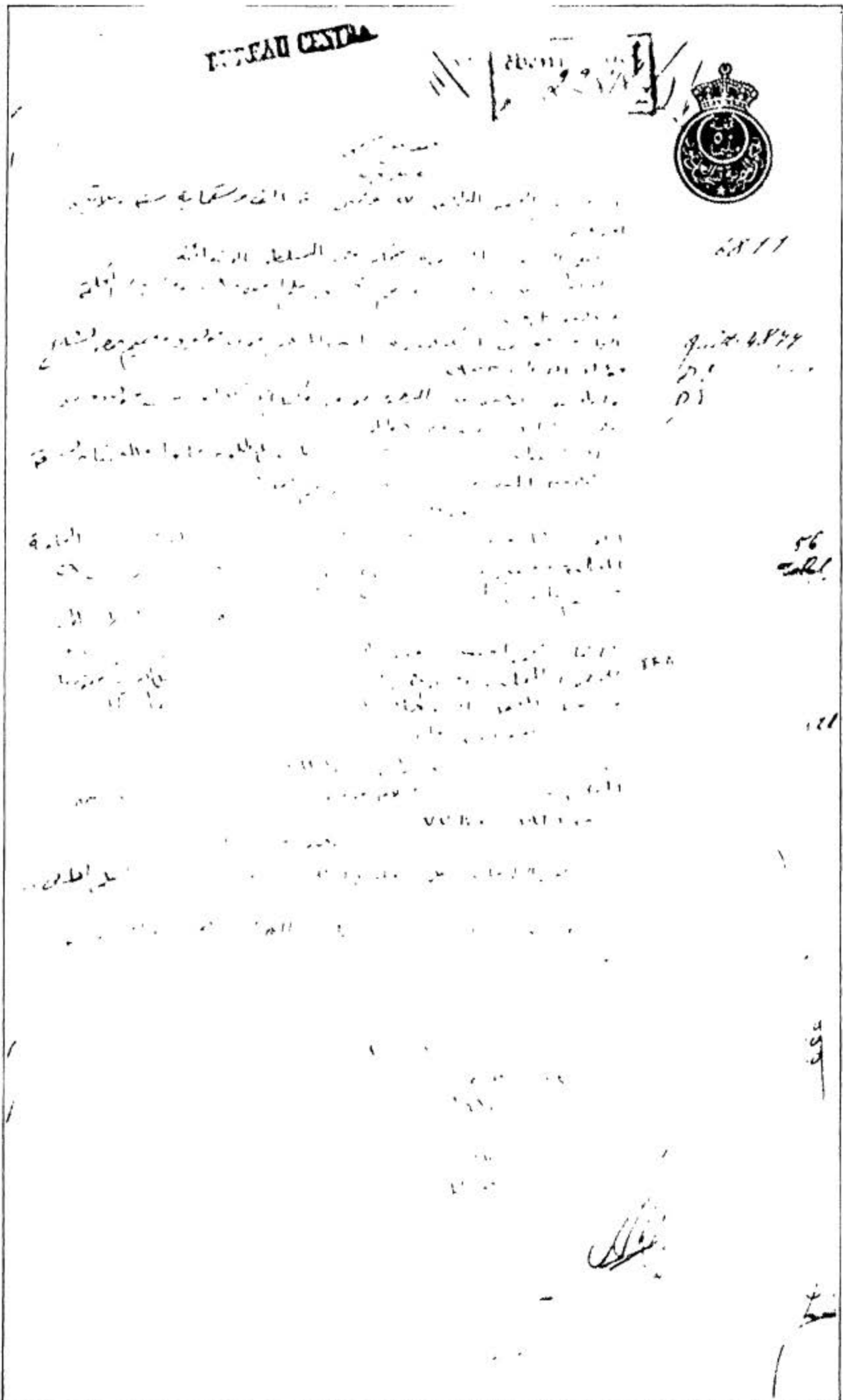
المادة الرابعة - للمعقول الروحاني الحق في إجراء كل الأعمال التي يربها كقرارية لأنهم أصبح يترشح ومقاصد -

المادة الخامسة - محافظه على الأموال الموروثة لهما بالمعقول الروحاني المركزي للسياسيين بالفطر المعرفي في حدود هذا الدستور
لأنه في وضع كسب المورث والائتمنة الخاصة بالاجراءات التي تحقق تنظيم الوظائف الدينية والقيام بها والاشرف على الاظمنة
الاطنية وللبنات السياسية بجملة بالفطر المعرفي بحيث لا تتعارض مواد هذا الدستور وبمقتضى نظام التعليم التي تعقبها
حتى الآن من جهة شتى انشدى بان ولي حفرة بهما، وهي التعليم المعروض لسياسيين الفطر المعرفي والتي ينبغي توافرها في
شؤونهم الدينية

المادة السادسة - يكون مركز هذه الهيئة مدينة القاهرة -

المادة السابعة - يكون تضم الهيئة مسير الشكل وشؤونها على ما يأتي :-

المعقول الروحاني المركزي للسياسيين بالفطر المعرفي سنة ١٩٣٤ بولاية مؤنن سنة ١٩٣٤
المادة الثامنة تعطى لمراد هذا الدستور بالهيئة صوت أعضاء المعقول الروحاني المركزي للسياسيين بالفطر المعرفي
وذلك من الهيئة خاصة بطلب اعطاء بالهيئة الفرض بشرط ان يرسل لسياسة من التمثيل والتفويض بفتح اذعان
الى كل معقول لاهل قبل يفتح الاعطاء بشؤون برما على الماثل ويشط الا يعقل هذا كبر من كيفية اعضاء الاعضاء
عامون اول ما بر سنة ١٩٢١ - محمد صالح - محمد صالح - محمد صالح - محمد صالح - محمد صالح - محمد صالح
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هذه الصيغة هي التي تمت بنها على مجلس طه صاحب هذه الهيئة في سنة ١٩٣٤
محمد صالح - محمد صالح - محمد صالح - محمد صالح - محمد صالح - محمد صالح



Facsimile of Document related to the Incorporation of the National Spiritual Assembly of the Bahá'ís of Egypt.

Handwritten text in Arabic script, appearing to be a list or a set of instructions. The text is written in a cursive style and is somewhat faded. It includes phrases like "بسم الله الرحمن الرحيم" (In the name of God, the Most Gracious, the Most Merciful) and mentions various names and titles, possibly related to the Bahá'í Faith. The text is arranged in several paragraphs, with some lines starting with "و" (and) or "ف" (then). The handwriting is dense and fills most of the page.

Handwritten text in Arabic script, continuing from the previous section. It appears to be a continuation of a list or a set of instructions. The text is written in a cursive style and is somewhat faded. It includes phrases like "بسم الله الرحمن الرحيم" (In the name of God, the Most Gracious, the Most Merciful) and mentions various names and titles, possibly related to the Bahá'í Faith. The text is arranged in several paragraphs, with some lines starting with "و" (and) or "ف" (then). The handwriting is dense and fills most of the page.

ENI - 25



برقنا على المنقار

ن

ن

سورة الفاتحة

ن

Handwritten header text in Arabic script.

Handwritten text in Arabic script, possibly a title or address.

Handwritten notes on the left margin, including a signature.

Handwritten text in Arabic script.

Handwritten text in Arabic script, possibly a list or address.

Handwritten text in Arabic script.

Handwritten text in Arabic script.

Large block of handwritten text in Arabic script, possibly a list or detailed notes.



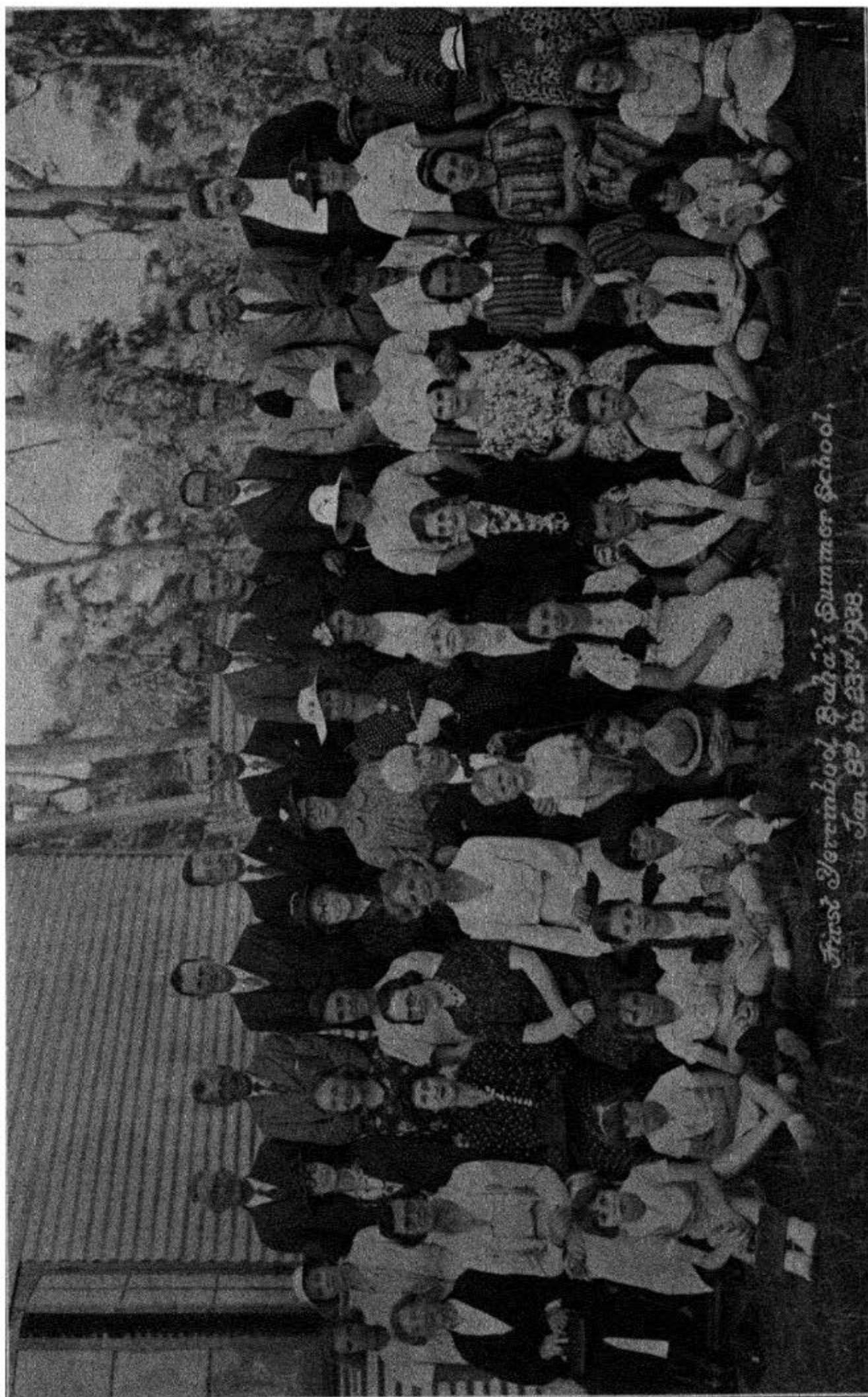
Small handwritten text at the bottom left.

Handwritten signature or mark at the bottom left.

Memorandum

A Deed dated the 22nd day of December 1937 under the hands and seals of Robert Service Brown Hilda Margaret Brooks and Silver May Jackson all of Adelaide in the State of South Australia Emily Mary Oxford Ethel Anne Blundell and Margaret Beveridge Stevenson all of Auckland in the Dominion of New Zealand and Thomas Ross Dowson Oswald Alfred Whitaker and Stanley William Bolton of Sydney in the State of New South Wales purporting to be a **Declaration of Trust and Bylaws of The National Spiritual Assembly of the Bahá'ís of Australia and New Zealand** is this 24th day of January 1938 received into the General Registry Office for the State of South Australia for Deposit and the same is deposited accordingly and marked No 6 of 1938 —————


Deputy Registrar General of Deeds



First Yerrinbool Bahá'í Summer School, January 8 to 23, 1938.

BY-LAWS OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE CITY OF NEW YORK¹

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 Bahá'í communities established in North America. During this period the community has been recognized, encouraged and instructed in letters and communications addressed to it by 'Abdu'l-Bahá, who in one communication designated New York "The City of the Covenant." It was in this city that 'Abdu'l-Bahá devoted the larger portion of His American visit in 1912. The Assembly has been recognized since the Ascension of 'Abdu'l-Bahá in letters addressed to it by the Guardian of the Bahá'í Faith. The New York Bahá'í community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national 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 Bahá'í Faith, the teachings and principles of which fulfill the divine promise of all former revealed religions.

ARTICLE II

In administering the affairs of the Bahá'í Religion under this Corporation for the benefit of the Bahá'ís of the City of New York in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a Local Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly and published by that body for the information and

guidance of Bahá'ís throughout the United States and Canada.

ARTICLE III

The Spiritual Assembly, in the fulfillment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of the City of New York, including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relation to the National Spiritual Assembly, in its relation to the Guardian of the 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 Bahá'í Anniversaries and Feasts, the meetings of consultation, the Annual Meeting and the meeting for the election of delegates to the Annual Meeting of the National Spiritual Assembly. It shall appoint and supervise all committees of the 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 Bahá'í body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time

¹ The pattern for all local Bahá'í constitutions.

what activities and affairs of the Bahá'í 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 Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in the City of New York.

ARTICLE IV

The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of 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 Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall cooperate wholeheartedly with other local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or in-

fluence, 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 Bahá'í community of the City of New York and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís 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 for the period of one year, or until their successors shall be elected.

ARTICLE VII

The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

ARTICLE VIII

The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes, or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman, or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however that the Annual Meeting of the Assembly shall be held on April 21st, in accordance with the administrative principles recognized by all 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 principles of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

Section 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local 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 Bahá'í 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 con-

sultation, have the right to make appeal to the Guardian of the Faith.

Section 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahá'í concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

ARTICLE XI

The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21 at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

Section 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

Section 2. The election of members to the Spiritual Assembly shall be by plurality vote.

Section 3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly, both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

ARTICLE XII

In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahá'í community throughout the year at intervals of nineteen days, in ac-

cordance with the calendar incorporated in the teachings of the Bahá'í Faith.

ARTICLE XIII

The Spiritual Assembly, on notice from the National Spiritual Assembly, shall report the number of voting members in the local community, that the national Bahá'í body may be duly informed of the number of delegates to be assigned to the Bahá'í community of the City of New York in accordance with the principle of proportionate representation controlling the annual election of members to the National Spiritual Assembly.

Section 1. When informed of the number of delegates assigned to the local community, the Spiritual Assembly shall call a special meeting of the community for the purpose of electing said number of delegates to represent the community at the Annual Meeting of the National Spiritual Assembly.

Section 2. The election of delegates to the Annual Meeting of the National Spiritual Assembly shall be by plurality vote.

Section 3. All voting members of the local Bahá'í community are eligible for election as delegates to the Annual Meeting of the National Assembly.

Section 4. The result of the election shall be reported by the Spiritual Assembly to the National Spiritual Assembly, and the Spiritual Assembly shall meet all the conditions laid down by the national Bahá'í body for the recognition of local Spiritual Assemblies and the participation of local Bahá'í communities in the annual election of the national Bahá'í body.

ARTICLE XIV

The seal of this Corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahá'ís of the City of New York, Corporate Seal.

ARTICLE XV

These By-Laws may be amended by majority vote of the Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

UNITED STATES OF AMERICA
STATE OF NEW YORK

BY

EDWARD J. FLYNN

Secretary of State and Custodian of the Great Seal Thereof.

It is hereby Certified, That ALBERT MARINELLI
Clerk of the County of New York in said State, and Clerk of the
Supreme Court therein, being a Court of Record, on the day of the date of the annexed
certificate and duly authorized to grant the same; that the same is in due form and exe-
cuted by the proper officer, that the seal affixed to said certificate is the seal of said County
Court, that the signature thereto of said clerk is in his proper handwriting, and is
true; and that full faith and credit may and ought to be given to his official acts.

In Testimony Whereof, The Great
Seal of the State is hereunto affixed.

Witness my hand at the City of Albany, the twenty-first
day of December in the year of our Lord one thousand
and three hundred and thirty-six.

James W. Kelly
Deputy Secretary of State



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of New York.

Certificate N^o 7220 B

STATE OF NEW YORK }
COUNTY OF NEW YORK } ss. :

I, ALBERT MARINELLI, Clerk of the County of New York and also Clerk of the Supreme Court in and for said county,

DO HEREBY CERTIFY, that I have compared the within photographic copy of a

Certificate of Incorporation
entitled
The Spiritual Assembly
of the Bahá'is of the City of New York

the original of which is filed and recorded in my office, under

Index Number *Inc 4201-1932*
File Number *Filed Recorded March 31-1932*
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 *14th* day of *December*, 193*6*.

Albert Marinelli
Clerk of the County of New York and
Clerk of the Supreme Court.

The fee charged for
this Copy was

\$ 2.00

Albert Marinelli
County Clerk.

CERTIFICATE OF INCORPORATION

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF THE CITY OF NEW YORK

Pursuant to Section 193 of the Religious
Corporation Law of the State of New York

We, the undersigned, all being of full age, and citizens of the United States, and residents of the State of New York, desiring to form a corporation pursuant to Section 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 Baha'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 Baha'is of the City of New York."

THIRD: The territory in which its activities are principally to be conducted is New York City and vicinity.

FOURTH: The principal place of worship is to be located in the City of New York, County of New York, State of New York.

FIFTH: The number of trustees is to be nine.

SIXTH: The names and places of residence of the persons to be trustees until the first annual meeting are as follows:

<u>NAME</u>	<u>PLACE OF RESIDENCE</u>
Ophelia Crum	101 West 55th Street, New York City
Horace Holley	125 East 10th Street, New York City
Bertha Herklotz	1810 Cortelyou Road, Brooklyn, N.Y.
Hooper Harris	162 West 15th 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	41 Convent Avenue, New York City
Marion Little	485 Park Avenue, New York City
Edward B. Kinney	204 West 55th Street, New York City

SEVENTH: The time for holding its annual meeting is to be on the twenty-first day of April in each year.

The first meeting was held on March 30, 1932, at Baha'i Center,
119 West 57th Street, New York City.

IN WITNESS WHEREOF, We have made, signed and acknowledged this
certificate in triplicate. Dated this thirty-first day of March, 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. 58
New York Co. Register's No. 2054
Commission Expires Feb 2, 1934

THE BAHÁ'Í WORLD

INC.
4201

1932

CERTIFICATE OF INCORPORATION

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF THE CITY OF NEW YORK

FEE PAID \$ 4.75

Date MAR 31 1932

County Clerk, N. Y. Co.

By [Signature]
Cashier.

NEW YORK COUNTY
COUNTY CLERK

1932 MAR - 31 - PM 2 : 00

FILED & RECORDED

2
CERTIFIED COPY ISSUED

Fee Paid 00

Date 3/31/32

County Clerk, N. Y. Co.

By

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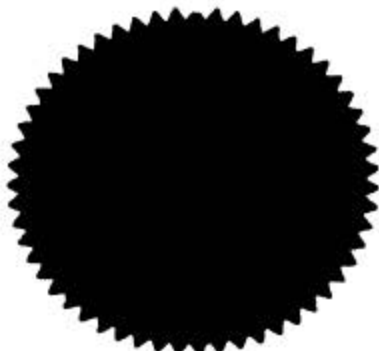
8 PAGE 129



TO ALL TO WHOM THESE PRESENTS SHALL COME:

I, THEODORE DAMMANN, Secretary of State
of the State of Wisconsin, do hereby certify that on the Fifteenth
day of April A. D. 19 37, there was filed in the Depart-
ment of State, an instrument in writing, purporting to be Articles
of Association, with a view of forming a corporation to be known as
SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF KENOSHA
without Capital Stock, the business and purpose of which being
to enter into, make, perform and carry out contracts of every sort and
kind with any person, firm, association or corporation, public or private; to
take and hold property, both real and personal, whether acquired by gift, grant,
devise, bequest or purchase, etc.,
and verified as the original by the affidavit of Genevieve Kraai
and Louis J. Voelz, who appear in said articles as two of the
signers of same.

Therefore, the State of Wisconsin does hereby grant unto the
said corporation the powers and privileges conferred by Section 187.05 (1)
of the Wisconsin Statutes for the purposes above stated and in accordance
with the said Articles of Association.



In Witness Whereof, I have hereunto
set my hand and affixed my official seal at the
Capitol in the City of Madison, this
15th day of April A. D. 19 37.

Theodore Dammann
Secretary of State

226193 VOL 8 PAGE 131

CERTIFICATE OF ORGANIZATION

KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned Genevieve Kraai, chairman, and Louis J. Voelz, secretary of the Spiritual Assembly of the Baha'is of Kenosha, do hereby certify that, at the annual meeting of the members of the Kenosha Baha'i Community, held in the city of Kenosha, county of Kenosha and state of Wisconsin, on the 21st day of April, A.D. 1936, for that purpose, the following persons, namely, Louis J. Voelz, Iva Russell, Earl Parker, Grace Anderson, William C. Schehd, Gertrude Collins, Carrie Gates, Genevieve Kraai and Theodore Lorentzen were elected to be the Spiritual Assembly of the Baha'is of Kenosha, in accordance with the principles of the local Baha'i administration recognized and affirmed by the National Spiritual Assembly of the Baha'is of the United States and Canada, with full power and authority, as the authorized representative body of the Kenosha Baha'i Community, to supply proper legal status to their conduct of the affairs of this religious community by electing and establishing themselves and their successors in office as trustees to be incorporated under the provisions of Section 187.05, Subsections (1&2) of the Wisconsin Statutes, and the acts amendatory thereof and supplementary thereto, and they have so elected and declared themselves and their successors in office to be trustees for such purpose, and we do further declare and state, that,

ARTICLE I

The corporate name by which such trustees are to

-2-

VOL 8 PAGE 132

be known shall be the SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF KENOSHA, and its location shall be in the city of Kenosha, county of Kenosha and state of Wisconsin.

ARTICLE II

The trustees, nine in number, hereinabove mentioned shall hold their offices until April 21st A.D. 1937 or until their successors are duly elected and thereafter the duly elected trustees shall hold their offices for a term of one year from and after April 21st of the year in which they are elected or until their successors shall have been duly elected.

ARTICLE III

The purposes and objects for which it is desired to incorporate the said trustees as aforesaid are declared to be for the administration of the Faith of Baha'u'llah for the benefit of the Baha'is of the city of Kenosha, state of Wisconsin, according to the principles of Baha'i affiliation and administration created and established by Baha'u'llah, defined and explained by 'Abdu'l-Baha, 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-Baha.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an

-3-

VOL 8 PAGE 133

educational, humanitarian and spiritual character; by supervising, unifying, promoting and generally administering the activities and affairs of the Kenosha Baha'i Community; and by any other means appropriate to these ends or any of them.

Further purposes and objects of this corporation shall be:

1. To enter into, make, perform and carry out contracts of every sort and kind with any person, firm, association or corporation, public or private; to take and hold property, both real and personal, whether acquired by gift, grant, devise, bequest or purchase, and to sell, convey or otherwise dispose of the same; to borrow money and to secure the payment of the same by mortgage of its real and personal property or otherwise; and for the purpose of attaining or furthering any of its objects, to do any and all other acts and things, and to exercise any and all powers which a co-partnership or natural person could do and exercise, and which now or hereafter may be authorized by law, which said business is to be carried on within the state of Wisconsin, and especially within the county of Kenosha in said state, for the purposes of this incorporation in promoting religious, charitable and educational works and no other, and it is expressly understood that no dividend or pecuniary profits shall be declared or paid to the members of this corporation.

2. To carry out all and whatever the several purposes and objects set forth in the written utterances of Baha'u'llah, 'Abdu'l-Baha and Shoghi Effendi, under which

-4-

VOL 8 PAGE 134

certain jurisdiction, powers and rights are granted to local Spiritual Assemblies.

3. Generally to do all things and acts which in the judgment of said trustees, i.e., the Spiritual Assembly of the Baha'is of Kenosha, are necessary, proper and advantageous to promote the complete and successful administration of this corporation.

ARTICLE IV

The trustees, i.e., the Spiritual Assembly of the Baha'is of Kenosha, shall adopt for the conduct of the affairs entrusted to them under this incorporation, such by-laws, rules of procedure or regulations as are required to define and carry on its own local functions, not inconsistent with the terms of this certificate and not inconsistent with the Declaration of Trust, By-Laws, rules of procedure or regulations of the National Spiritual Assembly of the Baha'is of the United States and Canada, the paramount and central administrative authority in and for North America, and all in accordance with the explicit instructions given to date by Shoghi Effendi, Guardian of the Faith of Baha'u'llah which instructions are already known to the Baha'is of Kenosha and accepted by them in the government and practice of their religious affairs.

ARTICLE V

The seal of this corporation shall be circular in form, bearing the following description:

-8-

VOL. 8 PAGE 135

Spiritual Assembly of the Baha'is of Kenosha.
Incorporated, 1937.

ARTICLE VI

This Certificate of Organization may be amended by majority vote of the Spiritual Assembly of the Baha'is of Kenosha at any special meeting called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the secretary.

IN WITNESS WHEREOF, we, as chairman and secretary respectively of the said Spiritual Assembly of the Baha'is of Kenosha have hereunto set our hands and seals this 13th day of April, A.D. 1937.

SIGNED Genevieve Krossi (SEAL)

Chairman

COUNTERSIGNED Louis J. Volz (SEAL)

Secretary

VOL 8 PAGE 136⁻⁶⁻

STATE OF WISCONSIN }
 COUNTY OF KENOSHA } SS

Personally came before me this 13th day of April, A.D. 1937, the above named Genevieve Kraai, the Chairman, and Louis J. Voelz, the Secretary of the Spiritual Assembly of the Baha'is of Kenosha, the body above named, to me known to be the persons who executed the foregoing instrument, and acknowledged the same as their act and deed.

And the said Genevieve Kraai and Louis J. Voelz being by me duly sworn, each for himself deposed and said that the said Genevieve Kraai is the Chairman and the said Louis J. Voelz is the Secretary of the said Spiritual Assembly of the Baha'is of Kenosha, and that this certificate was executed by its authority.

W. W. Davis
 Circuit Court Commissioner,
 Kenosha County, Wisconsin.

STATE OF WISCONSIN }
 COUNTY OF KENOSHA } SS

Genevieve Kraai, Chairman, and Louis J. Voelz, Secretary, being each first duly sworn, severally say: that they were the signers of the original Certificate of Organization of the Spiritual Assembly of the Baha'is of Kenosha, and that the foregoing has been compared by them with the original Certificate of Organization, and that the same is a true copy of such original Certificate of Organization, and of the whole thereof.

Subscribed and sworn to before me this 20th day of April, A.D. 1937.

W. W. Davis
 Circuit Court Commissioner
 Kenosha County, Wisconsin.

Genevieve Kraai
 Chairman
Louis J. Voelz
 Secretary

VOL 8 ^{pgs} 130

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STATE OF WISCONSIN }
 County of Kenosha }
 Received for record this 19th day of
 April A. D., 1937 at 2:30
 o'clock P. M., and recorded in
 Volume 6 of C. on page 29-30
 John D. Schmidt
 Register of Deeds

By name Rodgers,
 Deputy

50 •

STATE OF WISCONSIN }
 County of Kenosha }
 Received for record this 21st day of
 April A. D., 1937 at 2:30
 o'clock P. M., and recorded in
 Volume 8 of C. on page 31-36

John D. Schmidt
 Register of Deeds
 By name Schmidt, Deputy

170 W.W. Davis



S-6123

TO ALL TO WHOM THESE PRESENTS SHALL COME:

I, THEODORE DAMMANN, Secretary of State of the State of Wisconsin, do hereby certify that on the 14th day of February, A. D. 1938, Articles of Incorporation were filed in my office under the provisions of subsection (1) of Section 187.05 of the Wisconsin Statutes, which articles Provide:

NAME: SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF RACINE

LOCATION: Racine

BUSINESS AND PURPOSES: to enter into, make, perform and carry out contracts of every sort and kind with any person, firm, association or corporation, public or private, etc.,

THEREFORE, the State of Wisconsin does hereby grant unto the said corporation the powers and privileges conferred by the Wisconsin Statutes for the purposes above stated and in accordance with said Articles.

IN WITNESS WHEREOF, I have hereunto
set my hand and affixed my official
seal, at the Capitol, in the City of
Madison, this 14th day of February,
A. D. 1938.



Theodore Dammann
Secretary of State.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Racine,
Wisconsin, U. S. A.

Racine, Wisconsin

Certificate of Organization

Know all Men by these Presents: That we, the undersigned Andrew J. Nelson, Chairman, and Harold R. Olson, Secretary of the Spiritual Assembly of the Baha'is of Racine, Wis. do hereby certify that, at the annual meeting of the members of the Racine Baha'i Community, held in the City of Racine, County of Racine and State of Wisconsin, on the 21st, day of April, A.D. 1937, for that purpose, the following persons, namely, Andrew J. Nelson, Harold R. Olson, Carolyn Dary, Florence Hanson, Clara Leopold, Muriel Peterson, Adolph Hanson, Alfred Hanson and Hans P. Hanson, were elected to be the Spiritual Assembly of the Baha'is of Racine, in accordance with the principles of the local Baha'i administration recognized and affirmed by the National Spiritual Assembly of the Baha'is of the United States and Canada, with full power and authority, as the authorized representative body of the Racine Baha'i Community, to supply proper legal status to their conduct of the affairs of this religious community by electing and establishing themselves and their successors in office as Trustees to be incorporated under the provisions of Section 187.05, Subsections (1 & 2) of the Wisconsin Statutes, and the acts amendatory thereof and supplementary thereto, and they have elected and declared themselves and their successors in office to be Trustees for such purpose, and we do further declare and state that

Article 1

The corporate name by which such Trustees are to be known shall be the Spiritual Assembly of the Baha'is of Racine, and its location shall be in the city of Racine, County of Racine, and State of Wisconsin

Article 2

The Trustees, nine in number, herein above mentioned shall hold their offices until April 21st, A.D. 1938 or until their successors are duly elected and thereafter the duly elected Trustees shall hold their offices for a term of one year from and after April 21st, of the year in which they are elected, or until their successors shall have been duly elected.

Article 3

The purpose and objects for which it is desired to incorporate the said Trustees as aforesaid are declared to be for the administration of the Faith of Baha'u'llah for the benefit of the Baha'is of the city of Racine, State of Wisconsin, according to the principles of Baha'i affiliation and administration created and established by Baha'u'llah, defined and explained by 'Abdull-Baha, and amplified by Shoghi Effendi and his duly constituted successor and successors under the provision of the Will and Testament of 'Abdu'l-Baha.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character, by supervising, unifying, promoting and generally administering the activities and affairs of the Racine Baha'i Community; and by any other means appropriate to these ends or any of them.

Further purposes and objects of this corporation shall be:

1. To enter into, make, perform and carry out contracts of every sort and kind with any person, firm, association or corporation, public or private; to take and hold property, both real and personal, whether acquired by gift, grant, devise, bequest or purchase, and to sell, convey or otherwise dispose of the same; to borrow money and to secure the payment of the same by mortgage of its real and personal property or otherwise; and for the purpose of attaining or furthering any of its objects.

and all powers which a copartnership or natural person could do and exercise, and which now or hereafter may be authorized by law, which said business is to be carried on within the state of Wisconsin, and especially within the county of Racine in said state, for the purposes of this corporation in promoting religious, charitable and educational works and no other, and it is expressly understood that no dividend or pecuniary profits shall be declared or paid to the members of this corporation.

2. To carry out all and whatever the several purposes and objects set forth in the written utterances of Baha'u'llah, 'Abdu'l-Baha and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to local Spiritual Assemblies.

3. Generally to do all things and acts which in the judgement of said Trustees, i.e., the Spiritual Assembly of the Baha'is of Racine, are necessary, proper and advantageous to promote the complete and successful administration of this corporation.

Article 4

The trustees, i.e., the Spiritual Assembly of the Baha'is of Racine, shall adopt for the conduct of the affairs entrusted to them under this incorporation, such by-laws, rules of procedure or regulations as are required to define and carry on its own local functions, not inconsistent with the Declaration of Trust, By-Laws, rules of procedure or regulations of the National Spiritual Assembly of the Bahais of the United States and Canada, the paramount and central administrative authority in and for North America, and all in accordance with the explicit instructions given to date by Shoghi Effendi, Guardian of the Faith of Baha'u'llah which instructions are already known to the Baha'is of Racine and accepted by them in the

government and practice of their religious affairs.

Article 5

The seal of this corporation shall be circular in form, bearing the following description:

Spiritual Assembly of the Baha'is of Racine.
Incorporated, 1937.

Article 6

This Certificate of Organisation may be amended by majority vote of the Spiritual Assembly of the Baha'is of Racine at any special meeting called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the secretary.

In Witness Whereof, we, as chairman and secretary respectively of said Spiritual Assembly of the Baha'is of Racine have hereunto set our hands and seals this 4th. day of February A.D. 1938.

Signed Andrew J. Nelson (Seal)
Chairman

Countersigned Harold R. Olsen (Seal)
Secretary

State of Wisconsin }
County of Racine } SS

Personally came before me this Fourth day of February A.D. 1938, the above named Andrew J. Nelson, the Chairman, and Harold R. Olsen, the Secretary of the Spiritual Assembly of the Baha'is of Racine, the body above named, to me known to be the persons who executed the forgoing instrument, and acknowledged the same as their act and deed.

And the said Andrew J. Nelson and Harold R. Olsen being by me duly sworn, each for himself deposed and said that the said Andrew J. Nelson is the Chairman and the said Harold R. Olsen is the Secretary of the said Spiritual Assembly of the Baha'is of Racine, and that this certificate was executed by its authority.

LeRoy A. Jested
Notary Public
my Commission expires Sept. 10, 1939

State of Wisconsin }
County of Racine } SS

Andrew J. Nelson, Chairman, and Harold R. Olsen, Secretary, being each first duly sworn, severally say: that they were the signers of the original Certificate of Organization of the Spiritual Assembly of the Baha'is of Racine, and that the foregoing has been compared by them with the original Certificate of Organization, and that the same is a true copy of such original Certificate of Organization, and of the whole thereof.

Subscribed and sworn to before me this 4th day of 1938

LeRoy A. Jested
Notary Public
my Commission expires Sept. 10, 1939

Andrew J. Nelson
Chairman
Harold R. Olsen
Secretary

429407

Certificate of
Organization

Spiritual Assembly
of Baha'is of Racine

Register's Office
Racine County, Wis. }^{ss.}

Received for Record 16th day of
February A. D. 1938 or 1912
o'clock A. M. and recorded on Volume 9
of Incorporations ss. 285 - 289

Julius A. Krenzke
Register of Deeds.

By _____ Deputy

Andrew J. Nelson
160 2013 Cornish Ave
Racine 1460

CERTIFICATE OF INCORPORATION OF
THE SPIRITUAL ASSEMBLY OF THE
BAHÁ'ÍS OF DETROIT,
MICHIGAN, U.S.A.

(ECCLESIASTICAL CORPORATIONS)

ARTICLES OF ASSOCIATION

OF ~~THE~~

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE CITY OF DETROIT

We, the undersigned, desiring to become incorporated under the provisions of Act No. 327, P. A. 1931, do hereby make, execute and adopt the following articles of association, to-wit:

First, The name assumed by this corporation and by which it shall be known in law, is

The Spiritual Assembly of the Baha'is of the City of Detroit

Second, The location of said church shall be in the City of Detroit, county of

(City or Village) (Name of City or Village)

Wayne

and state of Michigan; Post office address

201 East Kirby.

Third, The time for which said corporation shall be created shall be Unlimited.

Fourth, The members of said church or society shall worship and labor together according to the discipline, rules and usage of the National Spiritual Assembly of the Baha'is of the United States of America and Canada as from time to time authorized and declared by the National Spiritual Assembly

Fifth, (Here insert any desired additional provisions authorized by the Act).

The trustees of The Spiritual Assembly of the Baha'is of the City of Detroit may, in their corporate name, take and hold all property, real and personal, devised, bequeathed, transferred or conveyed to them for the use and benefit of the said Spiritual Assembly of the Baha'is of the City of Detroit.

In Witness Whereof, we, the parties hereby associating for the purpose of giving legal effect to these articles, hereunto sign our names and places of residence:

Done at the City of Detroit, county of Wayne and state of Michigan, this 13th day of Febry, 1937.

(Signatures)
 Roscoe Springston
 L. W. Eggleston
 Mrs. L. W. Eggleston
 Phyllis Hall
 Edna J. Schoenback
 E. A. Herder
 Alice J. Springston
 E. H. Eardley
 B. Eardley

(Residences)
 8151 Robson, Detroit, Mich.
 201 F. Kirby, Detroit, Mich.
 201 E. Kirby, Detroit, Mich.
 665 Superior St.,
 Detroit, Mich.
 2005 Collingwood, Detroit, Mich.
 4859 Bertudo, Dearborn, Mich.
 8151 Robson, Detroit, Mich.
 7409 Second Blvd., Detroit, Mich.
 7409 Second Blvd.

STATE OF MICHIGAN }
 County of Wayne } ss.
 On this 13th day of February, A. D. 1937, before me, a notary public in and for said county, personally appeared
February
Febry
 Roscoe Springston
 L. W. Eggleston
 Mrs. L. W. Eggleston
 Phyllis Hall
 Edna J. Schoenback
 E. A. Herder
 Alice J. Springston
 E. H. Eardley
 B. Eardley

known to me to be the persons named in, who executed the foregoing instrument, and severally acknowledged that they executed the same freely and for the intents and purposes therein mentioned.

Mildred G. Luck
 Notary

My Commission Expires Feb. 6, 1938.

Form 3-12-11-35-12M

ORIGINAL

(Ecclesiastical Corporation)

MICHIGAN

Articles of Association

OF

The Spiritual Assembly of the
Baha'is of the City of Detroit

Under Act No. 327, Public Acts, 1931

(This blank prepared by Michigan Corporation and
Securities Commission.)

RECEIVED

FEB 18 1937

MICHIGAN CORPORATION AND
SECURITIES COMMISSION

FILED

FEB 18 1937

This is to certify these articles of
incorporation to be a true copy of
the original on file in this office.*Carl A. Olson*
COMMISSIONER
MICHIGAN CORPORATION AND
SECURITIES COMMISSIONMICHIGAN CORPORATION AND
SECURITIES COMMISSION

FEB 18 1937

JK 9 MS

Compared by

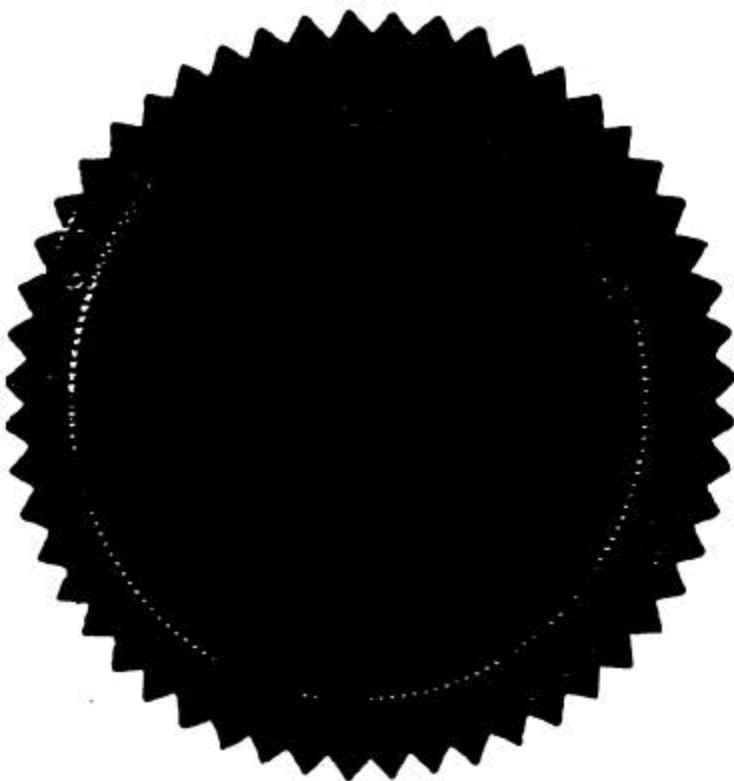


I, FRANK C. JORDAN, *Secretary of State of the State of California*, do hereby certify that I have carefully compared the transcript, to which this certificate is attached, with the record on file in my office of which it purports to be a copy, and that the same is a full, true and correct copy thereof.

IN WITNESS WHEREOF, I have hereunto set my hand and have caused the Great Seal of the State of California to be affixed hereto this 23rd day of February, 1938.


Secretary of State

By 
Deputy



45106 6-27 2006
STATE PRINTING OFFICE

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Los Angeles,
California, U. S. A.

**ENDORSED
FILED**In the office of the Secretary of State
of the State of California

FEB 23 1938

FRANK C. JORDAN

SECRETARY OF STATE

By CHAS. J. HAGERTY

Deputy

Incorporation No. 171160.

**Certificate of Amendment to Articles of Incorporation of the
Spiritual Assembly of the Bahá'ís of the City of
Los Angeles, California.**

TO THE SECRETARY OF STATE OF CALIFORNIA:

THIS IS TO CERTIFY that the undersigned are the Chairman and Secretary respectively of the Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California, a corporation.

That on the 27th day of January, 1938, the Board of Trustees of said corporation held a special meeting of the Trustees of said corporation at Room 207 Beaux Arts Building, Los Angeles, California, the place of business of said corporation. That at said meeting the following Resolution to amend the Articles of Incorporation of said corporation was duly and regularly adopted by a majority vote of the Trustees of the corporation, nine being present and voting therefor, the number of Trustees being nine:

RESOLVED: That paragraph No. 2 of the Articles of Incorporation of this corporation, be amended to read as follows:

"2. That the purpose and objects for which the corporation is formed is to administer the affairs of the Bahá'í religion, for the benefit of the Bahá'ís of the City of Los Angeles, State of California, in accordance with the religious teachings and administrative purposes of this faith.

"That the following By-laws will be adopted by The Spiritual Assembly of the Bahá'ís of the City of Los Angeles:

"Article 1.

"The Bahá'ís of the City of Los Angeles, California, adopt this Corporation in order to supply proper legal status to their conduct of affairs of a religious community which has had a continuous existence for twenty-nine (29) years. During this period the community has been recognized, encouraged and instructed in letters and communications addressed to it by 'Abdu'l-Bahá, the perfect Exemplar of the Bahá'í Faith. 'Abdu'l-Bahá visited Los Angeles on October 18 and 19, 1912. At 1 P.M., October 19, He visited the grave of Thornton Chase at Inglewood Cemetery. That night He said to the friends: 'You must celebrate yearly, annually, the day of his departure from this life' (September 30, 1912) 'and all of you on My behalf, may go and visit his blessed tomb; and if possible spread a feast for the poor and give charity to those who are deprived on that occasion.' Mr. Chase was the first

Bahá'í in America. Since 'Abdu'l-Bahá's passing, in the year 1921, the Bahá'ís of Los Angeles have been encouraged and instructed by Shoghi Effendi, the first Guardian of the Bahá'í Faith and sacred head for life of its Universal House of Justice. The Los Angeles Bahá'í 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 of the Bahá'ís of Los Angeles, California, is at present enrolled (*sic*) 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 Bahá'í Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

"Article 2.

"In administering the affairs of the Bahá'í Religion under this corporation for the benefit of the Bahá'ís of the City of Los Angeles in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a local Spiritual Assembly as defined in the By-laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout the United States and Canada.

"Article 3.

"The Spiritual Assembly, in the fulfilment of its obligations and responsibilities under this corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of the City of Los Angeles, including paramount authority in the administration of this corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the National Spiritual Assembly, in its relations to the Guardian of the Bahá'í Faith, to other local Bahá'í communities, and to the general public in the City of Los Angeles. It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the meetings of consultation, 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 Bahá'í body. The Spiritual Assembly, however, shall recognize the authority

and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Bahá'í community of the City of Los Angeles are national in scope and hence subject to the jurisdiction of the National Bahá'í body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in the City of Los Angeles.

"Article 4.

"The Spiritual Assembly, in administering this corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of 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 Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall co-operate wholeheartedly with other local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence, direct or indirect, that savors of intervention on the part of a Bahá'í body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of the City of Los Angeles and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís traveling from Los Angeles 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 5.

"The Bahá'ís of the City of Los Angeles, for whose benefit this corporation has been established, shall consist of all persons resident in the City of Los Angeles 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 community a person shall

"(a) Be a resident of the City of Los Angeles 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 Bab), 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 6.

"The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'ís of the City of Los Angeles, who shall be elected by these Bahá'ís in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

"Article 7.

"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 8.

"The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held on April 21st, in accordance with the administrative principles recognized by all 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 by 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 9.

"The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Bahá'í community, shall be the locality included within the civil limits of the city of Los Angeles, 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 10.

"Section 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavoring to compose the difference of opinion invite the said member or members to make appeal to the national 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 Los Angeles, 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 11.

"The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21, at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

"Section 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

"Section 2. The election of members to the Spiritual Assembly shall be by plurality vote.

"Section 3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

"Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

"Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

"Article 12.

"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 13.

"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 Los Angeles 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 14.

"The seal of the corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California, Corporate Seal.

"Article 15.

"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."

AND BE IT FURTHER RESOLVED: That paragraph No. 4 of said Articles of Incorporation be amended to read as follows:

"4. That the number of Trustees, that is, the Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California, shall be nine, which Trustees are to act in the capacity of Directors.

"That the names and residences of the Trustees who are to act in the capacity of Trustees to serve until the selection of their successors, are as follows:

"Mrs. Rouan Carter	3930 Ingraham Street
"Mrs. Oni Finks	453 East Avenue 28
"Mrs. Olive Dible	575 N. Vermont Ave.
"Charles R. Witt	860 South Norton Avenue
"Loren A. Whitmore	2509 Fifth Avenue
"Mrs. Sara Kenny	1941 North Serrano
"P. Windsor Howard	1532 Las Palmas Avenue
"Willard P. Hatch	3440 Wilshire Boulevard
"Hascle Cornbleth	3152 West 11th Street

"all in the City of Los Angeles, California."

That on the same date a majority of the members of said corporation filed with said Trustees a written consent, consenting to the adoption of the above Resolution to amend the Articles of Incorporation of the corporation, as provided in the said Resolution of the Board of Trustees, a copy of which Consent is as follows:

Consent to Amendment of Articles and Adoption of Resolution by the Trustees of the Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California.

The undersigned, being a majority of the members of said corporation, and of the voting power, hereby consent to, approve and adopt the amendment to the Articles of Incorporation of said corporation, as follows:

That paragraph No. 2 be amended to read as follows:

"2. That the purpose and objects for which the corporation is formed is to administer the affairs of the Bahá'í religion, for the benefit of the Bahá'ís of the City of Los Angeles, State of California, in accordance with the religious teachings and administrative purposes of this faith.

"That the following By-Laws will be adopted by The Spiritual Assembly of the Bahá'ís of the City of Los Angeles:

"Article 1.

"The Bahá'ís of the City of Los Angeles, California, adopt this Corporation in order to supply proper legal status to their conduct of affairs of a

religious community which has had a continuous existence for twenty-nine (29) years. During this period the community has been recognized, encouraged and instructed in letters and communications addressed to it by 'Abdu'l-Bahá, the perfect Exemplar of the Bahá'í Faith. 'Abdu'l-Bahá visited Los Angeles on October 18 and 19, 1912. At 1 P.M., October 19, He visited the grave of Thornton Chase at Inglewood Cemetery. That night He said to the friends: 'You must celebrate yearly, annually, the date of his departure from this life' (September 30, 1912) 'and all of you on My behalf, may go and visit his blessed tomb; and if possible spread a feast for the poor and give charity to those who are deprived on that occasion.' Mr. Chase was the first Bahá'í in America. Since 'Abdu'l-Bahá's passing, in the year 1921, the Bahá'ís of Los Angeles have been encouraged and instructed by Shoghi Effendi, the first Guardian of the Bahá'í Faith and sacred head for life of its Universal House of Justice. The Los Angeles Bahá'í 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 of the Bahá'ís of Los Angeles, California, is at present enroled (*sic*) 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 Bahá'í Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

"Article 2.

"In administering the affairs of the Bahá'í Religion under this corporation for the benefit of the Bahá'ís of the City of Los Angeles in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a local Spiritual Assembly as defined in the By-laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout the United States and Canada.

"Article 3.

"The Spiritual Assembly, in the fulfilment of its obligations and responsibilities under this corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of the City of Los Angeles, including paramount authority in the administration of this corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the National Spiritual Assembly, in its relations to the Guardian of the Bahá'í Faith, to other local Bahá'í communities, and to the general public in the City of Los Angeles. It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community.

It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the meetings of consultation, 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 Bahá'í body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Bahá'í community of the City of Los Angeles are national in scope and hence subject to the jurisdiction of the National Bahá'í body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in the City of Los Angeles.

"Article 4.

"The Spiritual Assembly, in administering this corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of 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 Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall co-operate wholeheartedly with other local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence, direct or indirect, that savors of intervention on the part of a Bahá'í body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of the City of Los Angeles and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís traveling from Los Angeles 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.

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"(a) Be a resident of the City of Los Angeles 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 Bab), 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 6.

"The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'ís of the City of Los Angeles, who shall be elected by these Bahá'ís in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

"Article 7.

"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 8.

"The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly

shall be held on April 21st, in accordance with the administrative principles recognized by all 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 by 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 9.

"The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Bahá'í community, shall be the locality included within the civil limits of the city of Los Angeles, 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 10.

"Section 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavoring to compose the difference of opinion invite the said member or members to make appeal to the national 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 Los Angeles, 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 11.

"The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21, at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

"Section 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

"Section 2. The election of members to the Spiritual Assembly shall be by plurality vote.

"Section 3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

"Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

"Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

"Article 12.

"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 13.

"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 Los Angeles 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 14.

"The seal of the corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California, Corporate Seal.

"Article 15.

"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."

AND BE IT FURTHER RESOLVED: That paragraph No. 4 of said Articles of Incorporation be amended to read as follows:

"4. That the number of Trustees, that is, the Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California, shall be nine, which Trustees are to act in the capacity of Directors.

"That the names and residences of the Trustees who are to act in the capacity of Trustees to serve until the selection of their successors, are as follows:

"Mrs. Rouan Carter	3930 Ingraham Street
"Mrs. Oni Finks	453 East Avenue 28
"Mrs. Olive Dible	575 N. Vermont Ave.
"Charles R. Witt	860 South Norton Avenue
"Loren A. Whitmore	2509 Fifth Avenue
"Mrs. Sara Kenny	1941 North Serrano
"P. Windsor Howard	1532 Las Palmas Avenue
"Willard P. Hatch	3440 Wilshire Boulevard
"Hascle Cornbleth	3152 West 11th Street

"all in the City of Los Angeles, California."

Dated: January 27th, 1938.

OLIVE B. DIBLE
WILLARD P. HATCH
HASCLE CORNBLETH

ROUAN ELLA CARTER
ONI A. FINKS
CHARLES R. WITT
MARGARET CAMPBELL
SARA M. KENNY
LORIN A. WHITMORE

That there are nine members of said corporation; that a majority, to-wit, all of the members, said nine being a majority of the voting power of the corporation, signed and filed with said corporation the written consent above set forth. That nine members are all that are entitled to vote on or consent to the adoption of an amendment to the Articles of Incorporation.

That the proceedings to amend the Articles were taken under Subdivision 2, of Section 362-a of the Civil Code of the State of California.

Dated: January 27th, 1938.

ROUAN ELLA CARTER,
Chairman.
ONI A. FINKS,
Secretary.

STATE OF CALIFORNIA, }
COUNTY OF LOS ANGELES. } ss

Rouan Ella Carter and Oni A. Finks, each being first duly sworn, deposes and says: That she is the Chairman, and she is the Secretary, respectively of The Spiritual Assembly of the Bahá'ís of the City of Los Angeles, California; and each for herself says that she has read the foregoing Certificate of Amendment to Articles of Incorporation of said corporation, and knows the contents thereof, and that the same is true of her own knowledge.

ROUAN ELLA CARTER.
ONI A. FINKS.

Subscribed and sworn to before me
this 29th day of January, 1938.

RUTH B. ALTIZER,
Notary Public in and for the said
Los Angeles County, State of Cali-
fornia. (SEAL)

United States of America



State of Wisconsin. } ss.
 Department of State }

s-6135

TO ALL TO WHOM THESE PRESENTS SHALL COME. GREETINGS:

I, THEODORE DAMMANN, Secretary of State of the State of Wisconsin, do hereby certify that on the 11th day of March, A. D. 1938, Articles of Incorporation were filed in my office under the provisions of subsection (1) of Section 187.05 of the Wisconsin Statutes, which articles provide:

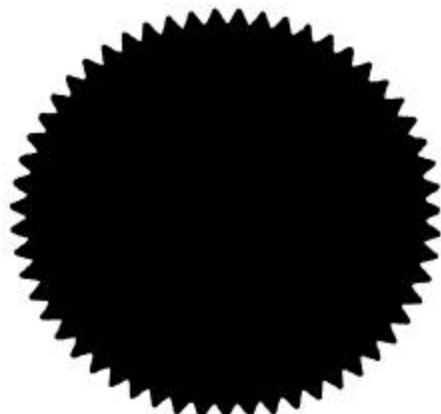
NAME: SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF MILWAUKEE

LOCATION: Milwaukee

BUSINESS AND PURPOSES: to enter into, make, perform and carry out contracts of every sort and kind with any person, firm, association or corporation, public or private; to take and hold property, both real and personal, whether acquired by gift, grant, devise, bequest or purchase, and to sell, convey or otherwise dispose of the same, etc.,

THEREFORE, the State of Wisconsin does hereby grant unto the said corporation the powers and privileges conferred by the Wisconsin Statutes for the purposes above stated and in accordance with said Articles.

In Witness Whereof, I have hereunto set my hand and affixed my official seal, at the Capitol, in the City of Madison, this 11th day of March, A. D. 1938.



Theodore Dammann
 Secretary of State

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Milwaukee
 Wisconsin, U. S. A.

CERTIFICATE OF ORGANIZATION

KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned Clarence F. Suhm, chairman, and Claire Fricke, secretary of the Spiritual Assembly of the Baha'is of Milwaukee, do hereby certify that, at the annual meeting of the members of the Milwaukee Baha'i Community, held in the city of Milwaukee, county of Milwaukee and state of Wisconsin, on the 21st day of April, A.D. 1937, for that purpose, the following persons, namely Clarence F. Suhm, Charles H. Reimer, Claire Fricke, Harold C. Schiller, Jeanette A. Clark, Beula B. Brown, Dr. James W. Lewis, Dr. Malcolm M. King and Herbert R. Suhm were elected to be the Spiritual Assembly of the Baha'is of Milwaukee, in accordance with the principles of the local Baha'i administration recognized and affirmed by the National Spiritual Assembly of the Baha'is of the United States and Canada, with full power and authority, as the authorized representative body of the Milwaukee Baha'i Community, to supply proper legal status to their conduct of the affairs of this religious community by electing and establishing themselves and their successors in office as trustees to be incorporated under the provisions of Section 187.05, Subsections (1 & 2) of the Wisconsin Statutes, and the acts amendatory thereof and supplementary thereto, and they have so elected and declared themselves and their successors in office to be trustees for such purpose, and we do further declare and state, that,

ARTICLE I

The corporate name by which such trustees are to be known shall be the SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF MILWAUKEE, and its location shall be in the city of Milwaukee, county of Milwaukee and state of Wisconsin.

ARTICLE II - §

The trustees, nine in number, hereinabove mentioned shall hold their office until April 31st A.D. 1958 or until their successors are duly elected and thereafter the duly elected trustees shall hold their offices for a term of one year from and after April 31st of the year in which they are elected or until their successors shall have been duly elected.

ARTICLE III

The purposes and objects for which it is desired to incorporate the said trustees as aforesaid are declared to be for the administration of the Faith of Baha'u'llah for the benefit of the Baha'is of the City of Milwaukee, State of Wisconsin, according to the principles of Baha'i affiliation and administration created and established by Baha'u'llah, defined and explained by 'Abdu'l-Baha, 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-Baha.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by supervising, unifying, promoting and generally administering the activities and affairs of the Milwaukee Baha'i Community; and by any other means appropriate to these ends or any of them.

Further purposes and objects of this corporation shall be:

1. To enter into, make, perform and carry out contracts of every sort and kind with any person, firm, association or corporation, public or private; to take and hold property, both real and personal, whether acquired by gift, grant, devise, bequest or purchase, and to sell, convey or otherwise dispose of the same; to borrow money and to secure the payment of the same by mortgage

of its real and personal property or otherwise; and for the purpose of attaining or furthering any of its objects, to do any and all other acts and things, and to exercise any and all powers which a copartnership or natural person could do and exercise, and which now or hereafter may be authorized by law, which said business is to be carried on within the state of Wisconsin, and especially within the county of Milwaukee in said state, for the purposes of this incorporation in promoting religious, charitable and educational works and no other, and it is expressly understood that no dividend or pecuniary profits shall be declared or paid to the members of this corporation.

2. To carry out all and whatever the several purposes and objects set forth in the written utterances of Baha'u'llah, 'Abdu'l-Baha and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to local Spiritual Assemblies.

3. Generally to do all things and acts which in the judgment of said trustees, i. e., the Spiritual Assembly of the Baha'is of Milwaukee, are necessary, proper and advantageous to promote the complete and successful administration of this corporation.

ARTICLE IV

The trustees, i. e., the Spiritual Assembly of the Baha'is of Milwaukee, shall adopt for the conduct of the affairs entrusted to them under this incorporation, such By-Laws, rules of procedure or regulations as are required to define and carry on its own local functions, not inconsistent with the terms of this certificate and not inconsistent with the Declaration of Trust, By-Laws, rules of procedure or regulations of the National Spiritual Assembly of the Baha'is of the United States and Canada, the paramount and central administrative authority in and for North America,

and all in accordance with the explicit instructions given to date by Shoghi Effendi, Guardian of the Faith of Baha'u'llah, which instructions are already known to the Baha'is of Milwaukee and accepted by them in the government and practice of their religious affairs.

ARTICLE V

The seal of this corporation shall be circular in form, bearing the following description:

Spiritual Assembly of the Baha'is of Milwaukee.

Incorporated, 1938.

ARTICLE VI

This Certificate of Organization may be amended by majority vote of the Spiritual Assembly of the Baha'is of Milwaukee at any special meeting called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the secretary.

IN WITNESS WHEREOF, we, as chairman and secretary respectively of the said Spiritual Assembly of the Baha'is of Milwaukee have hereunto set our hands and seals this fourteenth day of February, 1938 .

SIGNED Clarence F. Suhm (SEAL)
Chairman

COUNTERSIGNED Claire Fricke (SEAL)
Secretary

STATE OF WISCONSIN)
) SS
 COUNTY OF MILWAUKEE)

Personally came before me this 10th
 day of March, 1938, the above named Clarence F. Suhm, the
 Chairman, and Claire Fricke, the Secretary of the Spiritual
 Assembly of the Baha'is of Milwaukee, the body above named, to me
 known to be the persons who executed the foregoing instrument, and
 acknowledged the same as their act and deed.

And the said Clarence F. Suhm, and Claire Fricke being by me
 duly sworn, each for himself deposed and said that the said
 Clarence F. Suhm is the Chairman and the said Claire Fricke is the
 Secretary of the said Spiritual Assembly of the Baha'is of Milwaukee,
 and that this certificate was executed by its authority.

(Signed) Geo. J. Graebner
 Circuit Court Commissioner
 Milwaukee County, Wisconsin.

STATE OF WISCONSIN)
) SS
 COUNTY OF MILWAUKEE)

Clarence F. Suhm, Chairman, and Claire Fricke, Secretary,
 being each first duly sworn, severally say: that they were the
 signers of the original Certificate of Organization of the
 Spiritual Assembly of the Baha'is of Milwaukee, and that the fore-
 going has been compared by them with the original Certificate of
 Organization, and that the same is a true copy of such original
 Certificate of Organization, and of the whole thereof.

Clarence F. Suhm
 Chairman

Claire Fricke
 Secretary

Subscribed and sworn to
 before me this 15th
 day of March 1938

Geo. J. Graebner
 Circuit Court Commissioner,
 Milwaukee County, Wisconsin.

Filed
June 8th 19 38
No. 173960



ARTICLES OF INCORPORATION

-OF-

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF CLEVELAND, OHIO.

The undersigned, a majority of whom are citizens of the United States, desiring to form a corporation, not for profit, under the General Corporation Act of Ohio, do hereby certify.

FIRST. The name of said corporation shall be The Spiritual Assembly of the Bahá'is of Cleveland, Ohio.

SECOND. The place in this State where the principal office of the corporation is to be located is
Cleveland Cuyahoga County.

THIRD. The purpose or purposes for which said corporation is formed are:

This Corporation is organized for religious purposes and its particular business and objects are to promote the teachings of the Bahá'í Religion and to administer its affairs in accordance with the religious teachings and administrative principles of this Faith, including the maintenance of a place or places of worship.

FOURTH. The following persons shall serve said corporation as trustees until the first annual meeting or other meeting called to elect trustees.

- | | |
|-----------------|---------------------------|
| Dale S. Cole | 3174 Corydon Road |
| Katherine Cole | 3174 Corydon Road |
| Addie T. Miller | Central Y-A-C-A |
| Louise Smith | 12315 Osceola Ave. |
| Marion Potter | Hatheway-Brown Dormitory |
| Mabel Perry | 10806 Earle Ave. |
| Alice Doolittle | 2111 Marlindale Rd., C.H. |
| Mary Elmore | 2325 East 95th-St. |
| Mayme Jackson | 500 East 116th-St. |

IN WITNESS WHEREOF, We have hereunto subscribed our names, this 16th day of April, 1938

- Alice I. Doolittle
- Marion Potter
- E. Louise Smith
- Katherine P. Cole
- Dale S. Cole
- Mayme Jackson
- Mabel Perry
- Mary J. Elmore
- Addie T. Miller

THE STATE OF OHIO, COUNTY OF CUYAHOGA, ss.:

Personally appeared before me, the undersigned, a Notary Public, in and for said county, this 16th day of April, 1938, the above named Dale S. Cole; Katherine Cole; Addie T. Miller; Louise Smith; Marion Potter; Mabel Perry; Alice Doolittle and Mary Elmore; Mayme Jackson who each severally acknowledged the signing of the foregoing articles of incorporation to be his free act and deed, for the uses and purposes therein mentioned.

WITNESS my hand and official seal on the day and year last aforesaid

SEAL

Alexander B. Martin

Notary Public

United States of America)
STATE OF OHIO) ss
Office of the Secretary of State)

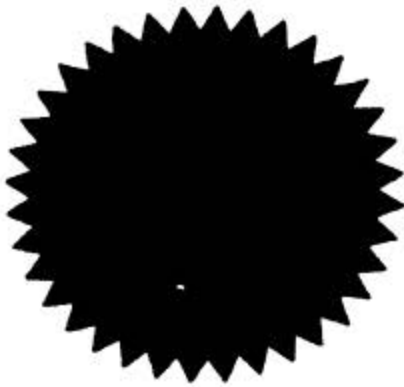
I, William J. Kennedy, Secretary of State, of the State of Ohio, do hereby certify that the foregoing is an exemplified copy, carefully compared by me with the original record now in my official custody as Secretary of State, and found to be true and correct, of the Articles of Incorporation of

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF CLEVELAND, OHIO.

filed in this office on the 13th day of June, 1938, and recorded in Volume 455, Page 259, of the Records of Incorporations

WITNESS my hand and official seal at Columbus, Ohio, this 13th day of June, 1938

William J. Kennedy
Secretary of State



Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Cleveland, Ohio, U. S. A.

ARTICLES OF INCORPORATION
OF
THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF
MINNEAPOLIS, MINNESOTA

We, the undersigned, for the purpose of forming a corporation under and pursuant to the provisions of Chapter fifty-eight (58) General Statute 1923, and laws amendatory thereof and supplementary thereto, do hereby associate ourselves together as a body corporate, and adopt the following Certificate of Incorporation

ARTICLE I

The name of this Corporation shall be THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF MINNEAPOLIS, MINNESOTA.

The principal place of Business of this corporation shall be in the City of Minneapolis, County of Hennepin, State of Minnesota.

The general nature of its business and purposes shall be to expound, exemplify, promulgate and promote the religious doctrines, tenets and precepts of Baha'u'llah.

To buy, own, hold, lease, mortgage and receive by gift or devise, real estate or personal property necessary to carry on the business and purposes of the corporation.

Its plan of operation is as follows: To hold regular meetings at such times as may be designated by the Assembly.

That such Assembly shall consist of nine (9) members of lawful age, who are acceptable as such members according to the law and regulations of the Bahá'í Religion. The conduct of this Assembly shall be governed in accordance with the administrative principles as fully set forth in the by-laws of this Assembly.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of
Minneapolis, Minnesota, U. S. A.

ARTICLE II

The time for the commencement of this corporation shall be April 21st 1938
and the period of its duration shall be thirty years.

ARTICLE III

The names and places of residence of the persons forming this corporation are

Names	Residence
Mrs. H. W. Frink	24 W. Grant Minneapolis Minn
Dr. C. S. Frink	24 W. Grant Minneapolis Minn
Mrs. Lucille Bates	2038 Sheridan Ave. So. Minneapolis Minn.
Mr. John Bates	2038 Sheridan Ave. So. Minneapolis Minn
Mrs. B. Morgan	3420 Pillsbury Ave. Minneapolis Minn
Kaukab H. A. MacCutcheon	2511 Hennepin Ave. Minneapolis Minn
Mrs. Agnes Mead	5 West 33rd Minneapolis Minn
Fritzi L. Steinmetz	1425 La Salle Ave. Minneapolis Minn
Elsa H. Steinmetz	1425 La Salle Ave. Minneapolis Minn

ARTICLE IV

.. The management of this corporation shall be vested in a Board of Trustees composed of nine members. The names and addresses of the First Board of Trustees are as follows:

Names	Residence
Mrs. H. W. Frink	24 W. Grant Minneapolis Minn
Dr. C. S. Frink	24 W. Grant Minneapolis Minn
Mrs. Lucille Bates	2038 Sheridan Ave. So. Minneapolis Minn
Mr. John Bates	2038 Sheridan Ave. So. Minneapolis Minn
Mrs. B. Morgan	3420 Pillsbury Ave. Minneapolis Minn
Kaukab H. A. MacCutcheon	2511 Hennepin Ave. Minneapolis Minn
Mrs. Agnes Mead	5 West 33rd Minneapolis Minn
Fritzi L. Steinmetz	1425 La Salle Ave. Minneapolis Minn
Elsa H. Steinmetz	1425 La Salle Ave. Minneapolis Minn

The first officers of this corporation shall be

Chairman	Elsa H. Steinmets	Vice Chairman	Mrs. B. Morgan
Secretary	Mrs. H. W. Frink	Treasurer	Fritzi L. Steinmets

All the above named officers and trustees shall hold their respective offices aforesaid until the first annual meeting of the Corporation to be held on the 21st day of April 1938 at which time and annually thereafter a Board of Trustees shall be elected from and by the members of the corporation. The annual meeting of this corporation shall be held at its principal place of meeting on the 21st day of April each year. Immediately after the election of the Trustees, or as soon thereafter as practicable, the trustees shall meet and elect from their number, a chairman and vice chairman, secretary and treasurer. Any office except that of chairman and vice-chairman may be held by one person. The trustees and officers of this Corporation shall hold their respective offices until their successors have been duly elected and entered upon the discharge of their duties.

The first meeting of the members and Board of Trustees shall be held on the 21st day of April 1938 at 8:15 o'clock.

ARTICLE V

The terms of membership in this corporation shall be for one year or until successors are elected and qualified as provided by the by-laws.

This corporation shall have no capital stock and shall not be conducted for pecuniary profit.

ARTICLE VI

The highest amount of indebtedness or liability to which this corporation shall at any time be subject shall be the sum of \$10,000.00.

In Testimony Whereof, We have hereunto set our hands this ..21th. day of April 1938.

In the Presence of:

Francis Mack

H. W. Frink
John Bates
Lucille S. Bates



Minneapolis Bahá'í Community, 1938.

.....
Lawrence R. Blalock
Francis Mack
.....
.....
.....

B. Morgan
Kaukab H. A. MacLutcheon
Agnes Mead
Fritz L. Steinmetz
E. H. Steinmetz

State of Minnesota

County of Hennepin

On this .20th day of April 1938, personally appeared before me
Mrs. H. W. Frink, Dr. C. S. Frink, Mrs. John Bates, Mrs. Lucille Bates,
Mrs. B. Morgan, .Kaukab. H. A. MacLutcheon, Mrs. Agnes Mead, Fritz L. S.
Steinmetz, Elsa H. Steinmetz

to me known to be the persons named in and who executed the foregoing

Certificate of Incorporation and each acknowledged that he executed the
same as his free act and deed, and for the uses and purposes therein
expressed.

Lawrence R. Blalock

Notary Public, Hennepin County, Minn.

My commission expires Aug. 30th, 1943



22 1926629

ARTICLES OF
INCORPORATION OF

THE SPIRITUAL ASSEMBLY OF

THE BAHÁ'IS OF

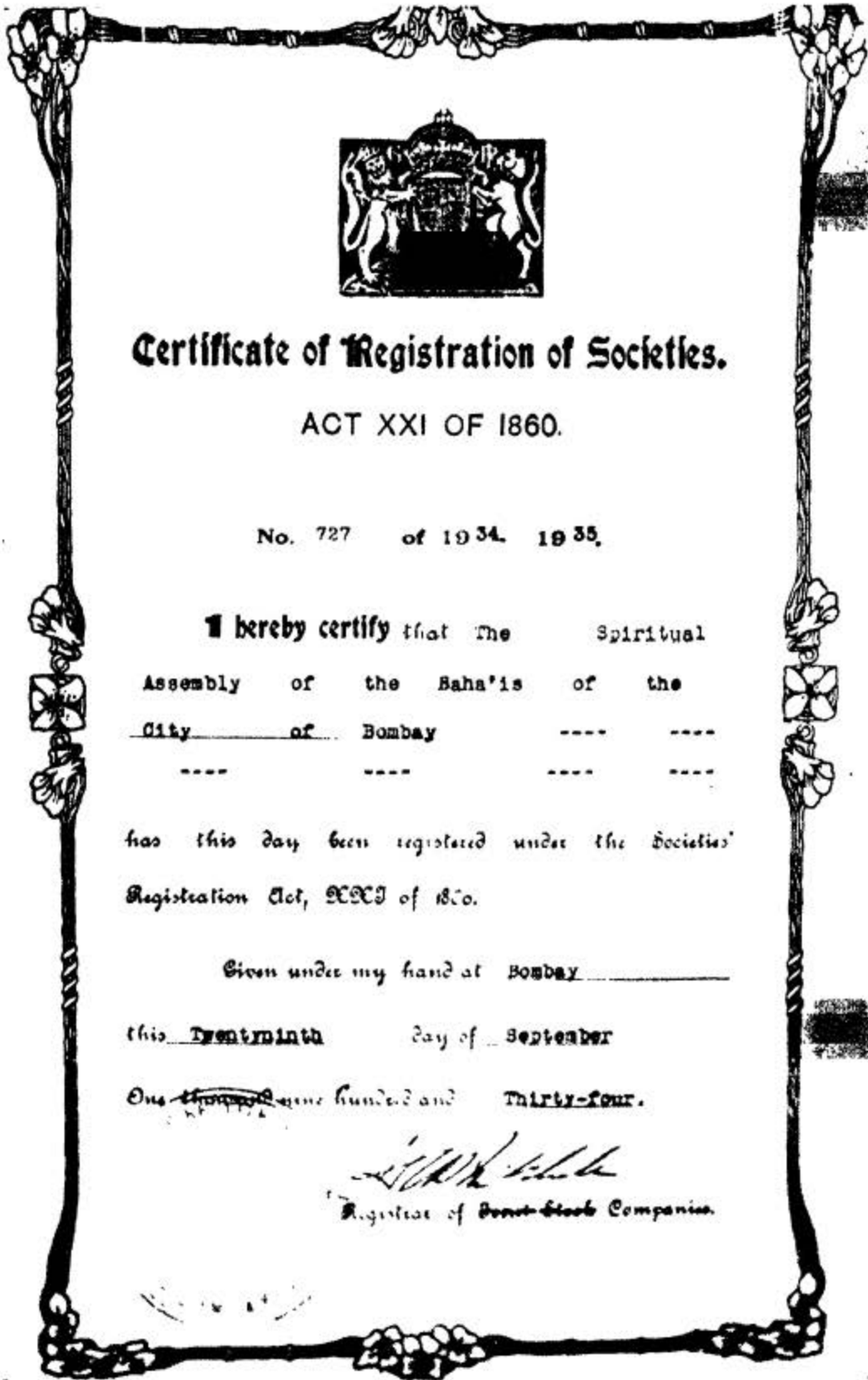
A - 1.25 26629 ¹⁹²⁶ MINNEAPOLIS MINNESOTA

OFFICE OF REGISTER OF DEEDS
STATE OF MINNESOTA
COUNTY OF HENNEPIN

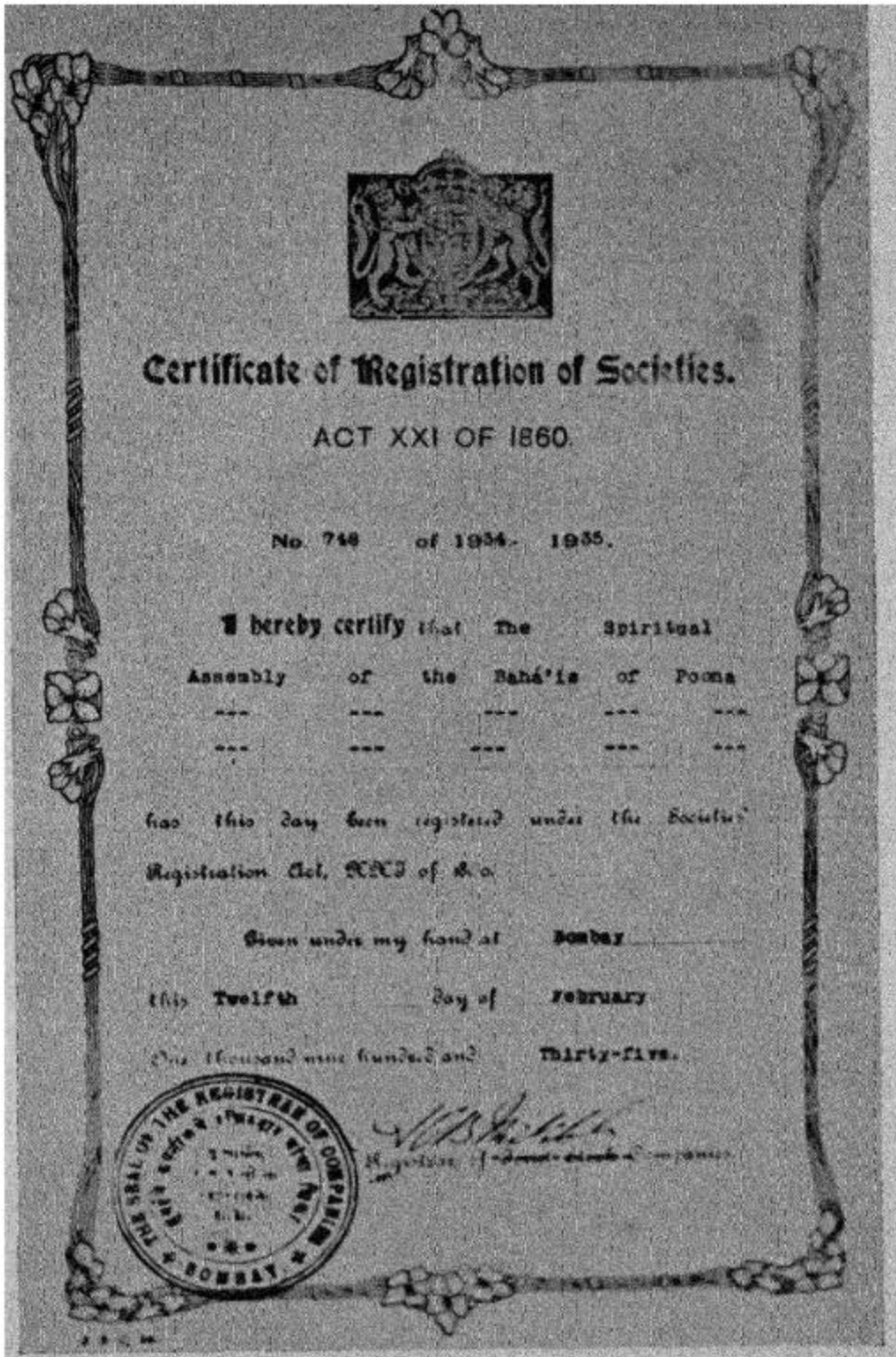
I hereby certify that the within instrument
was filed for record in this office on the
21 day of APR A. D. 1938, at
o'clock M., and was duly recorded in book
365 of Misc. Page 390, etc.

August N. Kroger
REGISTER OF DEEDS

By *47 L. L. L.* DEPUTY REGISTER OF DEEDS



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Bombay, India.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Poona, India.

South



Australia.

CERTIFICATE OF INCORPORATION OF ASSOCIATION.

I, ALEXANDER GEORGE HERBERT BRISKHAM, Registrar of Companies,

hereby certify that THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE

CITY OF ADELAIDE

was, on the THIRTIETH day of APRIL, 1934.

incorporated under the provisions of the "Associations Incorporation Act, 1929."

Dated the 30th day of APRIL, 1934.

A. G. Briskham

Registrar of Companies.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of
Adelaide, Australia.

2-371

The United States of America

No. 350407



To All To Whom These PRESENTS Shall Come:

This is to Certify That by the records of the UNITED STATES PATENT OFFICE it appears that NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE UNITED STATES AND CANADA, of New York, N. Y., a common-law corporation,

did, on the 7th day of April, 1937, duly file in said Office an application for REGISTRATION of a certain

TRADE-MARK

shown in the drawing for the goods specified in the statement, copies of which drawing and statement are hereto annexed, and duly complied with the requirements of the law in such case made and provided, and with the regulations prescribed by the COMMISSIONER OF PATENTS.

And, upon due examination, it appearing that the said applicant is entitled to have said TRADE-MARK registered under the law, the said TRADE-MARK has been duly REGISTERED this day in the UNITED STATES PATENT OFFICE, to

National Spiritual Assembly of the Baha'is of the United States and Canada, its successors or assigns.

This certificate shall remain in force for TWENTY YEARS, unless sooner terminated by law.

In Testimony Whereof I have hereunto set my hand and caused the seal of the PATENT OFFICE to be affixed, at the city of Washington, this twenty-eighth day of September, in the year of our Lord one thousand nine hundred and thirty-seven, and of the independence of the United States the one hundred and sixty-second.

Commissioner of Patents.

ATTEST:

Law Examiner.

Registered Sept. 28, 1937

Trade-Mark 350,407

UNITED STATES PATENT OFFICENational Spiritual Assembly of the Baha'is of
the United States and Canada, New York, N. Y.

Act of February 20, 1905

Application April 7, 1937, Serial No. 391,033

**WORLD
ORDER****STATEMENT***To the Commissioner of Patents:*

National Spiritual Assembly of the Baha'is of the United States and Canada, a common-law corporation organized and operated under declaration of trust, and doing business at 119 Waverly Place, New York, N. Y. has adopted and used the trade-mark shown in the accompanying drawing, on MAGAZINES, in Class 38, Prints and publications, and presents herewith five specimens showing the trade-mark as actually used by applicant upon the goods, and requests that the same be registered in the United States Patent Office in accordance with the act of February 20, 1905.

The trade-mark has been continuously used and applied to said goods in applicant's business since April, 1935.

The trade-mark is applied or affixed to the goods by printing the same thereon.

The present applicant is a common-law corporation which does not operate under the laws

of any particular State of the United States but is recognized as a religious body by the Treasury Department of the United States and the declaration of trust has been certified to by the State Department.

The undersigned hereby appoints Mr. William C. Linton, of 1319 F Street, N. W., Washington, D. C., U. S. A., registration No. 10,109, its attorney, with full power of substitution and revocation, to prosecute this application, to make alterations and amendments therein, to sign the drawing, to receive the certificate of registration and to transact all business in the Patent Office connected therewith.

**NATIONAL SPIRITUAL ASSEMBLY OF
THE BAHÁ'IS OF THE UNITED
STATES AND CANADA,**

By **HORACE HOLLEY,**

Secretary.

Trade-Mark Certificate, obtained from the United States Government,
covering "World Order" magazine.

بِالْأَمْرِ بِحَسْبِ

قوله تبارك وتعالى في كتابه الأقدس
ترجو ايا قوم ليطهر منكم من يذكرني من عبادي هذا من امري عليكم اتخذوه لانفسكم معينا
بالمعنى النياض

الحمد لله الذي لا زال والاه تي بلا اتعال الذي شهد لنا بذاته انه له العز والواحد المعنى المتعال نشدان بالاله ابو آقوا
بوحدانية واعترافا بفرادته لم يزل كان في علو اعلاه وسمو ارتفاعه مقدسا عن كل غيره وثمنا مستغنيا عن وصف سواه فلما اراد نظم
العالم واظهار الجود والكرم على الامم شرع الشرائع واخذ المناجح وقياس سنن الشكاح وجد حضا للفتح والصلاح وامرنا بما نزل من ملكوت
القدس في كتابه الأقدس قوله عز كبرياء ترجو ايا قوم ليطهر منكم من يذكرني من عبادي هذا من امري عليكم اتخذوه لانفسكم معينا ونصلي ونسلم على
البيان من اهل الباء الذين بواجدهم في ارتفاع هذا الدين المبين وما احقهم في انه لومة الامين والحمد لله رب العالمين

بأنه ايجده بمانده بحت كبريت قرآن من اوان تعد فرموى تاسود انسان عالم كان تسلسل بايد وموارده تاجان باقى عبوديت وعبادة
وپرستش دستايش ونيایش برگاه احدیت مشمول و مالوف كرد و ما خلقت الجن والانس الا ليعبدون حال اين دو مرغ آسپايش بخت است
ملكوت رحمانيت عقد قرآن بينه و سيد حصول فريضه وادان مندر ما از اجتماع آند و بخت سون الفت بر نيزد و كالى سداد نخبه بخت
بر سائل وجود نيزد مرغ بچون بيقيان ميها بر نيز لا يغبغان فبا تي لا رتخت كند بان يخرج منها اللؤلؤ والمرجان ايجده انه مهربان
اين قرآن اسباب توليد و مرجان مندره انك انت المقتدر العزيز الغفور ع

از آنچه يك انتظام روابط انسانيتى بر استحكام مباني فراوانت و امر از دواج در شريعت غراى كمال قدم قبل اسم اعظم با چه و در شرائط مستفيدة از هم
او امر و احكام الميته است لذا با اتمام فصل معدس ردعا و محضرتى از شهود عقد نكاح و ائلى با استجماع تمام شرائط مفترقه و كتابت عتاب قدس من

ابن و محذره محذره بنت حضور منسا كمين بزبورين محترم و محتررايشان

بمحرمة كه قيت آن مبلغ و نذا بكنوز محذره تسليم شده اجرايقت و خطبه مباركه نكاح در مجمع اصل بانده است ائين

مباركتين انانكل نده راضون و انانكل نده راضيات كما وجب قرآنى الكتاب بزبان زوج و زوجه بارى كشت انانكل مباركه بزبان زوج

و الفبين از زمين الفه مانده الله و ايد حاصله فدر تارك العظيم و از قه سلاصا كمانه متوافقا زوج تعالكت الفه بجزع العالمين انك انت اله ربنا العظيم

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Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Irán.

9	بإتفاق		9
	نمرة الدفتر		نمره متسلسله
قوله تبارك وتعالى في كتابه الاقدس			
<p>تزوجوا باقوم ليظهر منكم من يذكرني بين عبادي هذا من امرى عليكم انحنوه لانفسكم معيناً</p>			
<p>المخفل الروحاني المركزي للبهائيين بالقطر المصري وثيقة عقد زواج</p>			
انه في يوم	من شهر	سنة	بهائية
الموافق يوم	من شهر	سنة	ميلادية
الساعة	ومحضور حضرات اعضاء المخفل الروحاني البهائي لمدينة		
خطيرة القدس اجري عقد الزواج بين كل من	ان		
التابع سنة	التابع للحكومة	كرتيمه	
لتابع سنه	التابعة للحكومة	الحاضرين وذلك بناء على الطلب المقدم	
مهما المؤرخ	وبعد ان تحقق المخفل الروحاني من رضا الطرفين		
وادن 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		
امضاء			
زوج	الابوين او اولياء امره		
اروجه	« « « امرها		
رئيس المخفل الروحاني	سكرير المخفل الروحاني		
9			9

رقم دفتر

بسم الله

رقم متسلل

قوله تبارك وتعالى في كتابه الاقدس

تزوجوا يا قوم ليظهر منكم من يذكرني بين عبادي هذا من أمري
عليكم اتخذه لاتفسكم معينا

المحلل الروحاني المركزي للبهائيين في العراق وتيقة عقد زواج

انه في يوم من شهر سنة بهائية
الموافق يوم من شهر سنة ميلادية
الساعة وبحضور حضرات أعضاء المحفل الروحاني البهائي لمدينة
بخطيرة القدس اجري عقد الزواج بين كل من ابن
البالغ سنه التابع للحكومة ، كريمة
البالغ سنه التابعة للحكومة الحاضرين وذلك بناء على الطلب المقدم
منها المؤرخ وبعد ان تحقق المحفل الروحاني من رضا الطرفين
واذن الابوين أو موافقة أولياء أمورهما من عدم وجود اي مانع ، وبعد قيام الزوج بدفع المهر
وقدره
قد تم اجراء العقد بين الطرفين طبقاً لاحكام الشريعة البهائية واعطي كل من الزوج والزوجة صورة من
هذا ونسال الله ان يبارك هذا القران بمنه وجوده وكرمه

امضاءات

الزوج الابوين أو أولياء أمره
الزوجة د د د أمرها

سكرتير المحفل الروحاني

رئيس المحفل الروحاني

A fee of 100 mils has been collected
 الشهد رسم 100 مل

Certificate of Marriage.
 شهادة زواج

A No. 244

Marriage administered

Name and Surname الاسم واللقب	Age العمر	Calling المهنة
Husband الزوج		
Wife الزوجة		

Certified that the above is a true extract from the Register of Marriages kept at the office of _____ in the town of _____
 الى هذا المندوب في المنطقة

Date _____
 التاريخ

Signature _____
 التوقيع

Certificate of Marriage issued by the Palestine Government and delivered to the Spiritual Assembly of the Bahá'ís of Haifa for official registration.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قوله الأمة من الأعلى عكبرياً

وان حدب بينهما كدورة او كره ليس له ان يطيعها وله ان يصبر شيه كما لمه لعل تسطع بينهما
رائحه المحبته وان كملت وما فاحت فلا باس في الطلاق انه كان على كل شي حكيماً

نظر مجدوث اغبرار و ميل بانفصال بين زوجين : آقاي داراي تعرفه نمرة صادره
از ورتة هويت نمرة صادره از پسر
و خانم داراي تعرفه نمرة صادره از ورتة هويت نمرة صادره از
دختر كه در تاريخ شهر سنه مطابق ماه سنه دشمر
بين آنان عقد ازدواج واقع شده بود طرفين در تاريخ شهر مطابق ماه سنه
در محفل روحاني حاضر تاريخ اصطبار را كتبا تعيين و چون در مدت يكسال اصطبار و تربص تجديد لغت و استيام
و اصلاح ذات لبين حاصل گشت بحكم كتاب الله از تاريخ شهر سنه مطابق ماه سنه
فصل و طلاق واقع گردید و طرفين در رجوع و تجديد ازدواج بايگه يگر طبق آيه مباهله "والذي تطلق له
الاختيار في الرجوع بعد انقضاء كل شهر بالمودة والرضا ما لم تستحن و اذا استحضت تحقق الفصل بوصول
آخر و قضي الامرات بعد امر بسين" و يا اختيار زوج يا زوجه ديگر آزاد و مختار خواهند بود .
توضیح آنکه - کلیه مخارج نفقه و کسوه زوجه در مدت یکسال تربص از طرف زوج تأدیة و ديگر هیچگونه چي
از این بابت بعد از زوج مذکور نیست .

محل امضای زوج محل امضای زوجه محل مهر و امضای محفل روحانی

رقم الدفتر

بِالْإِلهِ
بِهْتَابِ

١٩٩٩

قولہ تبارک و تعالیٰ فی کتاب الاقرسی

« وإن حدث بينهما كدورة أو كره ليس له أن يطلقها وله أن يصبر سنة كاملة لعل تسطع »
 « بينهما راحة المحبة وإن كذبت وما فاحت فلا بأس في الطلاق إنه كان على كل شيء حكيمًا . »
 « والذي طلق له الاختيار في الرجوع بعد انقضاء كل شهر بالمودة والرضا ما لم تستحسن »
 « وإذا استحصنت تحقق الفصل بوصول آخر وقضى الأمر إلا بعد أسبوعين »

المحفل الروحاني المركزي للبهائيين بالقطر المصري
وثيقة طلاق

(صادرة من المحفل الروحاني للبهائيين بمدينة ..)

بناء على الطلب المقدم الى المحفل الروحاني للبهائيين بمدينة
 من ابنة |
 بتاريخ بهائية الموافق ١٩
 بطلب الفصل والطلاق من زوج ابنة |
 وكلاهما من البهائيين المقيمين بمدينة والمعقود لهما بالزواج أمام المحفل الروحاني
 لمدينة بموجب قسيمة زواج رقم بتاريخ بهائية
 الموافق م ١٩

وحيث أن المحفل الروحاني بحسب نصوص الشريعة البهائية السمحاء قام بالسعي للإصلاح بينهما
 مذكرا إياهما بقوله الاحلي (إن الله أحب الوصل والوفاق وأبغض الفصل والطلاق) ومع ذلك ما فاحت
 راحة المحبة بينهما مدة سنة الاضطراب التي ابتدأت بتاريخ وانقضت بتاريخ
 وذلك على علم تام من الزوجين مثبت لدي المحفل
 لهذا أقر المحفل الروحاني بمجلسه المنعقدة في يوم الموافق وقوع
 الفصل والطلاق بين الطرفين ابتداء من حسب نص كتاب الاقدس

وقد تحررت هذه الوثيقة إباننا لذلك ووقع كل منها بإمضائه عليها وتسلم لكل منها صورة منها

حرر بمدينة في يوم الموافق
 إمضاء المطلق إمضاء المطلقة
 سكرتير المحفل الروحاني رئيس المحفل الروحاني

TRANSLATION OF VOICE RECORD
OF 'ABDU'L-BAHÁ*(From the Iránian)*

O N E

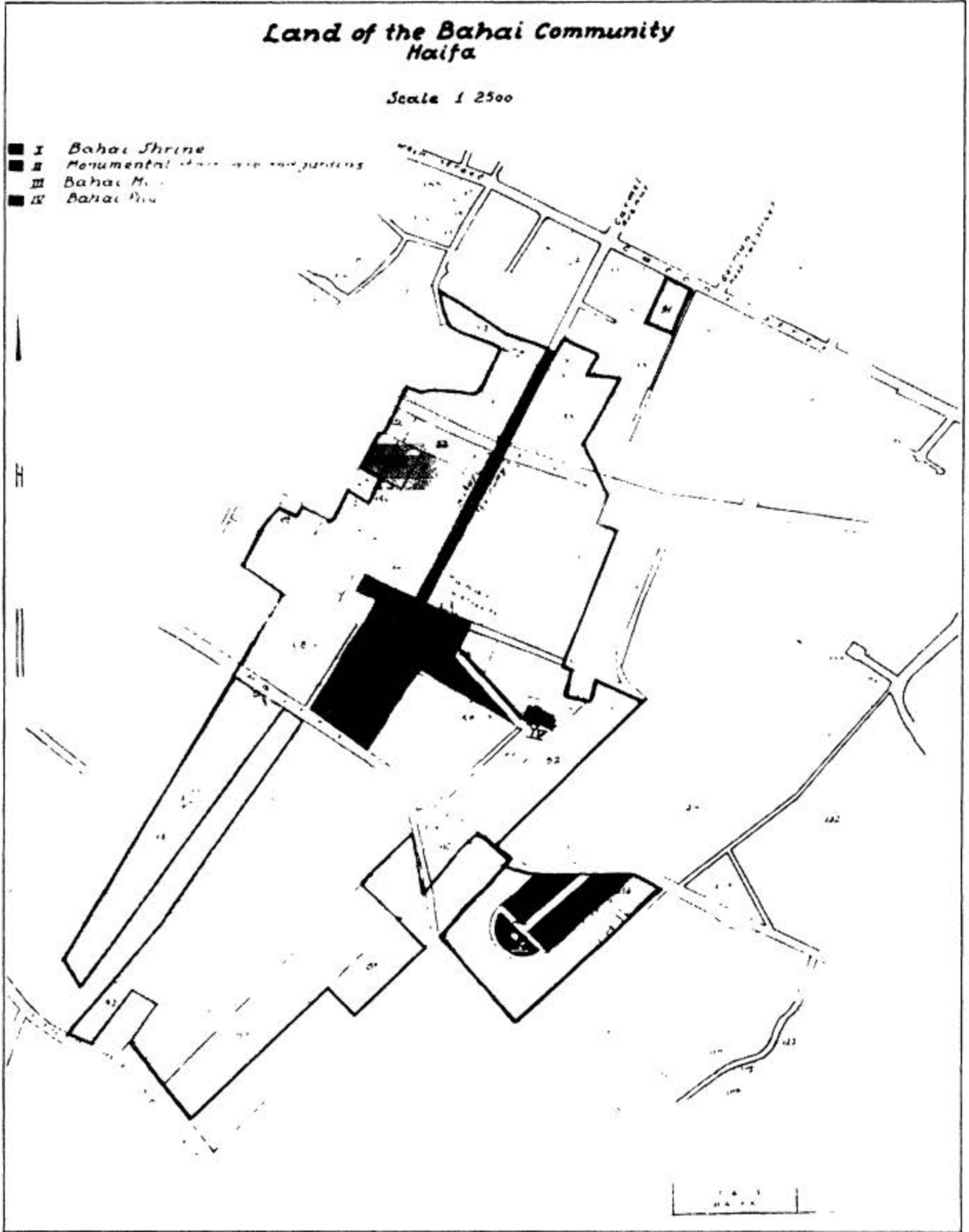
Praise be to God! that we are present in this radiant meeting and turned toward the Kingdom of Abhá. That which we behold is due to the Grace and Bounty of the Blessed Perfection. We are atoms and He is the Sun of Reality. We are drops and He is the Greatest Ocean. Though we are poor, yet the Treasury of the Kingdom is full of overflowings. Though we are weak, yet the Confirmation of the Supreme Concourse is abundant. Though we are helpless, yet our refuge and shelter is His Holiness Bahá'u'lláh.

T W O

Praise be to God!
His Traces are evident.
Praise be to God!
His Lights are radiating.
Praise be to God!
His Ocean is full of waves.
Praise be to God!
His Radiance is intense.
Praise be to God!
His Bestowals are abundant.
Praise be to God!
His Favors are manifest.

T H R E E

Glad Tidings! Glad Tidings!
The Morn of Guidance hath dawned.
Glad Tidings! Glad Tidings!
The Sun of Reality hath shone forth.
Glad Tidings! Glad Tidings!
The Breeze of Favor hath wafted.
Glad Tidings! Glad Tidings!
The raindrops of the Cloud of Bounty
have showered.
Glad Tidings! Glad Tidings!
The Sun of the Supreme Horizon hath
radiated to all the world with
boundless Effulgence.
Glad Tidings! Glad Tidings!
The hearts are all in the utmost purity.
Glad Tidings! Glad Tidings!
It is the Splendor of His Highness Bahá.
Glad Tidings! Glad Tidings!
Zion is dancing.
Glad Tidings! Glad Tidings!
The Kingdom of God is full of Exhil-
aration and Commotion.



Map of Bahá'í holdings showing extension of properties surrounding and dedicated to the Shrine of the Báb on Mt. Carmel.

THE INSTITUTION OF THE MASHRIQU'L-ADHKÁR

Visible Embodiment of the Universality of the Faith of Bahá'u'lláh

FOREWORD

MANY discerning minds have testified to the profoundly significant change which has taken place during recent years in the character of popular religious thinking. Religion has developed an entirely new emphasis, more especially for the layman, quite independent of the older sectarian divisions.

Instead of considering that religion is a matter of turning toward an abstract creed, the average religionist today is concerned with the practical applications of religion to the problems of human life. Religion, in brief, after having apparently lost its influence in terms of theology, has been restored more powerfully than ever as a spirit of brotherhood, an impulse toward unity, and an ideal making for a more enlightened civilization throughout the world.

Against this background, the institution of the Mashriqu'l-Adhkár stands revealed as the supreme expression of all those modern religious tendencies animated by social ideals which do not repudiate the reality of spiritual experience but seek to transform it into a dynamic striving for unity. The Mashriqu'l-Adhkár, when clearly understood, gives the world its most potent agency for applying mystical vision or idealistic aspiration to the service of humanity. It makes visible and concrete those deeper meanings and wider possibilities of religion which could not be realized until the dawn of this universal age.

The term "Mashriqu'l-Adhkár" means literally, "Dawning-place of the praise of God."

To appreciate the significance of this

Bahá'í institution, we must lay aside all customary ideas of the churches and cathedrals of the past. The Mashriqu'l-Adhkár fulfills the original intention of religion in each dispensation, before that intention had become altered and veiled by human invention and belief.

The Mashriqu'l-Adhkár is a channel releasing spiritual powers for social regeneration because it fills a different function than that assumed by the sectarian church. Its essential purpose is to provide a community meeting-place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the worshiper and the Supreme. Thus, the Mashriqu'l-Adhkár is freely open to people of all Faiths on equal terms, who now realize the universality of Bahá'u'lláh in revealing the oneness of all the Prophets. Moreover, since the Bahá'í Faith has no professional clergy, the worshiper entering the Temple hears no sermon and takes part in no ritual the emotional effect of which is to establish a separate group consciousness.

Integral with the Temple are its accessory buildings, without which the Mashriqu'l-Adhkár would not be a complete social institution. These buildings are to be devoted to such activities as a school for science, a hospice, a hospital, an asylum for orphans. Here the circle of spiritual experience at last joins, as prayer and worship are allied directly to creative service, eliminating the static subjective elements from religion and laying a foundation for a new and higher type of human association.

HORACE HOLLEY.

THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L ADHKÁR

A LETTER FROM SHOGHI EFFENDI

*The Beloved of the Lord and the Hand-
maids of the Merciful throughout the
United States and Canada.*

MY well-beloved friends:

Ever since that remarkable manifestation of Bahá'í solidarity and self-sacrifice which has signaled the proceedings of last year's memorable Convention, I have been expectantly awaiting the news of a steady and continuous support of the Plan which can alone ensure, ere the present year draws to its close, the resumption of building operations on our beloved Temple.

Moved by an impulse that I could not resist, I have felt impelled to forego what may be regarded as the most valuable and sacred possession in the Holy Land for the furthering of that noble enterprise which you have set your hearts to achieve. With the hearty concurrence of our dear Bahá'í brother, Ziaoulláh Asgarzadeh, who years ago donated it to the Most Holy Shrine, this precious ornament of the Tomb of Bahá'u'lláh has been already shipped to your shores, with our fondest hope that the proceeds from its sale may at once ennoble and reinforce the unnumbered offerings of the American believers already accumulated on the altar of Bahá'í sacrifice. I have longed ever since to witness such evidences of spontaneous and generous response on your part as would tend to fortify within me a confidence that has never wavered in the inexhaustible vitality of the Faith of Bahá'u'lláh in that land.

I need not stress at this moment the high hopes which so startling a display of 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

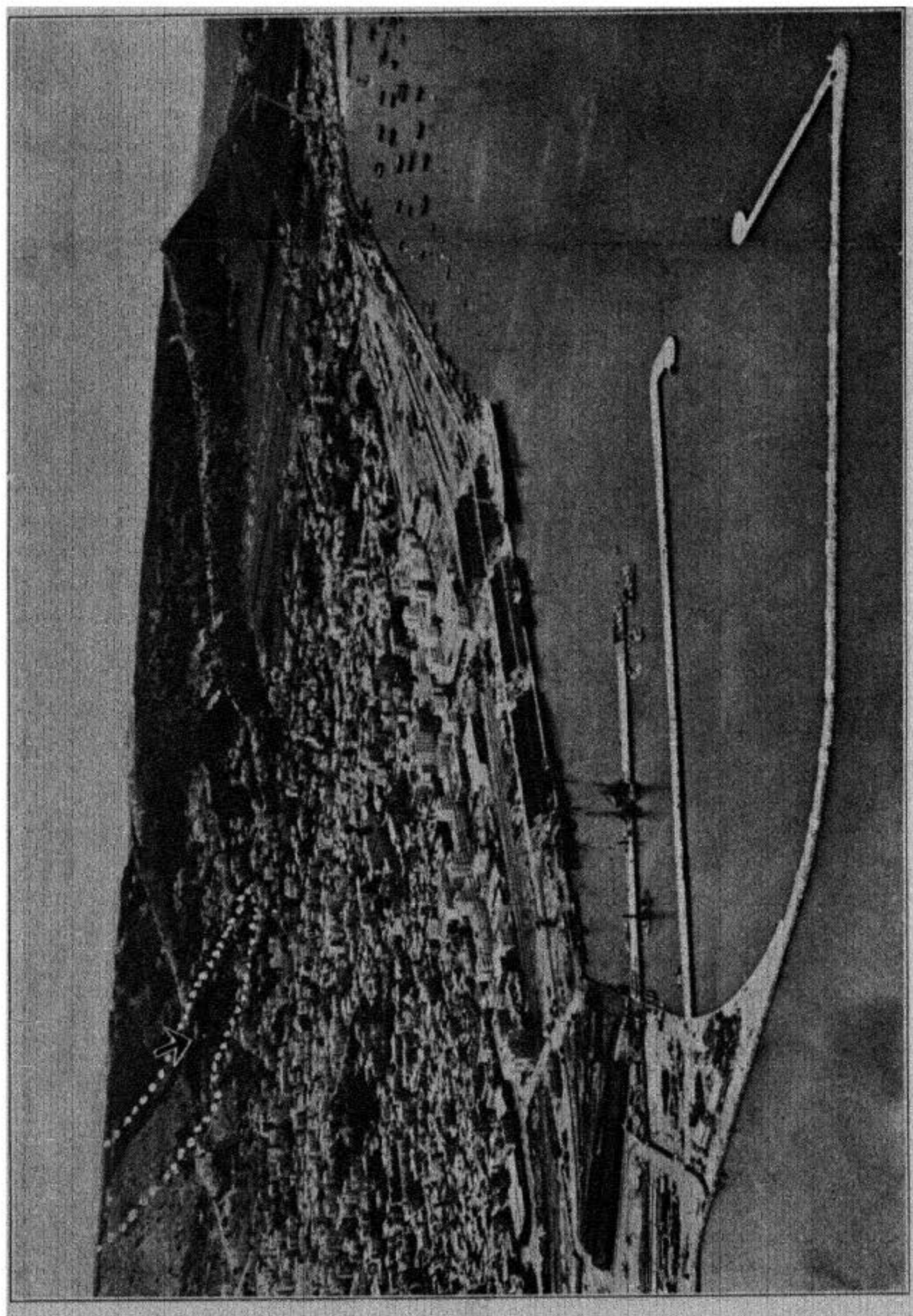
high places among the hitherto sceptical and indifferent towards the merits and the practicability of the Faith proclaimed by Bahá'u'lláh. Neither do I need to expatiate upon the hopes and fears of the Greatest Holy Leaf, now in the evening of her life, with deepening shadows caused by failing eyesight and declining strength swiftly gathering about her, yearning to hear as the one remaining solace in her swiftly ebbing life the news of the resumption of work on an Edifice, the glories of which she has, from the lips of 'Abdu'l-Bahá Himself, learned to admire. I cannot surely overrate at the present juncture in the progress of our task the challenging character of these remaining months of the year as a swiftly passing opportunity which it is in our power to seize and utilize, ere it is too late, for the edification of our expectant brethren throughout the East, for the vindication in the eyes of the world at large of the realities of our Faith, and last but not least for the realization of what is the Greatest Holy Leaf's fondest desire.

As I have already intimated in the course of my conversations with visiting pilgrims, so vast and significant an enterprise as the construction of the first Mashriqu'l-Adhkár of the West should be supported, not by the munificence of a few but by the joint contributions of the entire mass of the convinced followers of the Faith. It cannot be denied that the emanations of spiritual power and inspiration destined to radiate from the central Edifice of the Mashriqu'l-Adhkár will to a very large extent depend upon the range and variety of the contributing believers, as well as upon the nature and degree of self-abnegation which their unsolicited offerings will entail. Moreover, we should, I feel, regard it as an axiom and guiding principle of Bahá'í administration that in the conduct of every specific Bahá'í activity, as different from undertakings of a humanitarian, philanthropic, or charitable character, which may in future be con-

ducted under Bahá'í auspices, only those who have already identified themselves with the Faith and are regarded as its avowed and unreserved supporters should be invited to join and collaborate. For apart from the consideration of embarrassing complications which the association of non-believers in the financing of institutions of a strictly Bahá'í character may conceivably engender in the administration of the Bahá'í community of the future, it should be remembered that these specific Bahá'í institutions, which should be viewed in the light of Bahá'u'lláh's gifts bestowed upon the world, can best function and most powerfully exert their influence in the world only if reared and maintained solely by the support of those who are fully conscious of, and are unreservedly submissive to, the claims inherent in the Revelation of Bahá'u'lláh. In cases, however, when a friend or sympathizer of the Faith eagerly insists on a monetary contribution for the promotion of the Faith, such gifts should be accepted and duly acknowledged by the elected representatives of the believers with the express understanding that they would be utilized by them only to reinforce that section of the Bahá'í Fund exclusively devoted to philanthropic or charitable purposes. For, as the Faith of Bahá'u'lláh extends in scope and in influence, and the resources of Bahá'í communities correspondingly multiply, it will become increasingly desirable to differentiate between such departments of the Bahá'í treasury as minister to the needs of the world at large, and those that are specifically designed to promote the direct interests of the Faith itself. From this apparent divorce between Bahá'í and humanitarian activities it must not, however, be inferred that the animating purpose of the Faith of Bahá'u'lláh stands at variance with the aims and objects of the humanitarian and philanthropic institutions of the day. Nay, it should be realized by every judicious promoter of the Faith that at such an early stage in the evolution and crystallization of the Cause such discriminating and precautionary measures are inevitable and even necessary if the nascent institutions of the Faith are to emerge triumphant and unimpaired from the present welter of confused and often conflicting in-

terests with which they are surrounded. This note of warning may not be thought inappropriate at a time when, inflamed by a consuming passion to witness the early completion of the Mashriqu'l-Adhkár, we may not only be apt to acquiesce in the desire of those who, as yet uninitiated into the Cause, are willing to lend financial assistance to its institutions, but may even feel inclined to solicit from them such aid as it is in their power to render. Ours surely is the paramount duty so to acquit ourselves in the discharge of our most sacred task that in the days to come neither the tongue of the slanderer nor the pen of the malevolent may dare to insinuate that so beauteous, so significant an Edifice has been reared by anything short of the unanimous, the exclusive, and the self-sacrificing strivings of the small yet determined body of the convinced supporters of the Faith of Bahá'u'lláh. How delicate our task, how pressing the responsibility that weighs upon us, who are called upon on one hand to preserve inviolate the integrity and the identity of the regenerating Faith of Bahá'u'lláh, and to vindicate on the other its broad, its humanitarian, its all-embracing principles!

True, we cannot fail to realize at the present stage of our work the extremely limited number of contributors qualified to lend financial support to such a vast, such an elaborate and costly enterprise. We are fully aware of the many issues and varied Bahá'í activities that are unavoidably held in abeyance pending the successful conclusion of the Plan of Unified Action. We are only too conscious of the pressing need of some sort of befitting and concrete embodiment of the spirit animating the Cause that would stand in the heart of the American Continent both as a witness and as a rallying center to the manifold activities of a fast growing Faith. But spurred by those reflections may we not bestir ourselves and resolve as we have never resolved before to hasten by every means in our power the consummation of this all-absorbing yet so meritorious task? I beseech you, dear friends, not to allow considerations of number, or the consciousness of the limitation of our resources, or even the experience of inevitable setbacks



Aerial view of the port and city of Haifa. The arrow points to the Shrine of the Báb amidst its surrounding gardens. All the property, roughly indicated within the white dots, is permanent open space, dedicated to the Shrine.

which every mighty undertaking is bound to encounter, to blur your vision, to dim your hopes, or to paralyze your efforts in the prosecution of your divinely appointed task. Neither, do I entreat you, suffer the least deviation into the paths of expediency and compromise to obstruct those channels of vivifying grace that can alone provide the inspiration and strength vital not only to the successful conduct of its material construction, but to the fulfillment of its high destiny.

And while we bend our efforts and strain our nerves in a feverish pursuit to provide the necessary means for the speedy construction of the Mashriqu'l-Adhkár, may we not pause for a moment to examine those statements which set forth the purpose as well as the functions of this symbolical yet so spiritually potent Edifice? It will be readily admitted that at a time when the tenets of a Faith, not yet fully emerged from the fires of repression, are as yet improperly defined and imperfectly understood, the utmost caution should be exercised in revealing the true nature of those institutions which are indissolubly associated with its name.

Without attempting an exhaustive survey of the distinguishing features and purpose of the Mashriqu'l-Adhkár, I should feel content at the present time to draw your attention to what I regard as certain misleading statements that have found currency in various quarters, and which may lead gradually to a grave misapprehension of the true purpose and essential character of the Mashriqu'l-Adhkár.

It should be borne in mind that the central Edifice of the Mashriqu'l-Adhkár, round which in the fullness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant, should be regarded apart from these Dependencies, as a House solely designed and entirely dedicated to the worship of God in accordance with the few yet definitely prescribed principles established by Bahá'u'lláh in the Kitáb-i-Aqdas. It should not be inferred, however, from this general statement that the interior of the central Edifice

itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, 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 Aqdas and irreconcilable with the spirit it inculcates, the central House of Bahá'í worship, enshrined within the Mashriqu'l-Adhkár, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostentatious ceremony, are willing worshipers of the one true God, as manifested in this age in the Person of Bahá'u'lláh. To them will the Mashriqu'l-Adhkár symbolize the fundamental verity underlying the Bahá'í Faith, that religious truth is not absolute but relative, that Divine Revelation is not final but progressive. Theirs will be the conviction that an all-loving and ever-watchful Father Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, 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



Aerial view of the Bahá'í Temple at Wilmette, Illinois, U. S. A.

exalt and magnify the name of His Messengers and Prophets Who, from time immemorial even unto our day, have, under divers circumstances and in varying measure, mirrored forth to a dark and wayward world the light of heavenly Guidance.

But however inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meager and often transitory results produced by the contemplations of the ascetic or the communion of the passive 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 essentials 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 fulfill our high destiny?

Haifa, Palestine,

October 25, 1929.

PROGRESS IN ORNAMENTATION OF THE UNIVERSAL HOUSE OF WORSHIP

BY ALLEN B. MCDANIEL

DURING the summer of 1937, a Technical Committee, composed of outstanding business and technical men—selected both from within and without the Cause on the basis of qualifications—made a thorough study and review of the field of architectural concrete with special relation to the ornamentation of the Universal House of Worship. This Committee reported to the National Spiritual Assembly at its August

meeting at Green Acre, recommending the continuance of the external ornamentation with the exposed aggregate type of architectural concrete, the re-employment of Mr. John J. Earley for the gallery story ornamentation, and the further use of the services of The Research Service as managing and supervising engineers.

Work was begun on the gallery story ornamentation at the Earley Studios, Rosslyn,

Va., early in September, 1937, and subsequently at the Temple. Advance orders were placed for the materials, such as quartz for aggregates and steel for reinforcement, to save costs on a rising market.

Measurements were taken of the faces of the gallery story at the Temple, and templates were made and shipped to the Studio, where the necessary working drawings and wooden models were prepared.

As the ornamentation of this story comprised a base or door section, a window area enclosed with piers and a flat arch, and a top portion of spandrels and a cornice, the project was planned with a view to carrying on the work with the highest efficiency and greatest economy. The economic plan, which resulted from a careful, preliminary study and was consistently followed during construction, involved several major steps: (1) preparation of the models and molds for the ornamentation of the three sections of the large window area, for the spandrels, for the cornice and for the pylons; (2) construction of the wooden forms for the pouring of the base section of the piers, of the architraves and of the arches at the Temple; (3) pouring, seasoning and shipment of the concrete casts; (4) placement of reinforcement and pouring of concrete of base section at the building; (5) erection of window casts and pouring of piers and casings; (6) concreting of arches above window opening; (7) placement of three spandrel sections; (8) erection of cornice casts; (9) capping of cornice; and (10) construction of pylons in place on the structure. These operations were carried on at the Studio and at the Temple as the work progressed to expedite the use of men and materials, and to produce coordination of activities.

The preparation of the original clay models—the first step in the work at the Studio—was completed early in March, 1938. Meanwhile, the plaster models—from which the molds were made—were under way and were finished by the early part of April.

Casting of the various sections of the or-

nammentation proceeded as the molds became available. This phase of the work was organized on a production basis; the molds were re-used enough times to make the required number of casts for each section—18 spandrels, 27 upper window heads, 27 left window heads, 117 columns, 126 cornice elements, and other similar pieces.

In April, 1938, work was begun at the Temple with the placing of the concrete to form the exterior decoration of the base or door section. As the casts were completed and seasoned at the plant, shipments were made to the Temple and the sections set in place. This erection work was so scheduled and organized as to build from the bottom up and to complete the various portions around the building in sequence. This method has produced such successful results that by the middle of November, 1938, the nine faces were finished—with the exception of the pylons—about three weeks ahead of schedule.

The final completion of the gallery story ornamentation is dependent on weather conditions but the casting of the nine pylons will be done next Spring as soon as the contractor can resume operations. Outdoor work of this particular nature is impracticable during the Winter and early Spring months.

The estimated cost of the work is \$125,000.00. The contractor through judicious planning and efficient handling has effected some savings. A few parts of the process have cost more than anticipated. In the end, the actual cost will be fairly close to the estimated cost, unless unforeseen conditions arise.

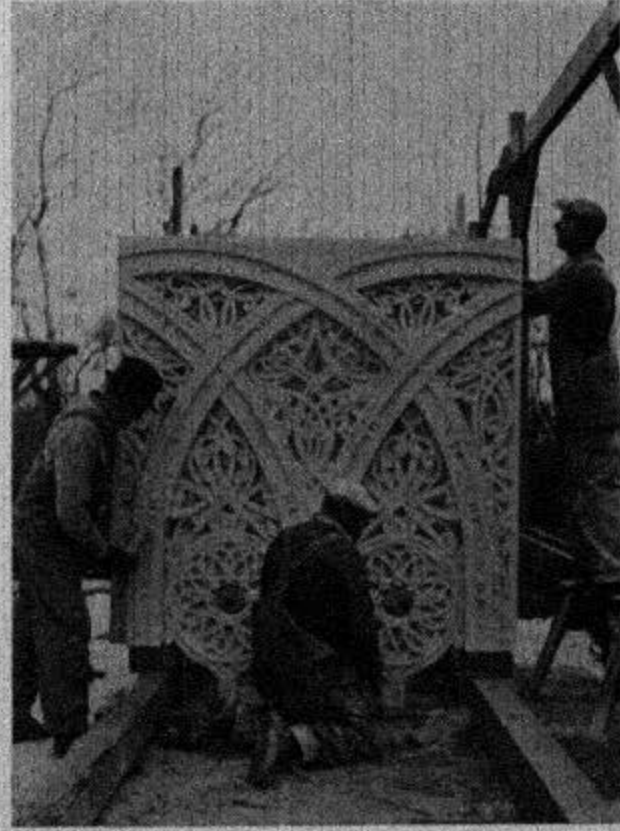
As the placing of the ornamentation has progressed, the unfolding beauty of the Temple has aroused increasing interest among people of this great community in the heart of the American continent. Visitors in ever increasing numbers are becoming attracted to and visiting this Universal House of Worship—a beacon of faith, hope and light in a darkening, chaotic world.



Sculptors at Work on Original Model.



Finished Units for Gallery Section.



Design in Unit for Gallery Section.

INTERESTING EXPERIENCES WITH TEMPLE VISITORS

BY GERTRUDE STRUVEN

OUR beloved Master has said, regarding the *Mashriqu'l-Adhkár*, "This is the beginning of organization; it is like unto the first church founded in Christianity; it is an expression of the elevation of the Word of God," and again, "When built, then, the *Mashriqu'l-Adhkár* will be the greatest teacher, for it is an expression of the elevation of the Word of God."

Recently the *Guardian* has stated, "The Master's promises about the spiritual power to be released by the completion of the Temple will not be fulfilled until the external decoration is done."

Again in a letter recently received from the *Guardian* by Mr. Hilpert Dahl, who has charge of the Guide activities at this time, he gives an added impetus to this work when he says:—

"Regarding the guide work at the Temple; the *Guardian* attaches the highest importance to it, inasmuch as it affords a splendid opportunity for presenting the Message on a very large scale. The responsibilities which this function calls for are as vital and far-reaching as the privileges it confers on the individual believer.

"The Bahá'í guide has indeed a very sacred obligation to discharge. Not only has he to perfect his knowledge of the Cause, but also to develop all those qualities of tact, wisdom and of ability to present the Message which every Bahá'í teacher requires. It is the duty of those who are in charge of organizing the guide work at the Temple to make every effort to widen its scope, raise the standard of its personnel, and thus increase its effectiveness."

At meetings held every Thursday evening in the Foundation hall, methods of presenting the Teachings are discussed from many angles. Interest is being shown by the guides and by some new believers who are studying with the idea of becoming guides. Many questions are asked and discussed by all who wish to participate.

Because of radio announcements, groups ranging from twenty to six hundred often

come, usually by appointment. They are assigned special speakers who give the Message to the group as a whole; afterwards the visitors are divided into smaller groups and shown the Temple. More questions are asked and answered by the guides who conduct them. Small, casual groups are usually given much more time and their needs are more fully met.

Guides should be prepared for almost any kind of surprise visits. While large groups are supposed to make appointments, they often come in hordes, quite unexpectedly. Recently our caretaker was occupied with an expected group of 108 employees of the Public Service Company of Northern Illinois, when an unannounced crowd of 320 women of the National Credit Association, arrived in several huge busses. There were only two guides present that day, but the caretaker spoke to them all together at first and then they were escorted through the building. Although it is not so satisfactory to be in a large group, these visitors showed much appreciation of what they had received.

The important thing is how many return as individuals to investigate for themselves and find real attraction in this glorious Faith. An increasing number of those who return bringing others is noticeable and the effect of the Century of Progress Exposition made a definite increase in people of capacity. Numbers of Wilmette citizens come quietly by themselves to the Sunday afternoon lectures, but they appear not to want to be noticed or approached.

When people come from places near Assemblies or groups of Bahá'ís, they are invited to register stating their wishes for notices of meetings, traveling teachers, or for literature to be sent them. These names are given to the person who is appointed to do this work. A list will follow, giving some idea of the many and varied clubs which are served; some make yearly visits, others come even more frequently. Among the latter are students of the National Col-

lege of Education which is within a few blocks of the Temple. They come often, sometimes with their instructors, or with their head mistress, who is herself very friendly to the Cause. They have, by the way, an extensive Bahá'í library of their own and they also subscribe to the "World Order" magazine. Many of these students come to us for information which they wish to use in their studies of Comparative Religion and allied subjects.

Another club which is a frequent visitor is the large Nature and Hiking "Prairie Club" of Chicago. They have been for several Christmases on hikes to see the famous holiday illuminations of the north shore and also to stop at the Temple. They come rain or shine. One year at the time of their outing there was snow and sleet, but in spite of the bad weather, eighty-one came. This time they asked the privilege of asking questions. Most of their questions proved to be about Muḥammad—His relation to this Revelation, His Teachings and how they agreed with the Christian Teachings. Fortunately, the guide had been making a study of this subject and the evening was enjoyed by both visitors and guide.

Occasionally groups have come saying, "We have only a few minutes to stay, so we must hurry," but they have become so interested that they have stayed for hours.

Groups come from many neighboring towns and cities, as well as from other states and countries. We are always delighted when they remark, "We have been seeing the sights and points of interest all through this region, but this—this—exceeds them all by far." During the Century of Progress Exposition, many visitors from far and near said that this Temple was above and beyond anything they had seen, and of itself was worth the whole trip. A large proportion of these received much of the Teachings also.

The following is a list which gives some idea of visiting Clubs:

- 19 Members of the Nineteenth Century Club of Oak Park
- 21 Members of the Eastern Star of Wilmette

55 Members of the Know Your Town Club of Stolp School, Wilmette
National College of Education in Evanston, different visits:—

- 43 students
- 63 students with instructor
- 32 students with 17 children of the Model School
- 7 students Class in History of Religion

200 Geographic Society of Chicago
550 Members Chicago Recreation Tour, under Chicago Board of Education

On one Sunday there were 879 visitors (exclusive of the Sunday afternoon audience) which included:—

- 600 W.P.A. Educational Project, Board of Education, Chicago
- 57 Members Altrui Club of Chicago Women
- 60 Members Chicago Chemistry Club
- 25 Members of Howard School of Wilmette, with their teacher; following is a letter of appreciation from them:—

Bahá'í House of Worship
Sheridan Road,

We the Travel Club of Howard School wish to send this note of thanks to you.

We sincerely thank the three ladies, the caretaker and the head-engineer for their kindness in showing us over your beautiful building last week, Tuesday June first. Your interesting talks opened new doors to us. A new view of religion was revealed to us.

We deeply appreciate what you did for us.

Sincerely,

Howard Travel Club

Club President, Mary Jane Henderson
Club Secretary, Ellan Burns.

Numbers of other letters similar to this have been received.

- 125 W.P.A. Free Educational Tour, Chicago
- 37 North Shore Boys Club
- 16 Fellowship 1st Methodist Church, Evanston (16 boys)
- 23 —two primary school grades with their teachers

- 24 Members Bethel Lutheran Young Ladies Society of Chicago
 56 Industrial Art Teachers
 40 Evanston Girl Scouts
 143 Free Chicago Tours for Chicagoans
 64 Portage Park Woman's Club and People's Church of Chicago
 35 Boys from the Society of the Divine Word, St. Mary's Mission House, Techny, with Father Kraft
 125 Boys from the same society, with three priests
 35 Students in Landscape Architecture, State University, of Ames, Iowa
 61 Albion College, Altoona, Michigan—Class in Sociology, Dean Whitehouse, leader
 21 Students Von Steuben School, Chicago
 32 Members Congregational Church
 9 Universal Study Club
 175 Libertyville Woman's Club
 98 Englewood Woman's Club
 81 Electrical Association of Chicago
 18 Riverside Study Club
 50 Young People's Group—People's Liberal Church, Chicago
 28 Northridge Woman's Club of Wilmette
 225 Wilmette Woman's Club
 with
 30 Dramatic Club of Chicago
 33 1st Baptist Church, Evanston
 25 Epworth League, Methodist Episcopal Church, Ravenswood
 55 Daughters of Indiana
 14 Trinity Evangelical Lutheran Church, Chicago
 44 Budapest University Chorus
 40 Bohemian Club, Chicago
 150 Chicago Tour Club
 10 Culture Club
 65 Schurz Out Door Club
 30 C.C.C. boys
 40 People's Church, Junior Woman's Club
 86 1st English Lutheran Church, Chicago
 99 Chicago Free Tours
 24 Chicago Ladies' Aid Association
 30 Eleanor Club
 25 Ladies' Society of Idritt Co-operative of Chicago
 24 Members Elmhurst Woman's Club
 17 Members Presbyterian Church, Highland Park
 200 Members Chicago Free Tours

In connection with the groups listed, there follows a brief record of the total numbers of visitors to the Temple since the records were begun:—

For the years from 1932 to July 1937, inclusive, the record of visitors, exclusive of those attending Sunday meetings, covered 54 months in which time we had 67,321 visitors, comprising 15,836 groups, large and small.

The largest group recorded, coming *without* appointment, 320. The largest number of Sunday casual visitors, with no Clubs present, was 438, on September 22, 1935. Only occasional visitors are conducted through the Temple during the cold months when there is no regular heat.

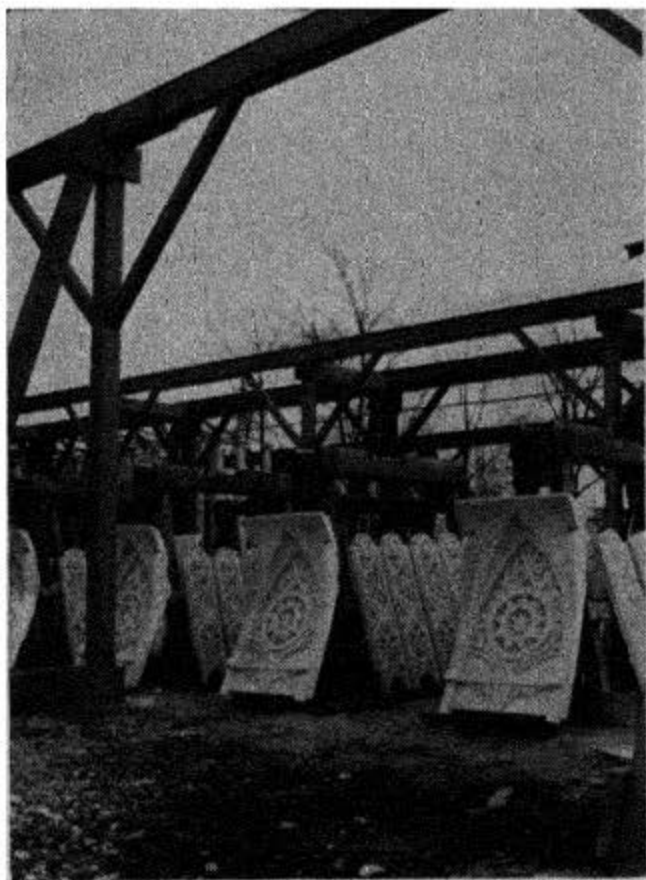
With the small groups which come daily in the season, we meet every type of question imaginable. The Orthodox ask again and again the same old questions; a few open their minds, perhaps for only a few moments.

One group of a slightly "unorthodox orthodoxy" recently endeavored in their visit, to be patient, polite and tolerant, and asked their questions, listened quietly to our explanations, and tried to harmonize them with their own ideas and beliefs. One of their number who was more able to comprehend would repeat the answer; for instance, "You say that this man Bahá'u'lláh brought the same Light as Jesus the Christ, and so nothing is taken away from Christ, but is a fulfillment?" Thus she seemed to form a link between the guide and the questioners, rather lessening the tension in the group themselves.

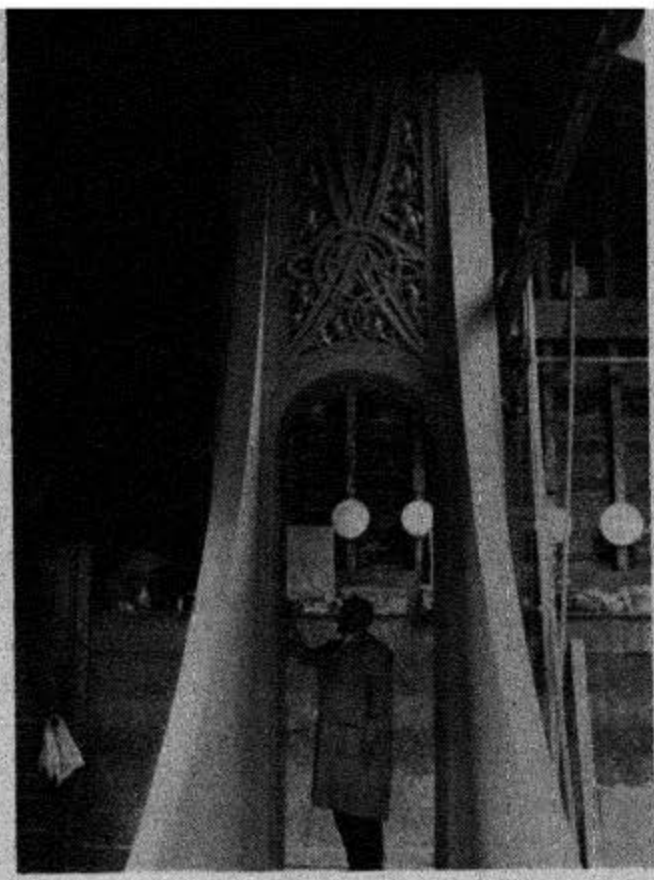
They expressed themselves as very grateful for the time and "trouble" which had been taken. Upon leaving, one of their number, very conscientiously said, "We do not wish you to understand that we accept all that you have told us." They were assured that they were as free as the air.

Some of their questions were:—
 How do you regard "heaven and hell"?
 How do you interpret the Resurrection? Do you not think that "He will come in the clouds?"

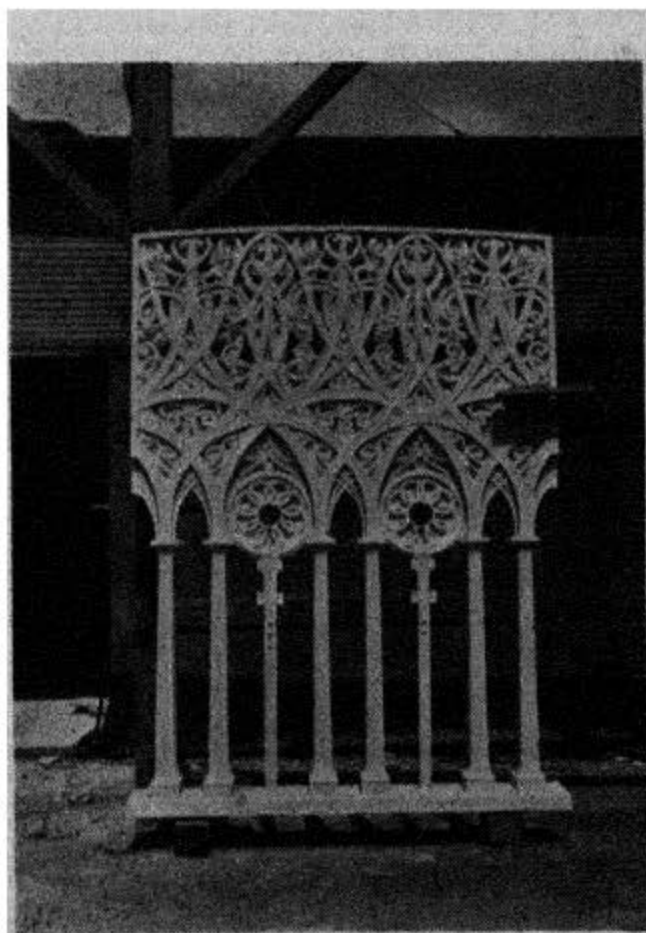
Do you not believe in the "redeeming blood of Jesus, and that none other can be saved?"



Finished Units Awaiting Shipment to the Temple.



Plaster Model, Base Section of Pylon.



Finished Unit, Section of Window Head.



Carving an Original Model

Do you have some observance answering to the "Lord's Supper"?

Do you observe baptism?

On the other hand, we have had young divinity students; one especially, just beginning to preach and not yet crystallized into the theological mold, nor as yet subject to the dictation of a congregation, was much impressed with the Teachings. On departing he took with him a volume of "Bahá'u'lláh and the New Era," in order to continue his investigation and requested further contacts if any teachers were in his vicinity. Other liberal young ministers also have gone harmoniously along with us, as we discussed the Teachings and principles. They have had no reservations and seemed to be in perfect harmony.

One guide says, "I find that although sometimes questions begin at once when entering the Temple doors, or even outside, more questions are likely to arise at the Model, where it is practically impossible to speak of the beautiful symbolism of the Temple without at the same time giving the Teachings. There the Oneness of mankind, of religion, and of God are dwelt upon. Here also we try to arrive at some understanding of the personality and capacity of the visitor."

While going up the stairs to the "House of Worship," the guide tries to seize a moment in which to pray for guidance in this service. As soon as a visitor arrives at the auditorium, after a gasp of wonder and admiration, and almost without exception, he asks the cause back of this edifice. Then comes the question: "Why was it built way out here in Wilmette, or even in Chicago? There must be some great force behind you that you are enabled to design and erect this inspiring Temple."

The guides are, indeed, aware of a "force" which is agitating all things. They feel the Temple to be a fortress, and are conscious many times of spiritual support, and feel uplifted and empowered to deliver with authority and ardor, the Message of Bahá'u'lláh. The Temple is the easiest place in the world in which to deliver this glorious Message, and thus those who serve gain invaluable experience in meeting all races, creeds, nationalities; high and low, rich and

poor, religious, un-religious, enthusiastic and apathetic, educated and ignorant; angry ones, blind, seeing and indifferent. Some there are who have never read a religious book; many young people know nothing about the church or the Bible. One little couple of lovers wandered in and out, never realizing that there was anything above the Foundation hall. When told, they "didn't think they would go up."

There have been several atheists who professed great longing for faith but clung tenaciously to their own cherished ideas. One of these was a young Jew, a doctor and scientist. He said he longed for faith, but being scientific, he could not believe in God; there is no proof. After some conversation, it seemed advisable to give him 'Abdu'l-Bahá's Tablet to Dr. Forel. He soon brought it back, explaining, "I read it because you were so kind, but 'Abdu'l-Bahá assumes so many things!" He had first decided not to read it, but finally having done so, found no truth in it. One's heart ached for him that he might cry out from the depths of his soul, "Lord, I believe! Help Thou my unbelief!"

Another Jewish visitor was quite different. He was a beautiful old man, a Rabbi, who believed in the divinity of Moses—something rare in our experience—and stated that "anyone who studied deeply the teachings of Moses would clearly understand that." He said he was coming again. He might well have been the old "grandfather" spoken about by one of three lovely young Jewish girls who came later. We did not at first know they were Jewish. They were obliged, due to the number of visitors at that time, to join with another two, young people who stated they were from Rome, Italy, and we assumed them to be Catholic. They seemed interested in everything told them. Presently these two left, and the young trio began asking their questions. One of them asked, "Do you have services in the Auditorium and worship the sun, as we have been told?" When told our belief in the Oneness of mankind, she asked, "Do you think racial intermarriage would help to bring about world harmony and peace?" Answered, "yes," she said "my grandfather believes that also." "Your

grandfather must be a very wise man—is he not?” and she said sweetly, “Yes, he is, and he believes much that you have told us; he would love your teachings; I am going to bring him.”

The guide said, “This is, however, a very delicate question, and must be approached very wisely and carefully. Ethnologists declare there is actually no superior race; one race may be in the ascendant at one time, and centuries hence it may become degraded, and another advanced, according to their adherence to the laws of God, or according to God’s plan for them.

After a talk in which they asked many good questions, one of the girls became suddenly aware of what this “Oneness of Mankind” might involve, and rather breathlessly asked, “You believe in intermarriage between colored and white?” She was told that for the future, the ideal was to have no race feeling whatsoever; and that two young people wishing to marry, must according to Bahá’í law, have the consent of both parents.

According to Bahá’u’lláh, we were one race, one family in the sight of God; that racial, religious and political prejudices were recognized as the definite causes of separation and war between men; and that “War is the most dreadful thing in the world of humanity.” She said, “Do you believe that eventually all nations will become unified and have one religion?”

Answer, “By abolishing these causes, man will be enabled to live in peace and tranquillity.”

Bahá’u’lláh has said, “The generality of mankind is still immature. Had it acquired sufficient capacity We would have bestowed upon it so great a measure of Our knowledge that all who dwell on earth and in heaven would have found themselves by virtue of the grace streaming from Our pen, completely independent of all knowledge save the knowledge of God, and would have been securely established upon the throne of abiding tranquillity.”

During the Jewish holidays, a large number of Jewish women visited us. Many were older women, hearty and cordial. Some of them wore shawls on their heads. They were very understanding, and when the group left, one of them stepped forward, laying her

hands on those of the guide, and said with a beaming smile, “You are *good* people; I hope you will have the greatest success. God bless you!”

Another group of fresh and charming young girls came from Northwestern University. They were confessedly surprised and delighted to receive the explanations about the building, and a great deal about the Cause. They were so happy, they sat down on the floor in Foundation hall, two perched upon the table, and all absolutely absorbed, fairly showered their questions on the guide—questions regarding World Peace, racial unity, political unity.

“What relation does Bahá’u’lláh bear to Christ?”

“Do Bahá’ís believe Him to be equal in station to Christ?” and “Then He does not take anything away from Christ, rather fulfills?”

They had previously asked, “Why do we need a new revelation, when Christ revealed all and more than we have ever lived up to?”

“Why should He come from Persia?”

“Do you use the Bible as your ‘Book,’ and do you use that in your service?” Then “What do you mean by the ‘Holy Utterances?’” This seems to be the most arresting question, and often marks the point when they begin to comprehend that this is truly a *new Revelation* and a new Dispensation.

“Which are the nine religions to which the number ‘nine’ refers?”

“Do you believe in Baptism . . . re-incarnation . . . How do you regard Resurrection, the Trinity?”—These and many other questions were explained. But the most absorbing thing to them was, “The New World Order” and the part which youth will play in this Day.

A large proportion of our visitors are young people, and their open hearts and minds, the lack of prejudice, the enthusiasm and sense of justice which they express do indeed bring joy and gladness to our hearts.

An odd coincidence happened in July. On the 5th, a poor family of six Iránians came with the expressed desire to see the Temple. The man stated that they had been Greek Catholics, but since coming to Chicago they had become “Christian.” He said, “I have had a vision of Jesus. Seven times

it happened, and now I can ask at any time, questions, and Jesus will answer me." The man kept up a constant stream of conversation, giving no opportunity for the guide to say anything, except to speak a little regarding Muḥammad, whom the visitor repudiated. He kept repeating, "You are all wrong, all wrong in believing that there was ever another divine being upon earth beside Jesus!" We soon pleasantly arose and concluded the interview. As they left, the guide said, "Perhaps we are agreed on one thing; we all desire what God desires for us." At this the woman said with fire in her flashing black eyes, "Do you believe every word in the Bible?"

These people came from a town near Tabríz, Írán.

The next day, long after hours, two more Íránian Christians came, and urgently asked the same guide to show them the Temple, and to tell them about Bahá'u'lláh, of whom they knew something. These two, a young man and woman, were also from that town near Tabríz, Írán. The man began an animated talk, derogatory to Muḥammad, which the guide tried to check, stating that we believed His Holiness Muḥammad to be one of a great line of Prophets. He remarked that "he admired Muḥammad as a fine business man from the first, and that he himself could be like Muḥammad, if he desired." The guide explained that Muḥammad was one of the Prophets of God, of a kingdom above that of man, and that neither he nor any other man could ever become a Muḥammad or a Christ." He asked very meaningfully if the guide had ever read the life of Muḥammad. She answered, "Yes, but I did not believe the statements of His enemies." Then he said, "In other words, your mind is fixed." The guide replied, "Bahá'u'lláh, All-Knowing has given us the true station of Muḥammad and we believe He was a Manifestation of God. Also, Muḥammad's own words bear witness to the Truth."

Then the guide tried politely to end the discussion, "as we feel that argument ends nowhere." He apologized and asked one more question! "Did you ever read that statement by Christ, where He says, "I am the last, and after me there will be no other, and before Me there were none?" When the

guide said that she had never seen it, he offered to send it to her, but it has never arrived.

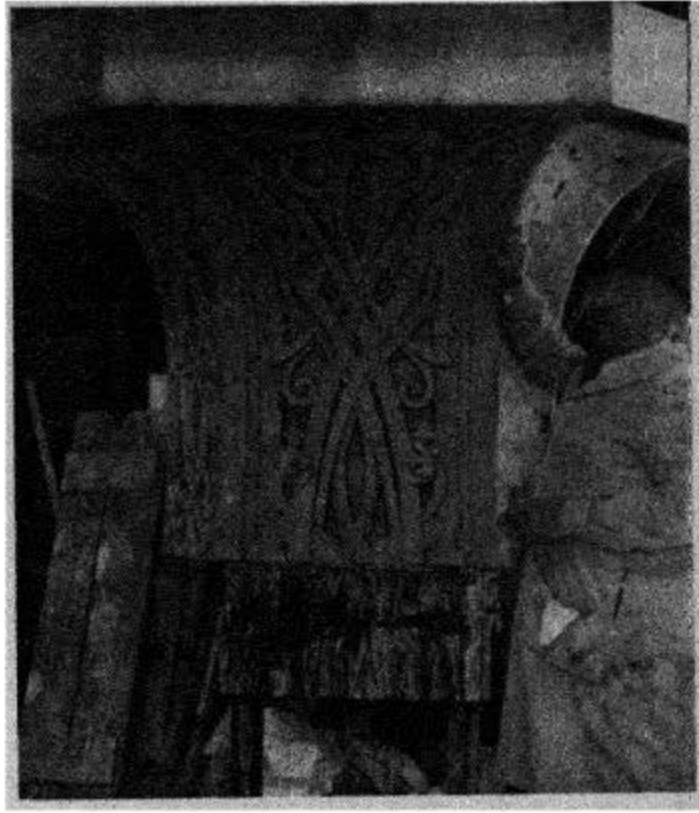
These two groups came on successive days, from the same town near Tabríz, Írán. They came with the same request, to see the Temple and to hear of Bahá'u'lláh but showed not the slightest interest. Both were fanatically Christian in their claims, and both attacked Muḥammad.

The young man declared that he had never heard that the Báb was a prophet. Does it not seem strange that an occidental Christian, now Bahá'í, should be called upon to defend His Holiness Muḥammad to Íránians, who avowed faith in Christ and denied Muḥammad, and, who, in the natural order of things, would have been followers of Muḥammad?

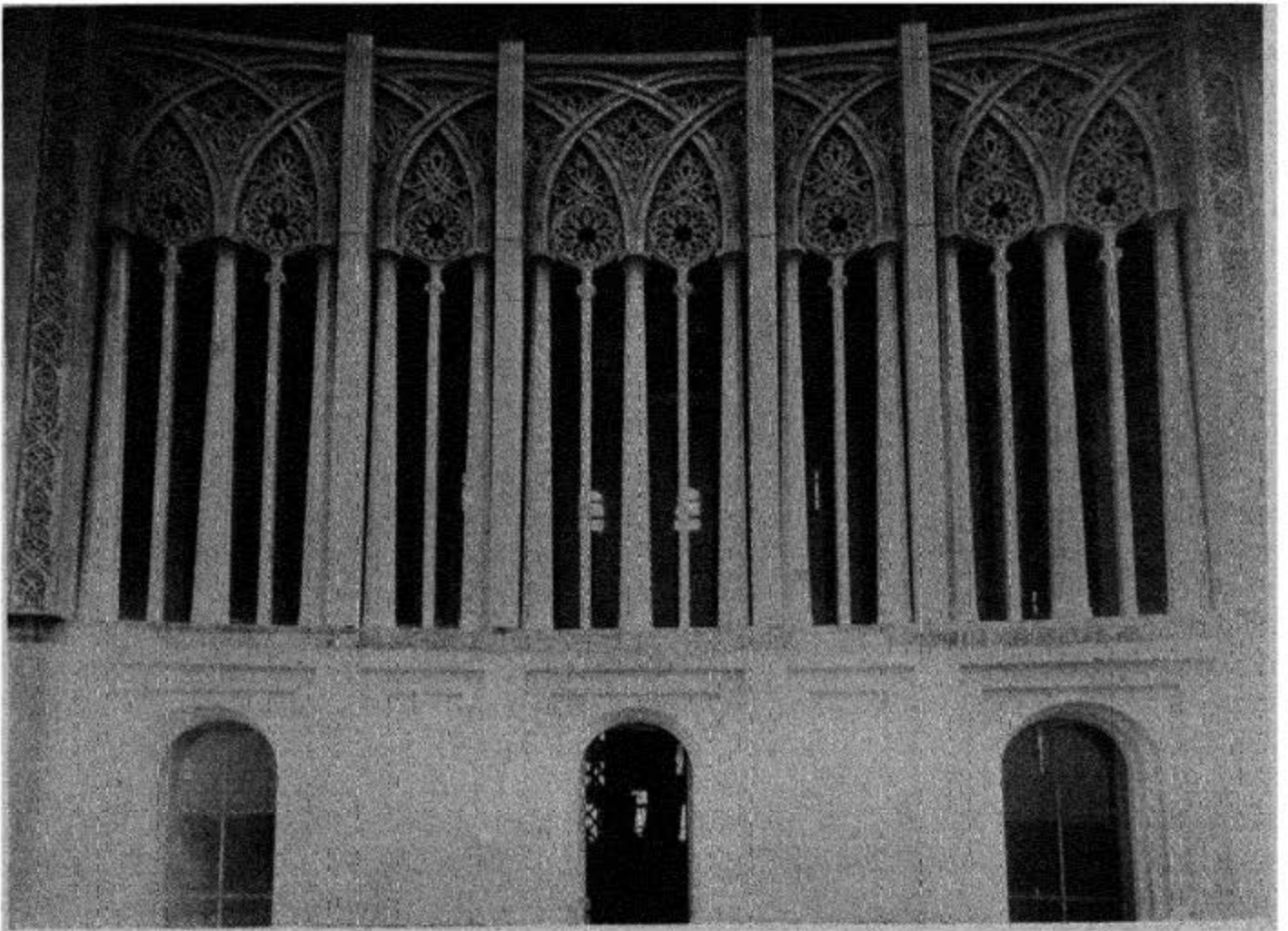
On another day a young man from Turkistán came straight here, as soon as he landed in America. He said, "I saw a picture of this Temple in my country, and made up my mind immediately that I was going to see that Temple. And here I am!" He was a follower of no religion, but the young American woman who escorted him advised him to accept religion and hoped he might find in this Revelation that which he needed. He asked many very vital questions and went away quite filled.

On the same day, a very interesting young Syrian, not a Muḥammadan, came in. This man had been several times before and was interested. He liked the idea of each Bahá'í being expected to teach according to his capacity. He said, "I like that; isn't it really the true philosophy of America, if it were lived up to?"

Many children of varying ages come with the idea of writing compositions on the Temple. One group of these came with their teacher. The guide gave them very careful and explicit details with their particular purpose in view. The children were much interested. The teacher offered to send the guide one of the best compositions. The guide suggested that he also send one of the poorest. When the essays came they had all sorts of ideas incorporated in them—old rumors that have circulated for years, such as sun worship, a separate room in the Temple for each faith and so on. None of these,



Sculptor at Work.



The Architect's Beautiful Vision.

of course, had been given in the interview. In respect to truth, the best composition was no better than the worst.

At the time when the castings of the ornamentation of the dome were being hoisted into place, two ladies from a neighboring town advanced toward the Temple, and as often happens, the guide met them outside to begin making their acquaintance. One quite aggressively stated, "You had a bad storm last night and I see you are repairing the damage." The guide, rather taken aback, and to gain a little time, asked her to repeat her statement. "You are repairing the damage after the terrible storm." It was difficult to convince her that there had been no storm, nor any damage to the Temple, and that the ornamentation was for the first time being applied. Then she made another statement, "This is a Buddhist Temple." This too was explained. After these false starts, they began to listen and became very much attracted, asking real questions, and when they left they were transformed from the two ladies who had entered, into quite awakened seekers. One, as she arose to go, said with a deep sigh, "Well! It pays to come to the source in order to find out."

Another funny thing was said by a lady of the village whose windows looked out on the Temple. This was just as the very first pieces of stone were being applied. When she comprehended that they were covering the glass inner dome, she said in real dismay, "What! You don't mean to tell me you are going to cover my beautiful, grey bubble?"

A searching catechism was given one of the guides, by one who was thought to be a Jesuit priest. His questions were planned and very specific. This guide felt that she had been divinely guided, for answers which were spiritual and harmonious, came so easily, and afterwards she realized some of the pitfalls which had been unconsciously avoided.

One of the guides had always dreaded meeting scientists. One day an unusually interesting scientist presented himself. To her surprise there was no superior attitude, but true humility, and a very fruitful conversation ensued. As he left he said, "I am fully aware that you have knowledge of which I am entirely ignorant." Also words to the effect that science had reached a point

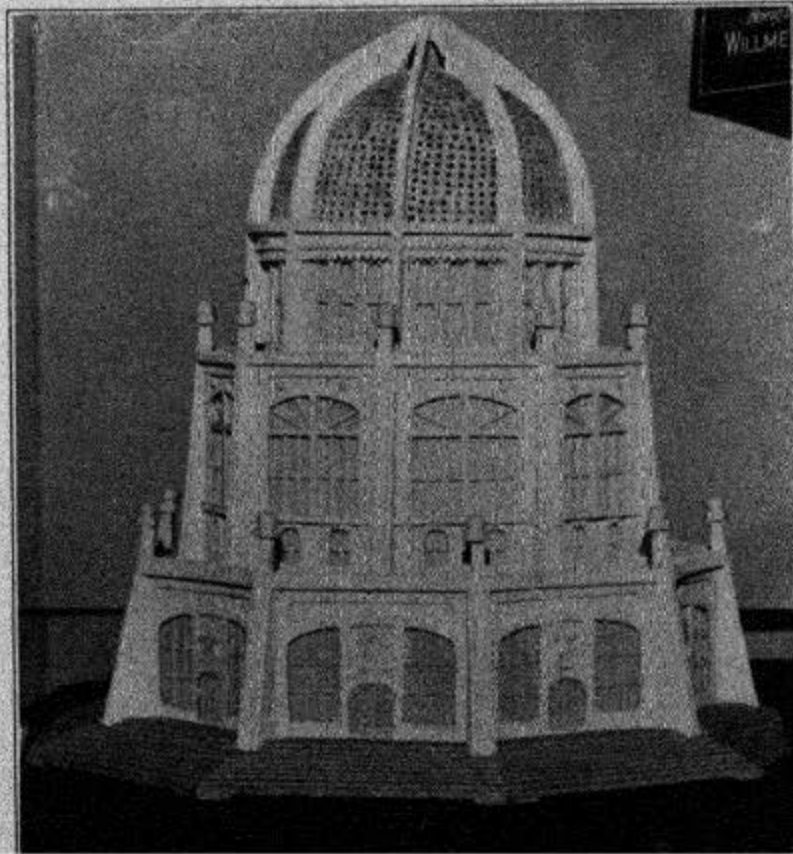
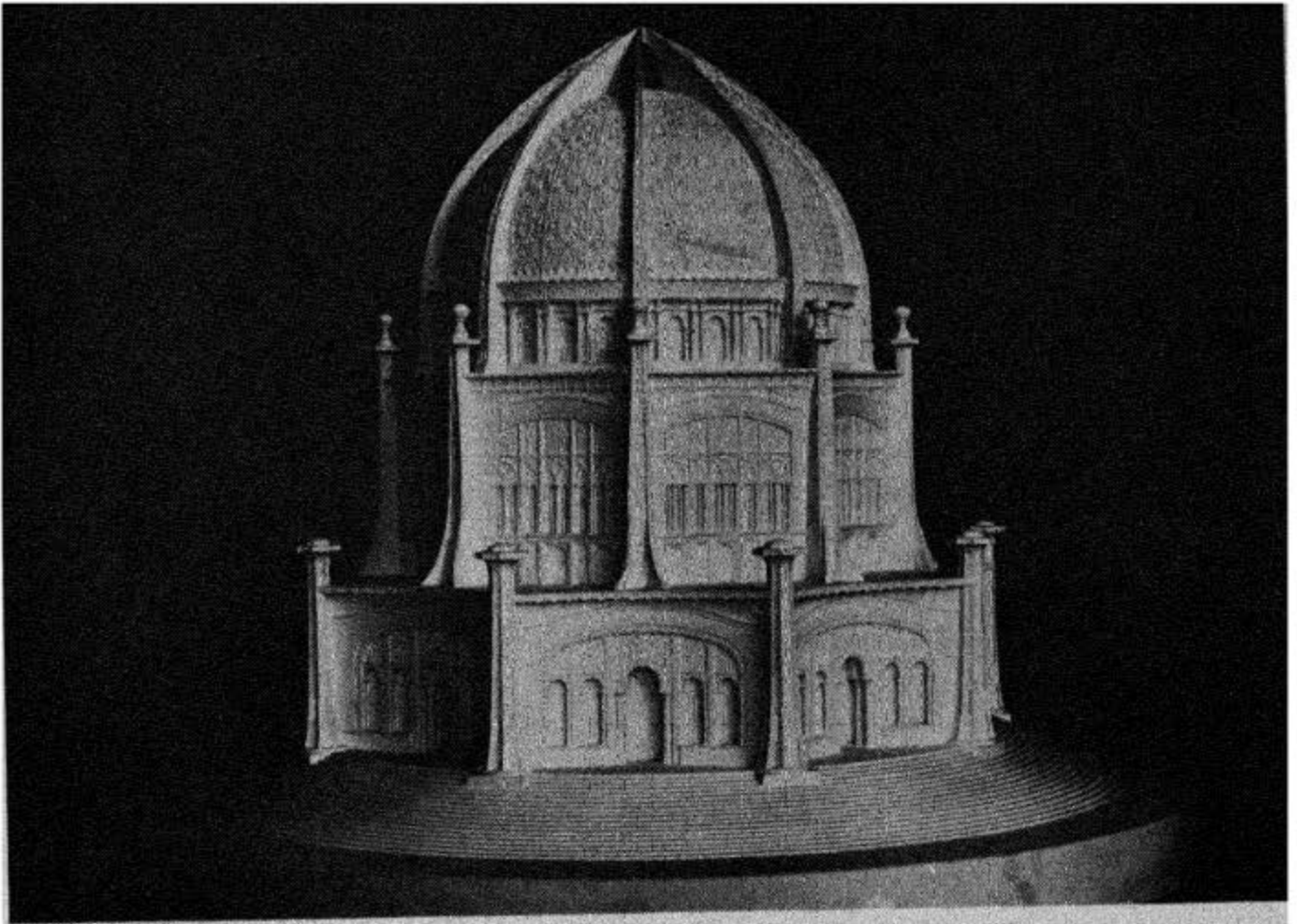
where it must next reach out toward the realms of the spiritual. He appeared much impressed by his visit.

On one Sunday morning a family from California who were touring the country telephoned, asking if we had a Sunday School. When they arrived they asked to leave the children in the Sunday classes which were in session. They made the tour of the building, then in the afternoon they all returned to hear the lecture. They came as they were, in camping clothes, and felt pleased with their day's occupation. They had been told by the conductor on the "El" that they should see the beautiful Bahá'í Temple. This happens to be quite a regular thing. Hotel clerks, train dispatchers, ticket agents, taxi drivers and bus drivers, all are interested to direct any strangers who seem unacquainted with the region, and to recommend that they see the Temple.

There came a middle-aged German, who wished to know "What Bahá'u'lláh had brought," and "what He had done." At first this man feared that differences and disagreements would creep in, as in the past, and he very much wanted to know what could be done to prevent it. He was seeking, and this Universal Faith in many ways appealed to him. He "was a Mennonite, but could not subscribe to their notions." He asked if Bahá taught life after death, and said also, "You say all religions, Jews, Catholic, Protestant all are free to worship here? How (very doubtfully) do you expect to have peace and worship without friction amongst these antagonistic groups?" Thus was a wonderful opportunity given to explain to a real seeker the foundations of World Unity.

Again a group of young Adventists from the South, among other things asked, "What do you believe as to the life beyond the grave, and the Resurrection?" They said their church was divided, the older members believed in the literal "rising from the grave," but they did not. They were happy in hearing of Bahá'u'lláh's wonderful Teachings regarding the condition of the soul after it leaves this world.

Groups of young boys are among our frequent visitors; some are called down from playing on the "ramp" which is to boys the most intriguing and tempting recreation.



Models of the Bahá'í Temple Being Constructed at Wilmette, Illinois, U. S. A. Above, one of the new plaster models carved and cast in the studio of John J. Early, the contractor for the outside ornamentation of the Temple itself. Below, an old model entirely made by hand of cardboard and wood.

One group expecting to be scolded, came down and were pleasantly surprised at being invited to come in and see the building, the boilers, the model and so on. They became interested in it all. Some of the most lovely experiences have been with boys, unspoiled as yet, and who, in regard to prejudices and religion, are purehearted. Their hearts won, they become fascinated, first by the Temple and then by mutual discussions on peace and war, racial prejudice, justice, but always and especially peace. A few of these boys have appeared surprisingly thoughtful along spiritual lines, boys from 13 to 15 years of age. We have several times continued our acquaintance, taken them over to the caretaker's home, shown them pictures, and talked more at length on subjects of the day. They have even returned later and brought more boys and introduced us as "their friends." These are informal little visits. Sometimes they play the piano and are as nice and happy as can be.

Another time a little boy and girl about five and six years old came. They listened very seriously and later the little boy, thumbs in his tiny suspenders, said to the little girl: "Do you know—I like the mechanics of this building very much!"

An interesting group from Washington state and from Iowa came in one morning. One of the men asked, "How do you look upon God? All-Powerful, All-Knowing and Just, yet, how can He allow these dreadful conditions in the world? If I was making an image or figure, I should wish to make it perfect. I can't understand how this can be." The guide replied that both Muḥammad and Bahá'u'lláh state that "if God had pleased He had surely made all men one people. His purpose, however, is to enable the pure in spirit and the detached in heart to ascend, by virtue of their own innate powers, unto the shores of the Most Great Ocean, that thereby they who *seek* the Beauty of the All-Glorious may be distinguished and separated from the wayward and perverse. Thus hath it been ordained by the all-glorious and resplendent Pen . . ." Man suffers from his own breaking of God's laws, and weak ones receive Justice from God in the world of the spirit.

His companion said that he had always

thought that men should be all of one faith but couldn't imagine how, even in hundreds of years, it could be so. He said, "How could the three great divisions in America, for instance, the Jewish, the Catholic and the Protestant ever become reconciled and become one faith?" Then they said, "What do you believe of Bahá'u'lláh? Whom do you believe He is?" "Does Bahá'u'lláh get His Teachings from the Bible or where does He get them?" And there they often get their first realization that this is a New Revelation and that Muḥammad and Christ brought their own Book, as does Bahá'u'lláh, and that *these* are the "Holy Utterances."

A very cultured and sincere East Indian family, in native costume, were here recently. The man said he had first been Muslim, then he became Agnostic, then an investigator, studying Theosophy and philosophy of different schools, after which he returned to the Muslim Faith. He was especially interested in economics. He will, after their visit here, return to Jerusalem. It was suggested that he visit Haifa, enroute. He intends doing so, after which he will return to Lahore.

There is a Chicago gentleman, born in India, who frequently brings his Indian friends and visitors to the Temple.

On one of the frequent visits of the students from the National College of Education, the professor who came with them asked, "What will keep the Cause from slipping in the future? Would it dispose of, or absorb other Religions?"

Some odd questions come to us: "Do you believe in the Consummation of Time" (This was a "poser" for the guide). "How do you account for the separation of the Jews?" One brusque gentleman, in a hurry, said he would stop to listen if the guide would "prove the existence of God in one sentence."

One man interested in organs declared ominously, "Your church will never prosper without an organ." Many times it is said, even after careful explanation, "I can never accept the idea of anyone, no matter how wise and beautiful, taking the place of Christ."

Almost every day some one comes with the idea that we "are Sun-Worshippers, and that is the reason for our having so much glass in our building."

Odd and startling personalities do not pass us by. A man declaring himself to be God, entered, stating that his father could create, and that he himself had the same power.

It comes as a surprise to a number of people, to recall that all Religions have, including their own, arisen in the East. One girl, when asked where *did* the Christian religion arise, replied promptly, too promptly, "Rome."

It has more than once been asked, "Why do you not join with us in our church which is already established? Then you would not be obliged to erect this great building during the depression. And others cannot think it right when there is so much suffering, to spend so much money on any building. Sometimes this has given an opportunity to enlighten the questioner. Few, if any, have seemed to consider the many workmen who have been employed, nor the benefits to the arts and trades which have accrued in such an important work.

Again one asks, "How are you able to build such an edifice . . . are your members all wealthy?" When it has been explained to them how some of the loving Bahá'ís in the Orient had sacrificed even food, in order to give because of their love for the Faith, they could not comprehend, and have remarked, "It seems too bad for such poor people to give money for a Temple which they may never see, nor have any part in." They ask, "Where are the other churches of this cult?" "Who is your leader?" It has been asked by others, "How can one become a Bahá'í, and a member of your community?"

Often the guides are refreshed in meeting those who come delighting in the freedom from the restrictions and limitations of the past, from racial, religious and other narrow and outworn prejudices. These ask about our "Ultimate Goal" and love what we have to tell of this great World Order of Bahá'u'lláh, and especially "The Most Great Peace" and the "Oneness of Mankind." Although they may not all understand fully, their hearts are definitely turned toward good, and praise the aims and principles. To some it appears as though the Message was too great, too glorious, and more than they are able to expect after the gloomy night. These may return to satisfy their longings.

We have been blessed on several occasions, with the visits of pure and severed nuns, who have come so quietly and simply, and in their purity of heart have accepted the Truth. They have gone their way to continue their lives of devotion to God.

And as we serve in the Temple, 'Abdu'l-Bahá's ineffable promises must more and more spur us on, so that when the "thousands who will come to the Temple" do come in the future, and when the "outer ornamentation is completed," there will be teachers ready and able to share with them this glorious Message which they will then eagerly seek.

We already have a faint foretaste of the future needs as we guide the steadily increasing numbers, inquirers and even sight-seers, representing so very many countries, creeds and classes.

Not long ago, a gracious tribute was paid to the Bahá'ís and to the influence of the Temple, by the editor of "Wilmette Life," when in an editorial he wrote:

"The 28th annual convention of the Bahá'í religious societies of the United States and Canada, held in the Universal House of Worship in Wilmette last week-end, directs attention to the value of this devout group to the north shore. Aside from the beauty of its temple which should be an addition of note to the architecture of any city in the world, the fact that it is the Mecca of Bahá'ís of the entire western world is of importance. It means that innumerable adherents of the cult will make pilgrimages to this seat of their interest, and in so doing will bring material and spiritual blessings upon north shore communities.

With the completion of the temple and its auxiliary buildings it is certain that many devotees of the Bahá'í Faith will come to live among us, to become good neighbors and valued friends. Therein lies the greatest value of the temple and its builders to the north shore."

'Abdu'l-Bahá has said, "When the foundation of the Mashriqu'l-Adhkár is laid in America and that divine edifice is completed, a most wonderful and thrilling motion will appear in the world of existence. . . . From that point of light, the spirit of teaching, spreading the Cause of God and promoting the teachings of God will permeate to all

parts of the world. I hope that ere long the foundation of this celestial Temple will be laid. Thus may it be conducive to the happiness of 'Abdu'l-Bahá." (From "Unveiling of the Divine Plan" and quoted in Jean Masson's little book, "The Mashriqu'l-Adhkár")

". . . When the Mashriqu'l-Adhkár is accomplished, when the lights are emanating

therefrom, . . . 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." (Star of the West, Vol. VI, p. 133)

REFERENCES TO TEMPLE

I. FROM U. S. STEEL NEWS, MARCH, 1937

CEMENT CREATES BEAUTY

Classical statues such as the ancient Greeks laboriously sculptured out of costly marble can be modeled today out of art marble chips and Atlas White portland cement, the latter a product of Universal Atlas Cement Co. The life-sized figure shown on this page, made of white marble chips and Atlas White in a plaster of Paris mold and then polished and rubbed with carborundum, has a smooth and dazzling white finish. However, almost any colors, textures and forms of ornamental concrete can be obtained with Atlas White cement through the use of colored aggregates and skillful workmanship.

Another outstanding example of the perfection that has been obtained in the art of casting concrete made with Atlas White cement is the Bahai Temple, depicted on the front cover. For the ornamental concrete tracery of the dome an opaque white quartz and a clear crystalline quartz were used with Atlas White. The dome required the placing of 387 precast concrete sections. Eventually the whole structure, which is 150 ft. high, will be covered with ornamental concrete castings.

2. FROM REVISTA ATLAS, PORTUGUESE EDITION, DECEMBER, 1934

AS VISTAS DA PAGINA OPPOSTA e da capa de frente mostram a notavel cúpula de concreto ornamental do templo de Baha'i, perto de Chicago (E.U.A.) Toda a cúpula é como um enorme rendilhado de concreto feito com cimento ATLAS WHITE e um agregado branco composto de quartzo e feldespato. Até agora só a cúpula foi terminada

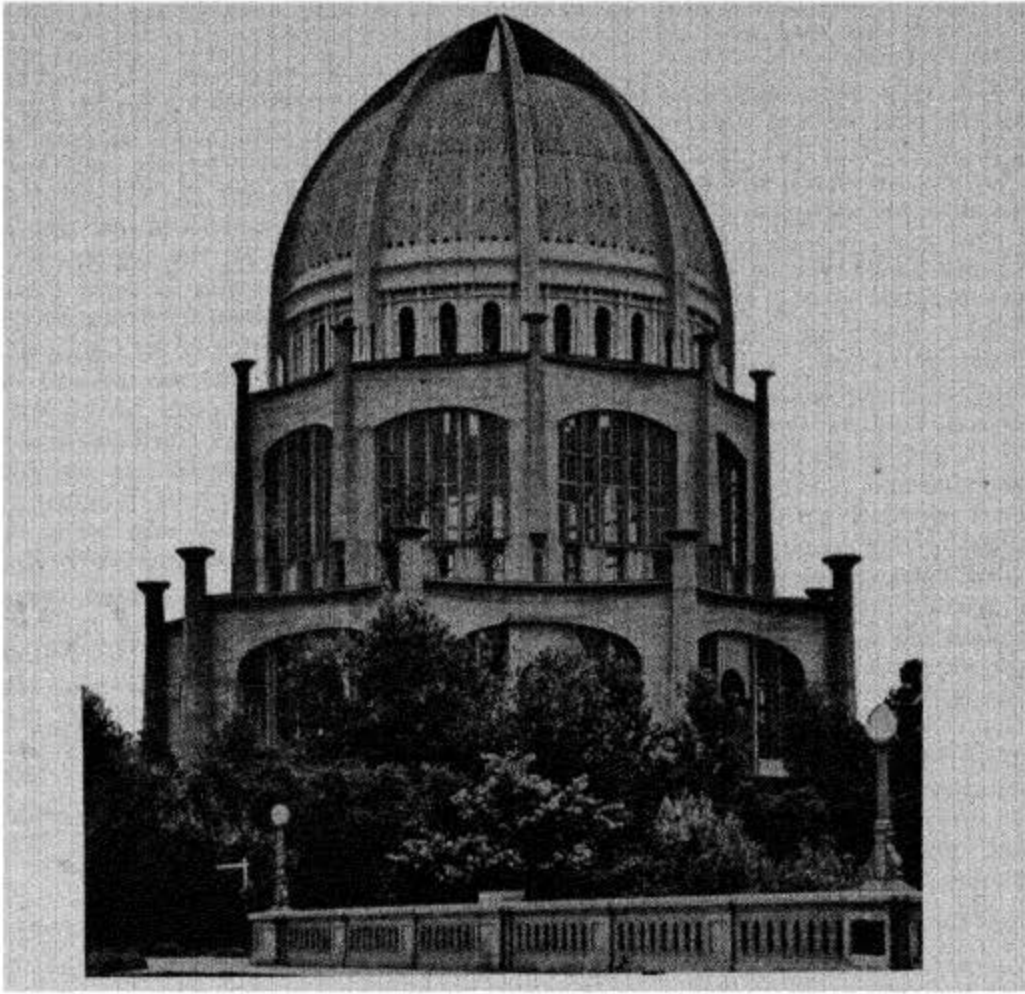
com um revestimento de concreto ornamental, mas no seu estado final todo o edificio terá o mesmo acabamento.

Este trabalho de belleza excepcional foi executado pelo escultor architectonico John J. Earley, de Washington. O concreto, de cor branco puro deslumbrante, foi vazado em secções nas oficinas e de alli enviado ao templo, onde se collocou no seu lugar. Este processo exigiu infinita precisão na forma e dimensoes das peças, mas devido ao grande cuidado exercido, todas se ajustaram perfeitamente, sem as juntas serem facilmente visíveis.

3. FROM REVISTA ATLAS, SPANISH EDITION, DECEMBER, 1934

LAS VISTAS DE LA PAGINA OPUESTA y de la carátula enseñan la notable cúpula de hormigón ornamental del templo Baha'i, cerca de Chicago (E. U.) Toda la cúpula se compone de una tracería de forma como de encaje, de hormigón prevaciado hecho con cemento ATLAS WHITE y un agregado blanco compuesto de cuarzo y feldespato. Hasta ahora, sólo la cúpula se ha terminado con un revestimiento de hormigón ornamental; pero en su estado final todo el edificio tendrá el mismo acabado.

Esta labor de belleza excepcional fué ejecutada por el escultor arquitectónico John J. Earley, de Washington. El hormigón, de color blanco puro resplandeciente, se vació en secciones en el taller; de allí se envió al templo, donde se colocó en su lugar. Este procedimiento exigió exactitud inusitada en la forma y dimensiones de las piezas; pero, gracias al grande esmero con que se hicieron, todas ajustaron perfectamente sin señal manifiesta de juntas.



Followers of the Bahá'í Faith from all parts and sections of the world are cooperating in the building of a House of Worship, unique in design and appearance, at Wilmette, a short distance north of Chicago. Pictured above is the dome of this beautiful structure, partially completed, and open daily to visitors.

WHEN BAHÁ'IS BUILD A TEMPLE

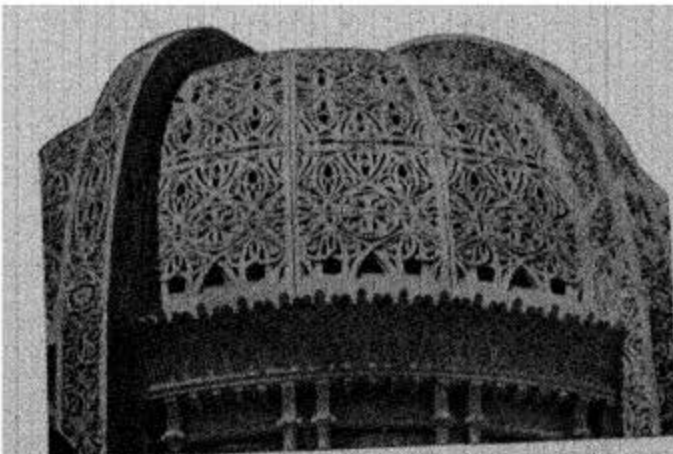
BAHA'IS of the world are building a unique Temple or House of Worship, on the shores of Lake Michigan, in Wilmette, Illinois, just north of Chicago. Thousands of visitors from all parts of the world have been shown through this building since it was opened, and guides on duty each day have answered their questions regarding, not only the unusual constructional and architectural features, but also what the edifice stands for spirituality.

This beautiful Bahá'í House of Worship is

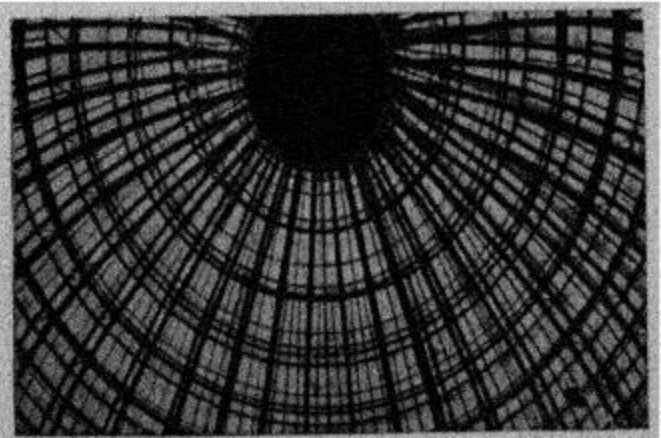
the first to be built in the Western Hemisphere and because it is unique in design is attracting the attention of architects all over the world.

The late Louis Bourgeois, the architect, explained that the design and details were inspired by the teachings of Bahá'u'lláh, the Founder of the Bahá'í Faith. Into this new architectural design is woven in symbolic form, the oneness of mankind and the unity of all religions, as well as the design of all previous styles of architecture, together with an entirely new motif which sym-

A close-up of the lace-like design and scroll work on the dome of the Bahá'í House of Worship is given in the picture below.



A view of the interior of the dome in the Bahá'í House of Worship is shown below giving some idea of the bracing necessary in the construction work.



bolizes in the merging of circle within circle, the merging of all religions into one, which is the goal of the Bahá'í Faith.

This Temple is a nine-sided structure with nine doors, nine ribs in the Dome and when completed will have nine fountains and walks leading up to it. In fact, all the dimensions and measurements are divisible by nine. One can read in this many significant meanings but perhaps the most significant is, that just as the numeral nine contains all the figures leading to it, so the Bahá'í Teachings include the fundamental teachings of Moses, Christ and all God's former Messengers to mankind.

The super-structure of the Temple is to be clothed with a geometrical ornamentation, exquisite in character and beauty. These traceries when examined are made up of the most beautiful combinations of the triangle, the square and the circle. The Swastika cross, the looped cross, the Greek cross and the Roman cross. The five pointed star, the six pointed star, the glorious nine pointed star and last but not least the looped life symbol of the old Egyptian hieroglyphics.

The six pointed star is the emblem of the Jewish Dispensation, the five pointed star was used by the early Christians as the symbol of Christ, and the cross which is also used, as a symbol came very much later with the introduction of theology into the Christian teachings.

The nine pointed star is the emblem of the Bahá'í Dispensation. The Bahá'í Temple itself is a nine pointed star. Looked at from an aeroplane it would seem a great star dropped upon the ground, and when lighted at night all its nine points will appear brilliantly. The nine pointed star forms the beautiful rose-like top of each window and door of the Temple's lower story. While at the center of each star will gleam the decorative lettered form of a Persian phrase, which translated into English reads: "O Thou Glory of the Most Glorious."

The essential purpose of this institution is to provide a meeting place for all who seek to worship God, and since the Founders of all the great religions of the world are recognized as Divine Messengers or Prophets therefore all of their followers regardless of race, class, creed or other man-made classifications are invited to come to this universal house of worship. Moreover, since the Bahá'í Faith has no paid ministers or priests, in other words no professional clergy, the worshipper entering the Temple in the future, will hear no sermon, take part in no ritual and will be free to meditate and listen to readings from the text of the Holy Books.

The exterior ornamental concrete will cover the entire building similar to the Dome which is now completed.

—From *The Highway Traveler*,
October — November, 1937.

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 Hebrew among the Jews, and the Muḥammadan in Muslim countries.

The Báb signaled the importance of the dispensation which He came to herald, by inaugurating a new calendar. In this, as in the Gregorian Calendar, the lunar month is abandoned and the solar year is adopted.

The Bahá'í year consists of 19 months of 19 days each (i.e., 361 days), with the addition of certain "intercalary days" (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order

to adjust the calendar to the solar year. The Báb named the months after the attributes of God. The Bahá'í New Year, like the ancient Íránian New Year, is astronomically fixed, commencing at the March equinox (March 21), and the Bahá'í era commences with the year of the Báb's declaration (i.e., 1844 A.D., 1260 A.H.).

In the not far distant future it will be necessary that all peoples in the world agree on a common calendar.

It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and associations which make each of the older calendars unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Báb.

BAHÁ'Í FEASTS, ANNIVERSARIES, AND DAYS OF FASTING

Feast of Riḍván (Declaration of Bahá'u'lláh), April 21-May 2, 1863.

Feast of Naw-Rúz (New Year), March 21.

Declaration of the Báb, May 23, 1844.

The Day of the Covenant, November 26.

Birth of Bahá'u'lláh, November 12, 1817.

Birth of the Báb, October 20, 1819.

Birth of 'Abdu'l-Bahá, May 23, 1844.

Ascension of Bahá'u'lláh, May 29, 1892.

Martyrdom of the Báb, July 9, 1850.

Ascension of 'Abdu'l-Bahá, November 28, 1921.

Fasting season lasts 19 days beginning with the first day of the month of 'Alá', March 2—the feast of Naw-Rúz follows immediately after.

BAHÁ'Í HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

The first day of Riḍván,
 The ninth day of Riḍván,
 The twelfth day of Riḍván,
 The anniversary of the declaration of the Báb,
 The anniversary of the birth of Bahá'u'lláh,
 The anniversary of the birth of the Báb,
 The anniversary of the ascension of Bahá'u'lláh,
 The anniversary of the martyrdom of the Báb,
 The Feast of Naw-Rúz.

NOTE: 'Abdu'l-Bahá, in one of His Tablets addressed to a believer of Nayriz, Írán, has written the following: "Nine days in the year have been appointed on which work is forbidden. Some of these days have been specifically mentioned in the Book. The rest follows as corollaries to the Text. . . . Work on the Day of the Covenant (Fête Day of 'Abdu'l-Bahá), however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observation is not obligatory. The days pertaining to the Abhá Beauty (Bahá'u'lláh) and the Primal Point (the Báb), that is to say these nine days, are the only ones on which work connected with trade, commerce, industry and agriculture is not allowed. In like manner, work connected with any form of employment, whether governmental or otherwise, should be suspended."

As a corollary of this Tablet it follows that the anniversaries of the birth and ascension of 'Abdu'l-Bahá are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory.

Bahá'ís in East and West, holding administrative positions, whether public or private, should exert the utmost effort to obtain special leave from their superiors to enable them to observe these nine holy days.

ADDITIONAL MATERIAL GLEANED FROM NABÍL'S NARRATIVE (VOL. II), REGARDING THE BAHÁ'Í CALENDAR

THE Badi' Calendar (Bahá'í Calendar) has been taken by me from the "*Kitáb-i-Asmá'*," one of the works written by the Báb. As I have observed in these days that certain believers are inclined to regard the year in which Bahá'u'lláh departed from Baghdád to Constantinople as marking the beginning of the Badi' Calendar, I have requested Mírzá Áqá Ján, the amanuensis of Bahá'u'lláh, to ascertain His will and desire concerning this matter. Bahá'u'lláh answered and said: "The year sixty A.H. (1844 A.D.), the year of the Declaration of the Báb, must be regarded as the beginning of the Badi' Calendar." The Declaration of the Báb took place on the evening preceding the

fifth day of Jamádiyu'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 Jamádiyu'l-Avval coincided with the sixty-fifth day after Naw-Rúz, has accordingly been regarded as the first year of the Badi' Calendar. As in that year, the day of Naw-Rúz, the vernal Equinox, preceded by sixty-six days the date of the Declaration of the 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 Badí' 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 Badí' 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 Badí' Calendar and to instruct the believers in its details. On the very day in which I received His command, I composed, in verse and prose, an exposition of the main features of that Calendar and presented it to Him. The versified copy, being now unavailable, I am herein transcribing the version in prose. The days of the week are named as follows:

<i>Days</i>	<i>Arabic Name</i>	<i>English Name</i>	<i>Translation</i>
1st	Jalál	Saturday	Glory
2nd	Jamál	Sunday	Beauty
3rd	Kamál	Monday	Perfection
4th	Fidál	Tuesday	Grace
5th	'Idál	Wednesday	Justice
6th	Istijlál	Thursday	Majesty
7th	Istiqlál	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

<i>Month</i>	<i>Arabic Name</i>	<i>Translation</i>	<i>First Days</i>
1st	Bahá	Splendor	March 21
2nd	Jalál	Glory	April 9
3rd	Jamál	Beauty	April 28
4th	'Azamat	Grandeur	May 17
5th	Núr	Light	June 5
6th	Rahmat	Mercy	June 24
7th	Kalimát	Words	July 13
8th	Kamál	Perfection	August 1
9th	Asmá'	Names	August 20
10th	'Izzat	Might	September 8
11th	Mashíyyat	Will	September 27
12th	'Ilm	Knowledge	October 16
13th	Qudrat	Power	November 4
14th	Qawl	Speech	November 23
15th	Masá'il	Questions	December 12
16th	Sharaf	Honor	December 31
17th	Sulṭán	Sovereignty	January 19
18th	Mulk	Dominion	February 7
19th	'Alá'	Loftiness	March 2

Ayyám-i-Há (Intercalary Days) February 26 to March 1 inclusive—
four in ordinary and five in leap years.

The first day of each month is thus the day of 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 Bahá. He has ordained the month of 'Alá to be the month of fasting, and has decreed that the day of Naw-Rúz should mark the termination of that period. As the Báb did not specifically define the place for the four days and the fraction of a day in the Badí' 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



Bahá'í Youth Conference of Lima, Ohio, U. S. A., March 22, 1938.

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 set-

ting 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 Báb has, moreover, in His writings, revealed in the Arabic tongue, divided the years following the date of His Revelation, into cycles of nineteen years each. The names of the years in each cycle are as follows:

1. Alif	A.
2. Bá'	B.
3. Ab	Father.
4. Dál	D.
5. Báb	Gate.
6. Váv	V.
7. Abad	Eternity.
8. Jád	Generosity.
9. Bahá	Splendor.
10. Ḥubb	Love.
11. Bahháj	Delightful.
12. Javáb	Answer.
13. Aḥad	Single.
14. Vahháb	Bountiful.
15. Vidád	Affection.
16. Badí	Beginning.
17. Bahí	Luminous.
18. Abhá	Most Luminous.
19. Váḥid	Unity.

Each cycle of nineteen years is called Váhid. Nineteen cycles constitute a period called Kull-i-Shay'. The numerical value of the word "Váhid" is nineteen, that of "Kull-i-Shay'" is 361. "Váhid" signifies unity, and is symbolic of the unity of God.

The Báb has, moreover, stated that this system of His is dependent upon the acceptance and good-pleasure of "Him Whom God shall make manifest." One word from Him would suffice either to establish it for all time, or to annul it forever.

For instance, the date of the 21st of April, 1930, which is the first day of Riḍván, and which according to the *Kitáb-i-Aqdas* must coincide with the "thirteenth day of the second Bahá'í month," and which fell this year (1930) on Monday, would, according to the system of the 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

A. BAGHDÁD	Works Revealed During This Period	Houses Occupied During This Period
<p>arrival latter part Jamádiyu'th-Thání, 1269 A.H. March 12-April 10, 1853 A.D.</p> <p>departure for Sulaymáníyyih on Wednesday, April 10, 1854 A.D.—Rajab 12, 1270 A.H.</p>	<p>Qullu't-Ta'am</p>	<p>House of Háji 'Alí-Madad (in old Baghdád)</p> <p>House of Sulaymán-i-Ghannám</p>
<p>B. SULAYMÁNÍYYIH</p> <p>Before reaching Sulaymáníyyih, He lived for a time on the Sar-Galú mountain.</p> <p>During His absence from Baghdád, His family transferred their residence from House of Háji 'Alí-Madad to that of Sulaymán-i-Ghannám.</p> <p>Nabíl arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymáníyyih.</p>	<p>Prayers</p> <p>Qaṣídiy-i-Varqá'íyyih</p> <p>Saqíyas-Ghayb-i-Baqá</p>	
<p>C. BAGHDÁD</p> <p>arrived from Sulaymáníyyih on Wednesday, March 19, 1856 A.D.—Rajab 12, 1272 A.H.</p>	<p>Tafsír-i-Hurúfát-i-Muqaṭṭa'ih</p> <p>Ṣaḥífiy-i-Shaṭṭíyyih</p> <p>Haft-Vádí (Seven Valleys)</p> <p>Tafsír-i-Hú</p> <p>Lawḥ-i-Húríyyih</p> <p>Kitáb-i-Íqán</p> <p>Kalimát-i-Maknúnih (Hidden Words)</p>	

C. BAGHDÁD— <i>continued</i>	Works Revealed During This Period	Houses Occupied During This Period
<p>departure from Mazra'iy-i-Vashsháhsh: Thursday, March 26, 1863 A.D.—Shavvál 5, 1279 A.H. Tablet of the Holy Mariner revealed while in the Mazra'iy-i-Vashsháhsh.</p>	<p>Subhána-Rabbíya'l-A'lá Shikkar-Shikan-Shavand Húr-i-'Ujáb Halih-Halih-Yá Bishárat Ghulámu'l-Khuld Az-Bágh-i-Iláhi</p>	
<p>departure from Baghdád for Constantinople, Wednesday afternoon (first day of Riḍván), April 22, 1863 A.D.—Dhi'l-Qa'dih 3, 1279 A.H.</p>	<p>Bázávu-Bidih-Jámí</p>	
<p>Súriy-i-Şabr revealed on first day of Riḍván.</p>	<p>Malláhu'l-Quds (Holy Mariner)</p>	
<p>arrival at Garden of Najíbiyyih (Garden of Riḍván), April 22, 1863 A.D.—Dhi'l-Qa'dih 3, 1279 A.H.</p>		
<p>arrival of Bahá'u'lláh's Family at Garden of Riḍván on eighth day after first of Riḍván.</p>	<p>Súriy-i-Şabr</p>	
<p>departure from Garden of Riḍván for Constantinople last day of Riḍván, at noon on Sunday, May 3, 1863 A.D.—Dhi'l-Qa'dih 14, 1279 A.H.</p>		
<p>length of overland journey from Garden of Riḍván to Samsún on Black Sea: 110 days.</p>		

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 Baghdád)

Judaydih,
Dilí-'Abbás,
Qarih-Tapíh,
Saláhiyyih (stayed two nights),
Dúst-Khurmátú,
Táwuq,
Karkúk (stayed two days),
Irbil,
Záb River,

Barţallih,
Mosul (stayed 3 days),
Zákhú,
Jazírih,
Nişíbin,
Ĥasan-Áqá,
Márdín,
Diyár-Bakr,
Ma'dan-Mis,
Khárpút (stayed 2 or 3 days),
Ma'dan-Nuqrih,
Dilík-Tásh,
Sívás,
Túqát,
Amasia, (stayed 2 days) (*cont'd*)

Iláhiyyih (while approaching Sám-sún, "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,
Anyábuli (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. Rabí'u'l-Avval 1, 1280 A.H. Length of sea voyage from Sám-sún to Constantinople 3 days. Length of journey from Constantinople to Adrianople 12 days.	Subhánika-Yá-Hú Lawḥ-i-'Abdu'l-'Azíz Va-Vukalá	House of Shamsí Big (2-story, near Khirgih Sharaf Mosque)	1 month
		House of Vísí Páshá (3-story, near Sulṭán Muḥammad Mosque)	3 months

1. Kúchik-Chakmachih (3 hours from Constantinople—spent one night)
2. Buyúk-Chakmachih (arrived about noon)
3. Salvarí
4. Birkás
5. Bábá-iskí

E. ADRIANOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival on Saturday, December 12, 1863 A.D.—Rajab 1, 1280 A.H. Length of stay: 4 years, 8 months, 22 days. Length of overland journey from Constantinople to Adrianople: 12 days. Departure from Adrianople on Wednesday, August 12, 1868 A.D.—Rabí'u'th—Thání 22, 1285 A.H.	Súriy-i-Aṣḥáb Lawḥ-i-Hajj I " " " II Kitáb-i-Badí' Súriy-i-Mulúk (Tablet of the Kings) Súriy-i-Amr Súriy-i-Damm Alváḥ-i-Laylatu'l-Quds Munájátháy-i-Şiyám (Prayers for Fasting) Lawḥ-i-Sayyáh	1. Khán-i-'Aráb (caravanserai, two-story, near house of 'Izzat-Áqá) 2. House in Muradíyyih quarter, near Tak-yiy-i-Mawlaví 3. House in Muradíyyih quarter, near house 2 4. Khániy-i-Amru'lláh (several stories, near Sulṭan-Salím Mosque) 5. House of Riḍá Big	3 nights 1 week 6 months 1 year

E. ADRIANOPLE— <i>continued</i>	Works Revealed During This Period	Houses Occupied During This Period	Duration
	Lawḥ-i-Nápulyún I (First Tablet to Napoleon III)	6. House of Amru'lláh (3 - story. North of Sulṭan - Salím Mosque)	3 months?
	Lawḥ-i-Sulṭán (Tablet to the Sháh of Persia) Lawḥ-i-Nuṣṭih	7. House of 'Izzat-Áqá	11 months

1. Uzún-Kuprí
2. Kasháníh (arrived about noon. Lawḥ-i-Ra'ís (Tablet of Ra'ís) was revealed in this place)
3. Gallipoli (length of journey from Adrianople to Gallipoli about 4 days) (after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)
4. Madellí (arrived about sunset—left at night)
5. Smyrna (stayed 2 days, left at night)
6. Alexandria (arrived in the morning, transshipped and left at night for Haifa)
7. Port Said (arrived morning, left the same day at night)
8. Jaffa (left at midnight)
9. Haifa (arrived in the morning, landed and after a few hours left on a sailing vessel for 'Akká)

F. 'AKKÁ	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival on Monday, August 31, A.D. 1868—Jamádiyu'l- Avval 12, 1285 A.H.	Kitáb-i-Aqdas Lawḥ-i-Nápulyún II (Second Tablet to Napoleon III)	1. Barracks	2 years, 2 months, 5 days
	Lawḥ-i-Malikiḥ (Tablet to Queen Victoria)	2. House of Malik 3. House of Rábi'ih	3 months
Purest Branch died on Thursday, June 23, 1870 A.D.—Rabí'- u'l-Avval 23, 1287 A.H.	Lawḥ-i-Malik-i-Rús (Tablet to the Czar)	4. House of Manṣúr	2 or 3 months
	Súriy-i-Haykal Lawḥ-i-Burhán Lawḥ-i-Ru'yá Lawḥ-i-Ibn-i-Dhi'b (Epistle to Son of the Wolf)	5. House of 'Abbúd (where Kitáb-i-Aqdas was revealed)	
Passed away May 29, 1892 A.D.	Lawḥ-i-Páp (Tablet to the Pope)	6. Mazra'ih 7. Qaṣr (Mansion, where He passed away)	



Bahá'í Youth Committee of Baghdád, 'Iráq, 1936-1937.



Bahá'í Youth Conference of Poona, India, March 22, 1938.

YOUTH ACTIVITIES THROUGHOUT THE BAHÁ'Í WORLD

THE WORLD ACTIVITIES OF BAHÁ'Í YOUTH
APRIL, 1936—APRIL, 1938

BY MARION HOLLEY

I. INTRODUCTION

*"This New World Order, whose promise is enshrined in the Revelation of Bahá'u'lláh . . . involves no less than the complete unification of the entire human race."*¹

IT IS difficult for any young Bahá'í to remember the events of the past two years apart from the Guardian. No other period of Bahá'í history seems so connected with him, so much in debt at each turn for his guidance and vision. Not as a result of hero-worship, but through plain honesty alone, this debt must be acknowledged and its sources traced in any survey of achievement for the years 1936-1938. For the essence of that achievement was surely the sudden understanding of our Faith as fact not hope, not ideals for Utopia but citizenship in a live community, the appearance of which marked this earth's coming of age.

The impact of a potent pamphlet, "The Unfoldment of World Civilization," written in March, 1936, produced this vitalizing effect. The oneness of man; the abolition of prejudices of race, class, and religion; the hope for the Most Great Peace—fragments of belief before—by the electric shock of the Guardian's words were at once crystallized into a whole man, a citizen of the world, no less. Every young Bahá'í tingled with the experience, and as his consciousness grew clear, he knew himself transferred instantaneously and irrevocably to a higher level of social and individual conduct. What a goal, what an assurance, what power became his from that moment! Thus by a few words did the Guardian consolidate a world community and every Bahá'í, young or old, assumed his place in it.

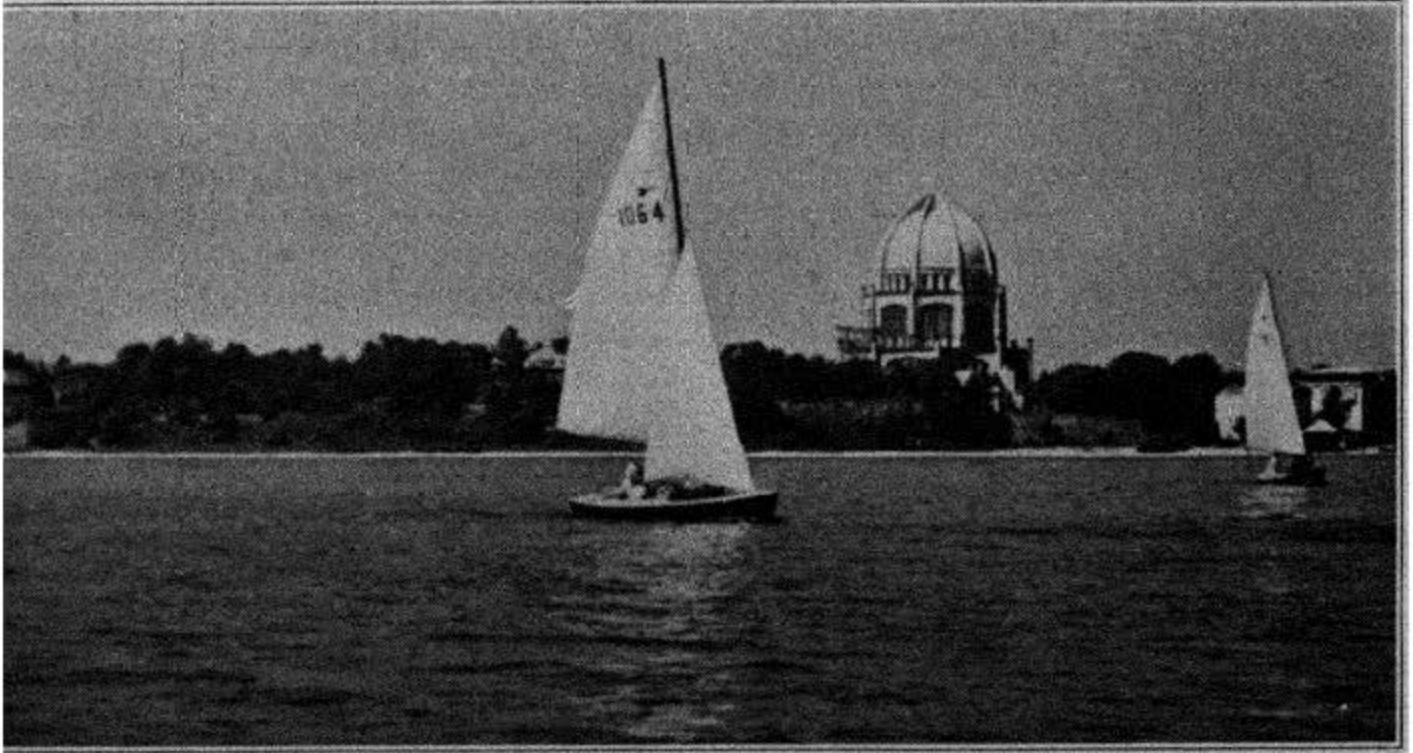
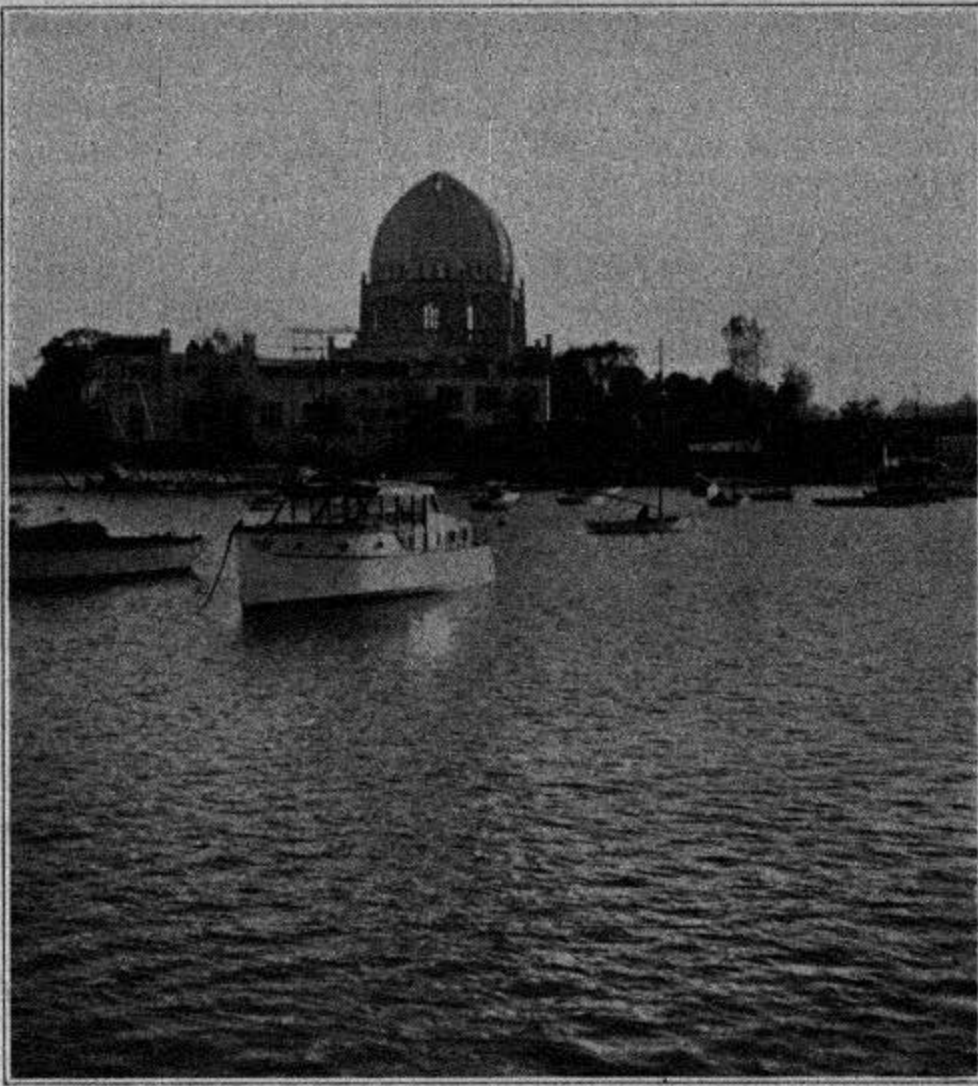
"Conscious of their high calling, confident in the society-building power which their Faith possesses, they press forward, undeterred and undismayed, in their efforts to fashion and perfect the necessary instruments wherein the embryonic World Order of Bahá'u'lláh can mature and develop."²

But this clarification, swift and dramatic as it was, constituted only an introduction. There followed countless letters to individuals and great statements of policy to the National Assemblies, which strengthened and made more tangible the first vision. World citizenship, young Bahá'ís came to understand, required not a verbal loyalty but profound and far-reaching change of action. Distinction! Here was the keynote. In a civilization ridden by mounting passions, strife and hatred between economic classes, barbaric war among nations and political alignments, cruel neglect of human need, and a tragic inquietude of spirit—Bahá'ís were called to faithful practice of the love of God and man.

Professor Jan Huizinga of Leyden University had written in 1936: "We are living in a demented world. And we know it. Everywhere there are doubts as to the solidity of our social structure, vague fears of the imminent future, a feeling that our civilization is on the way to ruin. They are not

¹ Shoghi Effendi, "The Unfoldment of World Civilization," p. 2.

² *Ibid.*, p. 35.



The Bahá'í Temple at Wilmette, Illinois, U. S. A., viewed from Lake Michigan.

merely the shapeless anxieties which beset us in the small hours of the night when the flame of life burns low. They are considered expectations founded on observation and judgment of an overwhelming multitude of facts."³

These facts Bahá'ís were not encouraged to deny. The Guardian himself faced them; he analyzed their causes and prepared the followers of Bahá'u'lláh for their culmination in "a period of intense turmoil and widespread suffering" which would "proclaim alike the death-pangs of the old order and the birth-pangs of the new."⁴ But most pertinent, he drew with clarity the outlines of that modern man who, alone, should have fortitude to withstand the turmoil and construct the coming civilization. That he would be a different man from the one in the streets every young Bahá'í was compelled to admit. "I desire for you distinction," 'Abdu'l-Bahá had said many years earlier. At last such distinction had become a prime requisite, if the Faith for which so many sacrifices had already been made was to move triumphantly forward.

But what kind of distinction? Basically, of course, it rests on a quickening of the blood and bone of the individual; it consists in new energy based on spiritual confidence and ideal, in what the religious have called rebirth, a transformation which results only from the influence of the Manifestation of God. The "task of converting satanic strength into heavenly power is one that We have been empowered to accomplish," Bahá'u'lláh proclaimed.⁵ A life lacking such transformation is certainly not yet of Him.

Shoghi Effendi wrote to this point in several letters, from which the following excerpts are made: "How to attain spirituality is indeed a question to which every young man and woman must sooner or later try to find a satisfactory answer. It is precisely because no such satisfactory answer has been given or found, that the modern youth finds itself bewildered, and is being consequently carried away by the materialistic forces that are so powerfully undermining the foundations of man's moral and spiritual life. . . ." ⁶ ". . . The dangers facing the modern youth are becoming increasingly grave, and call for immediate solution. But, as experience clearly

shows, the remedy to this truly sad and perplexing situation is not to be found in traditional and ecclesiastical religion. . . . What can control youth and save it from the pitfalls of the crass materialism of the age is the power of a genuine, constructive and living Faith such as the one revealed to the world by Bahá'u'lláh. Religion, as in the past, is still the world's sole hope, but not that form of religion which our ecclesiastical leaders strive vainly to preach. Divorced from true religion, morals lose their effectiveness and cease to guide and control man's individual and social life. But when true religion is combined with true ethics, then moral progress becomes a possibility and not a mere ideal. The need of our modern youth is for such a type of ethics founded on pure religious faith."⁷

The past two years have seen the issuance of a clear challenge to Bahá'í youth to prove the faith which is undoubtedly theirs in every moment of their lives. Shoghi Effendi has also announced that certain of Bahá'u'lláh's laws must now be universally applied, i.e., prayer, fasting, monogamy, the consent of the parents in marriage, and abstaining from alcohol.

Perhaps to contemporary society, however, the most arresting points of distinction are the obedience to government and the solution of all group problems through consultation. A Bahá'í is one whose method must accord with his goal, and his goal is the solidarity of men. Almost every other modern technique of social change acts through pressure groups, strikes, opposition, and refusal to cooperate. This profound variance of method creates for the young Bahá'í innumerable problems of relationship—in his occupation, to his country if at war, with groups working for world peace or economic reorganization, and most acutely with his government if its policy is suppression of his beliefs or Faith.

³ "In the Shadow of Tomorrow," quoted in *World Order*, August, 1937, p. 194.

⁴ "Unfoldment of World Civilization," pp. 8-9.

⁵ "Gleanings from the Writings of Bahá'u'lláh," p. 200.

⁶ Through his secretary, December 8, 1935. *Bahá'í News*, No. 102, p. 3.

⁷ Through his secretary, April 17, 1936. *Bahá'í News*, No. 104, p. 1.

Each year a Bahá'í youth must increase in tact, patience, deeper wisdom, above all in a love of man and God which no opposition, however persistent, can shake. While his aim is the Most Great Peace, he is no pacifist. "Non-cooperation is too passive a philosophy to become an effective way for social reconstruction."⁸ Pledged to the use of justice in every situation, he may not resort to forceful means for its accomplishment. "The Bahá'ís . . . are advised to avoid, as much as they can, getting mixed in labor strikes and troubles, and particularly to desist from all acts of physical violence which indeed run counter to the very spirit of the Cause."⁹ Although his world view precludes a fervid nationalism, he is constantly in mind of Bahá'u'lláh's instruction: "In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness."¹⁰

One further policy remains. For Bahá'í youth it means a careful attention to vocation, perhaps an organized research, undoubtedly in this period of world depression, arduous effort. ". . . Idle people who lack the desire to work can have no place in the new World Order. . . . Every individual, no matter how handicapped and limited he may be, is under the obligation of engaging in some work or profession, for work, specially when performed in the spirit of service, is according to Bahá'u'lláh a form of worship. It has not only a utilitarian purpose, but has a value in itself, because it draws us nearer to God, and enables us to better grasp His purpose for us in this world."¹¹

Such are the requirements of Bahá'í distinction! That youth who dedicates himself to the standard, whose resolution to attain it remains firm, and whose enthusiasm never diminishes, becomes then equal to his part in the great "building process . . . to which the life of the world-wide Bahá'í Community is wholly consecrated."¹²

American youth have a specific role to fulfill in this process, first enunciated by the Guardian to the Annual Convention of 1936 in an historic message. "Would to God," he cabled, "every State within American Republic and every Republic in American continent might ere termination this glorious

century embrace light Faith of Bahá'u'lláh and establish structural basis of His World Order." The plan for such gigantic achievement is contained in the Teaching Tablets of 'Abdu'l-Bahá. Here are found the objectives each one must strive to reach by 1944. With the establishment of this goal, Shoghi Effendi truly released a spiritual dynamic in the heart of the American continent which is stirring into fire the ardor of every young Bahá'í.

But even as the Guardian disclosed a task of heroic proportion, he rewarded our effort in advance. The period of this survey was crowned by an event so joyous, so intimately connected with Bahá'í youth that the response to it can never be couched in words. By his marriage, an "inestimable honor (was) conferred upon (the) handmaid of Bahá'u'lláh, Rúhíyyih Khánum, Miss Mary Maxwell."¹⁸

To young Bahá'ís, Rúhíyyih Khánum represented the peak of distinction, of loyalty to the letter and spirit of the Faith, of devotion to its beloved Guardian. Her services as a member of the first American Youth Committee, her stirring eloquence as a teacher, the moving power with which she had spoken of the Dawn-Breakers in the sessions at Green Acre and Louhelen, her subsequent travels in Europe and especially her superb work in Germany, had aroused in her contemporaries warm admiration. When through her the American believers acquired a "tie vitally binding them" to the institution of Guardianship, symbolizing for all time the union of the East and West,—the hearts of her co-workers were touched by emotions of the deepest gratitude and love. Although the full significance of the event could never be appreciated, they knew that Rúhíyyih Khánum had set another standard of virtue, that in her life she must now achieve an unprecedented sacrifice.

And they resolved to follow her in this path, to the limit of their abilities.

⁸ Shoghi Effendi to Helen Bishop, November 21, 1935.

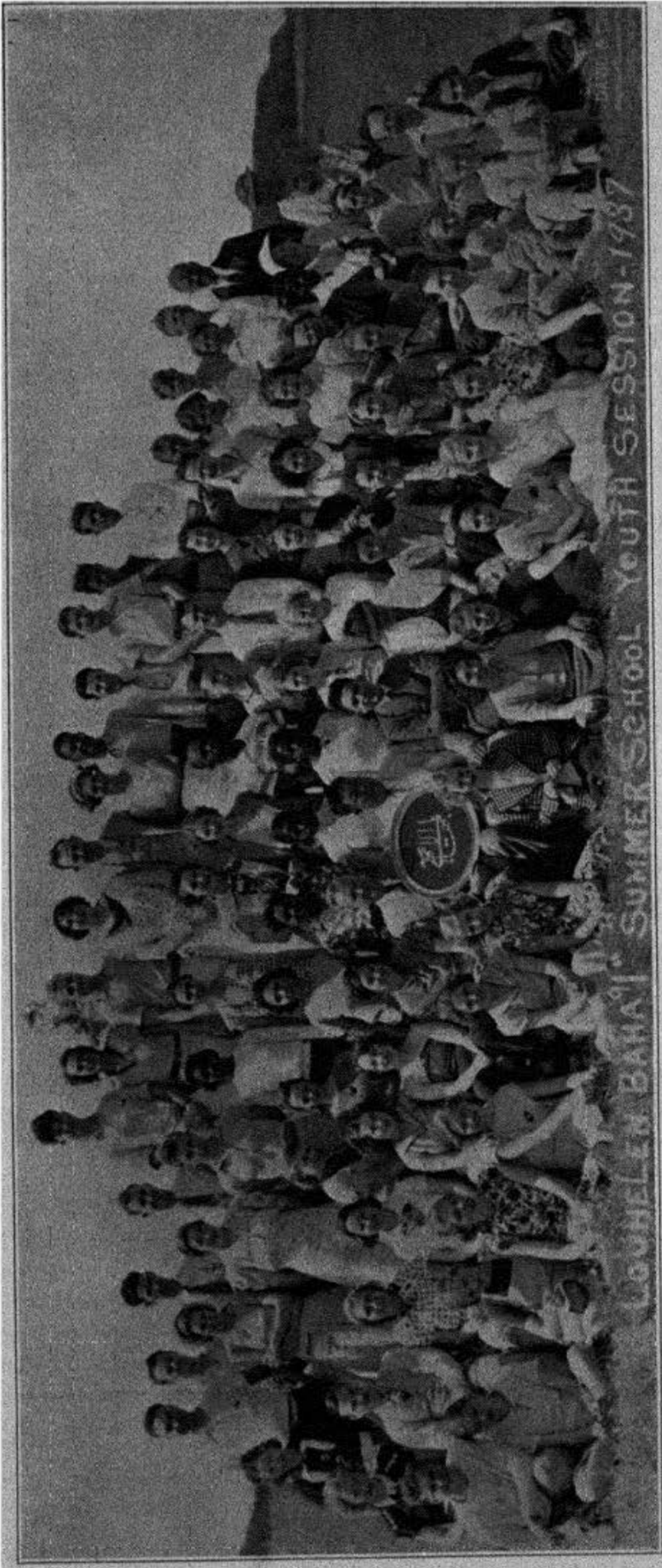
⁹ Shoghi Effendi to Bernard B. Gottlieb, June 30, 1937.

¹⁰ "Bahá'í Scriptures," par. 74.

¹¹ Shoghi Effendi through his secretary, March 22, 1937. *Bahá'í News*, No. 108, p. 1.

¹² "Unfoldment of World Civilization," p. 35.

¹⁸ Cablegram, *Bahá'í News*, No. 107, p. 1.



Louhelen Bahá'í Summer School Youth Session, 1937.

II. THE AMERICAS

"... An inescapable, well-nigh staggering responsibility rests on America, its one chief remaining citadel."¹⁴

Since its first appointment in 1933, the Youth Committee of America has supported a responsibility, not only for the progress of the Faith in the United States and Canada, but throughout the Bahá'í world. This was a result of the Guardian's explicit instruction, and each year has brought a more effective effort, a sounder consolidation of the "international body of active young Bahá'í men and women . . ." Partly because of the Committee and its careful planning, but more than all because of the wholehearted response of local groups, Bahá'í youth around the world have achieved a unity, vitality, and intelligence which did not exist before 1933.¹⁵

The status of youth activities in America is numerically shown in a survey made during the summer of 1937. Sixty-eight communities reported. Of these, twenty-eight had youth committees, forty-four organized youth groups, and nine others had one or a few interested youth. The total number of young people studying the Bahá'í Faith was six hundred and twenty-one, of whom three hundred and thirty-four were Bahá'ís.

The National Youth Committee itself reflected the new interest in a marked increase of function. Extended business meetings were held during 1937 at the Louhelen and Green Acre Summer Schools, which most of the members were able to attend. Six general letters were addressed to young Bahá'ís through the columns of *Bahá'í News* and *Bahá'í Youth*, and the latter publication was enlarged in size and circulation to become the chief medium for local and international work. A correspondence bureau was set up as a new Committee function, with two secretaries responsible for Asia and Europe. The World Bahá'í Youth Symposiums were scheduled annually, as a concerted proof of Bahá'í unity. Youth Sessions at the Summer Schools continued to develop in importance. A plan was adopted for intensive study days during five months of 1937-38, "to deepen and widen the range of our knowledge." Effort was continuously exerted to obtain registration of those young people who de-

sired to become Bahá'ís upon reaching the age of twenty-one. In addition to such national activities, local groups reported a wealth of original and sustained programs, through which the circle of Bahá'í influence was steadily widened during these two years.

In a letter to the National Committee, under date of July 28, 1937, Shoghi Effendi again renewed his hopes for it in these words: "He would urge you not to spare any effort in the discharge of the responsibilities and obligations that have been laid on your shoulders for the initiation, organization and conduct of Bahá'í youth work. It is your duty to continually remind the Bahá'í youth of America to cling steadfastly to the ideals inculcated in the Teachings, and to give them the full scope, encouragement and guidance they require for the application of these ideals not only in their own limited circle but in the larger world outside."

A point by point consideration of activities follows:

A. BAHÁ'Í YOUTH—This quarterly, which at the beginning was no more than a mimeographed bulletin, has become a significant "conference ground," a source of international communication, an organ representative of the best thought and planning of Bahá'í youth. In 1936 editorial and business responsibilities were separated, and in the fall of 1937 the publication was moved to New York City, with an increase to sixteen pages and one thousand copies each quarter. Its material, from March, 1936, to October, 1937, was diversified, including editorials and general articles from twenty-one young authors, letters from the Guardian, verse, suggestions for study, international news, general letters from the Youth Committee, and announcements. The study suggestions are worth noting: a list of books for three types of students, eight outlines for Symposium discussions, a bibliography on consultation, "Some Definitions," "Root Principles of the Bahá'í Faith," and a "Self-Inventory

¹⁴ Cablegram from Shoghi Effendi to the National Assembly, August 4, 1937.

¹⁵ For comparison see previous surveys of youth activities in *Bahá'í World*, Vol. V and Vol. VI.

Sheet." Doubtless the most important articles published were two by Rúhiyyih Khánum, written by her just prior to the Guardian's marriage, descriptive of Haifa and the Holy Shrine. (June and October, 1937.)

B. INTERNATIONAL BUREAU—As the business of the Youth Committee grew, it became apparent that some division of secretarial work would have to be made, and thus in 1936 an international secretary was appointed. This action received the hearty approval of Shoghi Effendi, who wrote on November 21, 1936, establishing the Bureau's policy as follows: "He firmly believes that it is high time for young Bahá'í men and women in every land to get in close and constant touch with each other's activities, and to develop the necessary medium whereby they can acquire a common and powerful consciousness of the responsibilities and duties that have been laid upon their shoulders as builders of the New World Order of Bahá'u'lláh. The formation of a Bureau for international Bahá'í Youth work is, therefore, a most timely suggestion, and one which the Guardian confidently believes will awaken wide response throughout the entire Bahá'í world. The Bahá'í youth is in need of a common basis for cooperation and of an organ for the direction and expansion of its activities, and for the promotion and application among its members of the highest and noblest ideals upheld by the Cause. May your meritorious endeavors in this connection yield the most satisfactory results. In your general communications to the Bahá'í youth, the Guardian wishes you to lay special emphasis on the Bahá'í teaching of the Oneness of Mankind which, as you certainly know, is the distinctive feature of the Revelation of Bahá'u'lláh." (Through his secretary to Táhirih K. Mann).

Upon recommendation of the Committee to the National Spiritual Assembly, nine associate members were then appointed to represent the following nations: England, Germany, France, South Australia, India, Palestine, Egypt, 'Iráq, and Írán.¹⁶ These members were helpful in distributing to young Bahá'ís in their areas the information sent out by the international secretary.

During 1936-37 four general letters were

addressed to some sixty Bahá'ís abroad. In addition, a large correspondence was developed with Bahá'í youth in more than a dozen countries. The work progressed so rapidly that it was necessary to designate a second international secretary for 1937-38. Thus the future of world-wide communication, upon which real solidarity must depend, was adequately ensured.

C. WORLD BAHÁ'Í YOUTH SYMPOSIUMS—The second annual celebration by Bahá'í youth, acting simultaneously throughout the world, was held on March 7, 1937, under the general theme "Religion—A Way of Civilization." Careful preliminary work was done by the American National Committee in preparing publicity, circularizing local youth groups, and providing a series of outlines for discussion of the eight sub-topics chosen. (i.e., True Religion, America and the Most Great Peace, Science and Religion, World Economics, Paths of Unity, The Meaning of World Order, Bahá'í Youth and the World Today, Humanity's Coming of Age.) Most of the January, 1937, issue of *Bahá'í Youth* was devoted to these plans, and the March issue was especially edited for public distribution. In the Eastern and Central areas of the United States, regional conferences were held in preparation, and several communities were able to arrange radio broadcasts of their symposiums.

Measured numerically, the success of these meetings eclipsed the first year's effort for eighteen American conferences were held, plus eleven others in Germany, India, England, Hungary, 'Iráq, and Írán. Audiences in Chicago, Milwaukee, New York, Teaneck and Karachi were estimated as between one and three hundred persons. It is especially interesting that five of the conferences were held in Germany (Heidelberg, Stuttgart, Esslingen, Göppingen, and Karlsruhe), undoubtedly due to the stimulation of the National Youth Committee first appointed in the summer of 1936. This significant national effort on the part of German youth came only shortly before the official proscription of the Bahá'í Faith by that country.

¹⁶ Appointees were Dorothy Cansdale, Friedrich Macco, M. Hakim, Bertram Dewing, Sohrab Bahmani, Massoud Rassikh, Mustafá Kamil, Jamil I. Baghdádi, and Háji Mirza Bozork Afnan Aalaie.

The support of the Guardian was enlisted by a cablegram sent on March seventh, as follows: "Youth Committee reports twenty-four symposiums March seventh in five countries pledging continued loyalty by public presentation Faith. Request prayers confirmation." To this he replied: "Delighted. Assure Youth Committee fervent prayers. Deepest loving appreciation." Later a scrapbook record of the symposiums, including signed letters from the Bahá'í youth at each one, was sent to Shoghi Effendi.

One young Bahá'í aptly summarized the significance of these meetings: "Our feeling of unity was strengthened through working together on this project, and we gained a much greater realization of the scope of this wonderful Faith."

At this writing plans are in motion for the third annual series of Symposiums, scheduled for February 27, 1938. Using as a general theme "Humanity's Coming of Age," the National Youth Committee has suggested nine topics, embracing in scope both personal and social applications of the Bahá'í Faith. (These are: Dawn-Breakers, Changing Human Nature, Portals to Freedom, Creative Living, Why Be Religious?, World Order—Not Utopia, World Citizenship, The World—An Organism, Peace Realists.)

Every method is being utilized to reach young Bahá'ís in all parts of the world, not only through the columns of Bahá'í Youth, but by a series of four general letters to be mailed to two hundred international addresses.

D. SUMMER SCHOOLS

One of the most remarkable developments in America has been the interest of young people in the three Summer Schools, their successful promotion of Youth Sessions at Green Acre and Louhelen, the constant increase of attendance, especially of non-Bahá'ís, and the penetration to local communities of a compelling enthusiasm born through these efforts.

Shoghi Effendi has recognized these values in several letters of reply to the greetings sent by Youth Sessions. In 1937 he wrote of "the remarkable spirit of enthusiasm, of fellowship and of united and constructive service that animated the Bahá'í Youth Week at the Green Acre Summer School."¹⁷ That

same summer he stated what is doubtless the paramount object of every like Session, "that the spirit engendered by that meeting will be so deeply infused into the hearts of all the attendants as to stimulate them to rededicate themselves afresh to their sacred task of spreading the Teachings among their fellow-youth throughout the American Continent."¹⁸

A major part of the following material is quoted from official reports of the Schools, published in *Bahá'í Youth* for October, 1936 and 1937.

1. GREEN ACRE YOUTH SESSION

Prior to 1936 no more than a week-end conference had been scheduled for Bahá'í youth at Green Acre. But by decision of the National Spiritual Assembly, the first week of August, 1936, was specified for the Youth Session and a Committee was appointed to arrange it. This enterprise was supported by over thirty young people and was thus repeated during the same week in 1937.

"Sixty-five young people attended Green Acre's second annual Youth Week. This was almost double the number of last year. But, figures cannot do justice to a week spent in study of the World Order of Bahá'u'lláh, and in the fellowship of Bahá'ís gathered at historic Green Acre.

"The opening Sunday program consisted of a feast in the afternoon held at the new study hall by the Eliot Assembly. In the evening, Marion Holley of Pasadena, California, formerly secretary of the National Youth Committee, spoke to a large audience.

"On the week days devotions were held from 9:15 to 9:30, after which a forty-five minute forum was held. The forum topics were: Changing Human Personality, Bahá'í Marriage, Economics and the Bahá'í Teachings, Understanding Current Events, and Moral Aspects of the Bahá'í Teachings.

"Mr. Horace Holley conducted the class on Administration, which began each day at 10:30. An introductory talk on some phase of the Administrative Order was followed by open-forum discussion until noon.

¹⁷ To the National Youth Committee, September 7, 1937.

¹⁸ To the National Youth Committee regarding Louhelen, July 28, 1937.

"Several beach parties were held afternoons during the week. Tuesday afternoon Mr. Schopflochler read his notes from Haifa. Wednesday afternoon was given over to a consideration of the recent cablegrams received from the Guardian. Mr. Quigley of New York conducted the discussion and then introduced Mrs. Mabel Ives, who led a discussion on methods of pioneer teaching. . . .

"The highlight of the whole week came on Saturday evening, when about one hundred young people from Eliot and surrounding communities were guests at a supper-dance. The members of the National Youth Committee were introduced by Toastmaster Quigley. Several musical numbers and a skit followed. Marion Holley spoke on 'The Next Great American Frontier, Prejudice' which must be conquered by this generation. Dancing until midnight followed the supper.

"That this social event had created a great feeling of friendliness for the Bahá'ís among many young people in the vicinity of Eliot was shown by the way they kept returning to Green Acre in the weeks following."¹⁹

2. LOUHELEN YOUTH SESSION

Louhelen has set the example from the first in its Youth Session. Beginning in 1934 with an attendance of twenty-seven youth, its enrollment advanced in 1935 to fifty-seven, in 1936 to eighty-two, and to ninety-six in 1937, past which point present facilities will not permit it to go. Each year the Summer School Program Committee has appointed a youth committee to share responsibility in planning, the members of which have usually lived in one area. (i.e., Chicago in 1936, Lima in 1937). These young members have directed not only the program of study and recreation, but have worked out a system of self-government, much needed for a conference of this size.

Excerpts from official reports follow:

"The program (June 22-26, 1936) was opened each day with a devotional meeting in which selections from the Sacred writings were read by various members of the young people. This was followed by three courses conducted, respectively, by Prof. Stanwood Cobb on 'Security for a Failing World,' and 'Islám,' Prof. Glenn Shook on 'Comparative

Religions,' 'Administrative Order,' and Mrs. Dorothy Baker on 'The Bahá'í Life.'

"A forum was conducted by the young people every afternoon. The following subjects were discussed at these meetings: the matter of registration with the Local Spiritual Assembly of all young Bahá'ís who intend to become voting members at the age of twenty-one; the position of Bahá'ís in time of war; the social life of young Bahá'ís; and methods of spreading the Faith.

"The remainder of the day was given over to recreation. The young people found opportunity to visit informally with one another and with the teachers who sympathetically joined in all the youth activities."²⁰

"With eighty-two young people and numerous counsellors and teachers registered, the Youth Session at Louhelen Summer School, June 27 to July 1, 1937, was eminently successful.

"The National Youth Committee met during the Session, giving inspiration and ideas to the group. Members came from as far away as California and Montreal, Canada.

"The forum style classes, which followed morning devotions and lasted until noon, were conducted in a manner that often evoked comments from the floor. Willard McKay's lectures on the New World Order and the series of talks on the Bahá'í Life, given by Kenneth Christian, Mr. and Mrs. Emeric Sala, and Marion Holley, in several instances furnished material for use in the afternoon open forum. Twice it was necessary to hold extra discussion groups in the late afternoon. Classes always lasted far over dismissal time.

"During the second morning hour there were two classes, advanced and elementary. Miss Garreta Busey conducted the advanced class on the Dispensation of Bahá'u'lláh, while Annamarie Kunz and Margaret Kunz jointly led the elementary group in the history and principles of the Cause. . . .

"With all the fun, the atmosphere was not frivolous but gave promise of greater youth activities, as individuals left Louhelen

¹⁹ *Bahá'í Youth*, Vol. III, No. 3, page 14.

²⁰ *Ibid.*, Vol. II, No. 3, p. 12.

with a greater understanding of the Teachings and a deeper determination to serve the Cause." ²¹

3. GEYSERVILLE SUMMER SCHOOL

"Geyserville Summer School has never yet sponsored a Youth Session, and it is doubtful whether it will, so successfully have the young Bahá'ís adapted their activities to the life of the regular sessions. When in the future, Geyserville and all of the Bahá'í Schools have attained their maturity as real universities of the new world, it may be that a specialization of program will result in classes for those of various ages. It is interesting, however, to dally with the thought that a Bahá'í university may be so original in design that it will function, perhaps, as an expression of Bahá'í community life, all-embracing of those groups which make up a normal community. Of these, adult Bahá'ís, young Bahá'ís and Bahá'í children are equally important.

"In the ten years since the inception of Geyserville Summer School, young Bahá'ís have assumed an ever-increasing rôle and have made a growing contribution to the program. Actually, these ten years have seen the development of one generation of youth which has taken its place in adult life. Another generation, from five to ten years younger, now officially denotes itself as the Youth Group. While immediately behind it, pressing into genuine and conscious action, comes a third generation which, although organized as the Children's Class, is already competent to teach the Cause. It is this constant pressure of the age-groups upward which brings to the Bahá'í Faith fresh vigor and incentive, and the trend was particularly noticeable this year in Geyserville, since each group made its own outstanding contribution to the sessions.

"Each morning the regular lectures were attended by the young Bahá'ís who then met in a discussion group immediately after lunch to study and assimilate these talks. About twenty-five youth joined in this procedure, inviting to assist them various adult counsellors. In addition, each day was devoted to the consideration of certain questions most commonly asked by young people. A different member of the group led the discussion

at every meeting. These typical questions have been compiled and should be found useful in Bahá'í youth groups throughout the country.

"The young Bahá'ís were especially successful this year in creating enthusiasm among local Geyserville youth, who not only joined in the recreation, including daily swimming and dancing in the new Bahá'í Hall twice a week, but came regularly to meetings, even buying their own literature. . . .

"The spirit of Geyserville is one not to be forgotten, and brings a constant inspiration to the daily actions of those who are privileged to participate. Surely the fine cooperation which exists between young and old should be fully credited, for thereby the School is enriched, its sessions diversified, and its community life given a reality which is wholesome and beautiful. Thus does Bahá'u'lláh create His new society!" ²²

Again in 1937 (July 3-18), Bahá'í youth of the western region met with the regular session, participating in the adult classes and discussions. Certain specific activities were, however, developed by a youth committee for the fourteen young Bahá'ís. These included three round-tables per week, two public meetings presenting a symposium of young speakers, and a program for the annual High Jinks.

E. STUDY DAYS—A new departure in concentrated study was suggested to local groups for their 1937-38 programs. The National Committee, believing that "to prepare ourselves thoroughly for life in the Bahá'í community and for youth work and effective teaching, we must have much more than a mere surface knowledge of the Bahá'í Faith," developed outlines and references for five study days. Subjects included "Bahá'í—a Spiritual Being," "Bahá'í Theory of Knowledge," "Bahá'í—the Activist," "Bahá'í—the Realist," and "Bahá'í History." ²³

F. OTHER OUTSTANDING WORK—So diverse have become the interests of young American believers that a detailed account is no longer possible in a survey of this nature. There are a few projects, however, to enu-

²¹ *Ibid.*, Vol. III, No. 3, pp. 13-14.

²² *Ibid.*, Vol. II, No. 3, pp. 12-13.

²³ *Bahá'í News*, No. 110, p. 6.



Members and delegates of the International Youth Group which held a session in Green Acre, Eliot, Maine, U. S. A., in order to meet with the Bahá'ís while on their tour of America during 1936.

merate which may stimulate further originality in teaching methods.

Foremost are several achievements by Bahá'í university students. A number of these, studying at the University of Illinois in Urbana, in 1936-37 organized their study group as an official University activity. Their picture appeared in the college year book, *The Illio*, together with the names of officers and faculty advisors. As a consequence, this youth group received much favorable notice, opportunities to present the Cause to students developed, and cooperation was offered to such other organizations as the Campus Peace Committee. In the following year the group took under consideration the establishment of a credit-course in the University curriculum dealing with the Bahá'í Faith. Although no immediate result could be anticipated, the Urbana Bahá'í youth have demonstrated the possibility of official university action, and are undoubtedly first in the field.

At Syracuse University, Joseph McK. Noyes, with the backing of two other Bahá'í students, wrote an open letter which was published in the college newspaper on February 23, 1937, under the title, "Bahá'í Movement." The letter grew out of campus discussion on world peace and set forth the Bahá'í attitudes and program, inviting further investigation. This small group of students also sponsored several luncheon meetings for Bahá'í speakers of note. At Syracuse University, also, a Bahá'í is invited each year to outline the Teachings to the class in comparative religions, under Professor Piper.

Such an exposition was also made for a similar class at Scripps College, Claremont, California, in the spring of 1937.

Young Bahá'ís of Wilmette have recently begun informal meetings for students resident at International House, the University of Chicago.

Thus throughout the country Bahá'ís are beginning to introduce the Faith to university students and professors. It is a branch of public teaching which deserves increasing emphasis in the next years.

No youth have made greater strides through cooperation with other youth groups than the Montreal Bahá'ís. It is felt

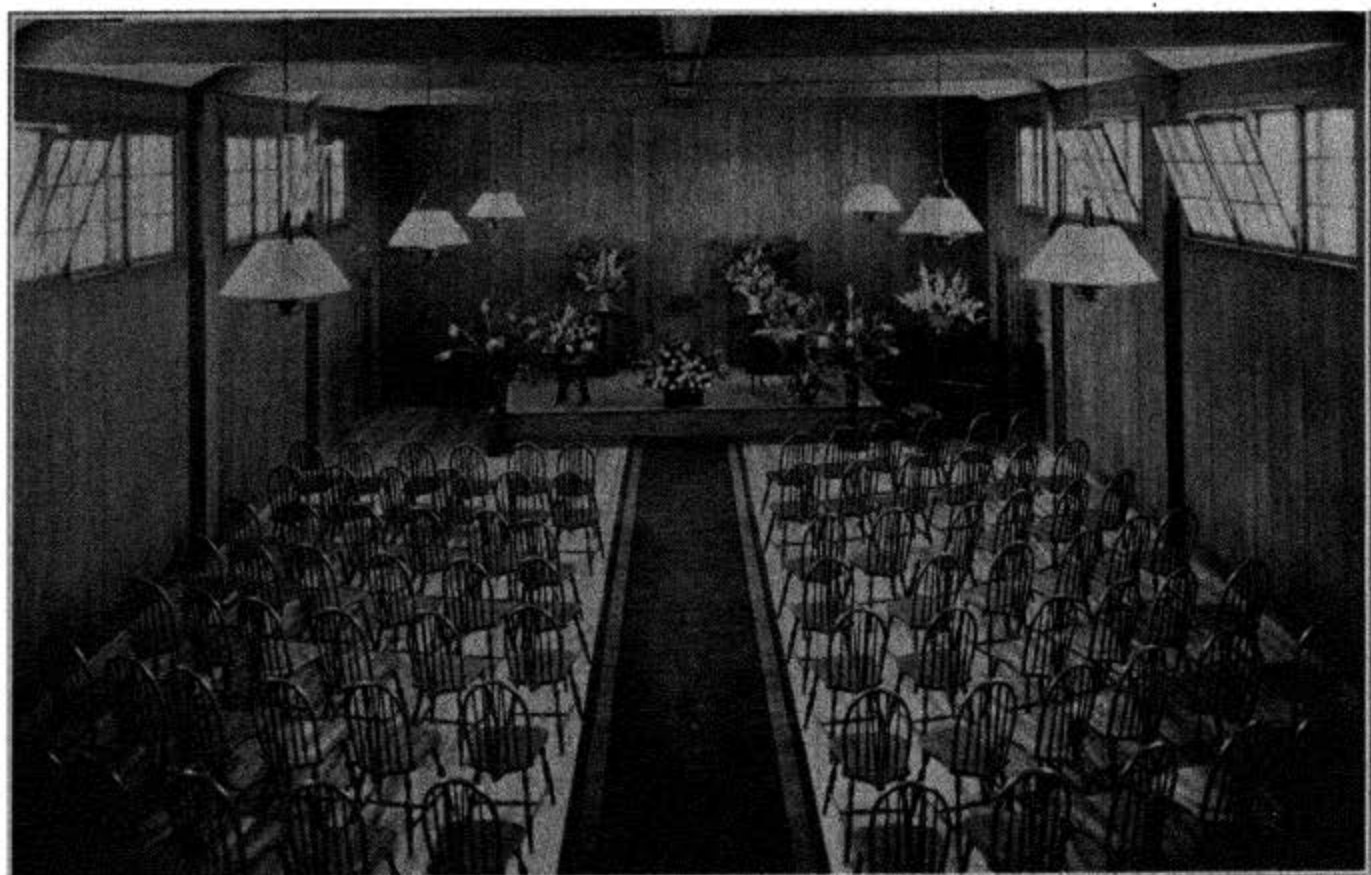
that their report of a conference in 1936 merits full publication. Delegates were again sent to the Montreal Youth Congress of May, 1937, with similar results.

"The problems confronting youth today,—problems of war and peace, employment and unemployment, and the proper education required to fit young people for world citizenship,—are creating a unity which promises to surmount political and religious barriers. In practically every country youth is arising in a sincere effort to uproot the throttling weeds of universal greed, hatred and fear which threaten to strangle the flow of the precious life blood of true civilization.

"One such effort crystallized in a Youth Congress which was held in Montreal in May, with delegates representing fifty thousand young people of the city from one hundred and thirty-five different groups. Two delegates and two observers were sent from the Bahá'í Youth Group.

"The Bahá'ís found the opinions expressed and the spirit of unity maintained in complete harmony with their own Teachings. It was an invaluable opportunity to contact many young people, intelligent and open-minded, and to express in a broad way the universal principles of Bahá'u'lláh, interjecting into the discussions and resolutions the Bahá'í spirit and thought. Two suggestions made by Bahá'í delegates were applauded and adopted. One delegate recommended a Negro representative for the central Board of Council. Another, in speaking to a motion which condemned the policies of three aggressive nations, asked for a broader, more universal view of the question which would understand and remove causes rather than condemn their effects. It was suggested that, since the whole world-wide society of nations, composed of but one human race, is a single organism bound together by ties of trade, industry and transportation, no unit should be condemned as all are equally guilty in permitting these causes to exist. The motion was dropped. Another motion was enlarged by a Bahá'í to include an interchange of delegates among the groups represented, that all might have a greater opportunity to appreciate and learn of other points of view.

"The part played by the Bahá'ís was relatively small but as each delegate was required



Interior of the new Bahá'í Hall recently erected on the property of the Geyserville Bahá'í Summer School in California, U. S. A.

to give the name of the group he represented, it was a splendid chance for indirect teaching work. Nor will the many contacts established be lost, for the Bahá'í Youth Group of Montreal is already making plans to invite members of the Congress to speak on its platform."²⁴

A Christmas teaching conference has become almost an institution for the young Bahá'ís of the Eastern States. Their second two-day meeting was held on December 26-27, 1936, in New York City, with delegates from seven other cities in attendance. It was an occasion for a thorough interchange of viewpoint, and on Sunday afternoon, the regular public meeting was conducted by visiting Bahá'í youth.

G. REGISTRATION OF BAHÁ'Í YOUTH—In July, 1936, the Youth Committee reported a statement adopted by the National Spiritual Assembly, relative to registration with local Assemblies. The text of the statement follows, together with certain comments from the original article:

"Young people between the ages of fifteen and twenty-one, whether children of Bahá'ís or not, may record with their local

Assembly their intention of becoming members of the community on reaching the voting age, and thereby receive the privilege of attending Nineteen Day Feasts and other Bahá'í meetings, but without the privilege of voting. They may read selections in the spiritual program of the Nineteen Day Feast but not serve as chairman of that program. If matters affecting Bahá'í youth are under discussion they may report their views on the subject. They may also be appointed as members of local youth committees by the Spiritual Assemblies. Children of Bahá'í parents do not receive this privilege automatically but must make the same declaration of intention as other young people. Bahá'í parents are not to coerce their children to make this declaration, but are expected to point out to their children the importance of voluntarily associating themselves with the Bahá'í Faith."

"Although this ruling has been in effect, in briefer form, for more than a year, Bahá'í youth have neglected to obey it, nor have the local Assemblies given it that emphasis which it merits. . . .

"Bahá'u'lláh has said in the appendix to

²⁴ *Bahá'í Youth*, Vol. II, No. 2, pp. 10-11,

His Book of Laws that 'the age of maturity is in the fifteenth year; women and men are alike in this respect.' Thus at the age of fifteen, every young believer who is pledged in his heart to the Faith of Bahá'u'lláh, should assume those responsibilities and duties which He has enjoined. At that age the observance of prayer and fasting is called for; and in its ruling on registration, the National Assembly has made it possible for Bahá'í youth to partake in a most important institution of community life—the Nineteen Day Feast. Just as no serious adult Bahá'í can neglect this right to vote or overlook the varied duties of citizenship in the Administration, so no young Bahá'í can call himself by that name and neglect to register formally with his Assembly.

"At this important time, when the Cause stands upon the threshold of a great new drive, of an effort in teaching unexcelled even by our illustrious predecessors; when the gigantic challenge of establishing this Faith in every State and every Republic in America has just been thrown to us; and when as young Bahá'ís we have just received a special message from the Guardian to 'vindicate' through 'our words and deeds' the power we have gained from Bahá'u'lláh,—surely there is no one of us who will delay in fulfilling the National Assembly's request."²⁵

The message of Shoghi Effendi, to which the above article refers, was addressed to "The Twenty-Eighth Annual Convention,

Bahá'í Youth," on May 21st, 1936. It embodied a call which he had never more forcibly put. To close this section with his words is to epitomize the profoundest hopes of the American Bahá'í youth, and to open the prospect of that future they and their fellows aspire to win.

"... In these days of universal affliction, of widespread disillusionment and discontent, the eyes of the entire Bahá'í world are directed towards the activities which the Bahá'í youth are initiating in various countries with the view of hastening the unfoldment of the Divine Plan. Their hopes for a better and saner world center chiefly in you who have been called upon to vindicate through both your words and deeds those verities which alone can effectively establish unity and peace in the world.

"To achieve this truly gigantic task the Bahá'í youth throughout the world must not only strive to spread the knowledge of the Teachings, but also and above all to live them as completely as circumstances permit. They should attract people to the Cause not so much through the exposition of its principles and teachings but through the power of their individual lives. The Bahá'í youth must indeed exemplify through their lives, both as individuals and as conscious and active members of the Bahá'í community, the purity, the effectiveness and sublime character of their Faith. They can teach best when they live up to the standard inculcated by Bahá'u'lláh."²⁶

III. EUROPE AND ASIA

*"The whole of mankind is groaning, is dying to be led to unity, and to terminate its age-long martyrdom."*²⁷

Europe, for centuries the center of life to civilized nations, has in our own times become a mother of death. The energies of her concentrated peoples, so various and fecund, are directed with intense devotion to self-destruction, unnatural as it is deadly. It is as if, bent upon suicide, Europe had agreed to consummate it with bravado, with drums and goose-step, passion and parade, suave night attack and diplomatic gesture. The certainty of tragedy is guaranteed in every war office, its swift beauty in the fleets of stream-lined bombers. What madness, one

wonders, has bitten her peoples, what incurable convulsion has seized and separated them? How shall the world be immunized against this virulence?

It is neither valor nor sense to ignore the real terror of the situation. The culmination of violence initiated in Ethiopia, extended to Spain, and imitated in Asia with universal effect, will not be forestalled by conclaves of decorated statesmen whose impotence or bad

²⁵ *Bahá'í Youth*, Vol. II, No. 2, p. 4.

²⁶ *Ibid.*

²⁷ "Unfoldment of World Civilization," p. 41.

intentions have already been proved. Nor will mass excitements, however widely prescribed, make a likely medicine. Must we not frankly admit that the question is no longer one of rescue for our decadent, too subtle society, but rather, toward what order shall the living work, both now and hereafter?

This is the question to which Bahá'u'lláh made a full and superb answer. As if to spread His vision throughout Europe before too late, the Guardian, during the past few years, has encouraged Bahá'ís to travel and teach there, and American believers have responded with special enthusiasm. Notable youth work has been done by such individuals as Rúhíyyih Khánúm, Jeanne Bolles, David Hofman (an Englishman whose first Bahá'í training was received in America), Helen Bishop, Mrs. W. S. Maxwell, Mrs. Ruhanguiz Bolles, Lorol Schopfloch, and Mme. Orlova. Their reports, in addition to those received by the International Bureau, have been freely utilized in this survey of progress, alphabetically arranged according to countries.

A. BULGARIA—Miss Bolles reports several young Bahá'ís in Sofia. No special meeting has as yet been established.

B. ENGLAND—London has a large and active youth group, including several Iránian students, with members who are versatile and qualified. Many of the lectures at the Bahá'í Summer Schools of 1936 and 1937 were presented by them; they include several of England's outstanding Bahá'í speakers; while a number are supporting the Bahá'í Theatre Group. This London group sent five delegates to the International Bahá'í Student Conference in Paris, January, 1937. It has participated in the two world Bahá'í Youth Symposiums. On October 14, 1937, it sponsored a Youth Rally at Caxton Hall, Westminster, attended by almost fifty new people, which proved most vital in program and response. The four speakers, Bahá'í youth of promise, were Claudia Aldridge, Marguerite Wellby, Louis Rosenfield, and Molly Brown. A regular meeting is held throughout the winter, and in summer months the schedule gains zest with youth picnics. Plans are now in hand for intensive

study week-ends, a "miniature Summer School."

A most unique activity is the Bahá'í Theatre Group organized in London under the sponsorship of the National Spiritual Assembly, by Mme. Barry-Orlova with the aid of Mary Basil Hall. By the fall of 1937 the company had grown to fifty-three, Bahá'í and non-Bahá'í youth of diverse nationalities and beliefs.²⁸ The company has sought original material; its repertoire in 1937 included "As You Like It," a dramatization of Bahá'u'lláh's "Seven Valleys," an acting version of the "Drama of the Kingdom" by Mary Basil Hall, and "The Little Wood" by Minna Davis. Under the direction of Mme. Orlova the Group received professional training, was presented by the Men of the Trees Society, the Inter-Religious Fellowship, and the London Bahá'í Assembly, and began its second year on an independent financial basis. A comment by Mme. Orlova reveals the possible significance for other Bahá'í communities of this interesting endeavor: "The members were not all Bahá'í, but it is beautiful to see what a method of teaching this Theatre Group idea becomes, not only for the actual members, but for their family and friends. Everyone is impressed by the Bahá'í cooperation, lack of prejudice, and spirit of 'the play's the thing.' . . . In the Group there was neither creed nor nation."

C. FRANCE—A distinctive achievement of Bahá'í youth in France has been the Oriental Students' Union which, since 1930, has sponsored yearly conferences in Paris of Bahá'í students scattered throughout Europe. This conference has long been valued by Shoghi Effendi as a significant contribution to the Faith. The last meeting in January, 1937, widened its scope to include all young Bahá'ís who might be able to attend, and as previously mentioned, the London Youth Group sent five delegates. The following account was published in *Bahá'í Youth*, June, 1937:

"In the city of Paris, on the second and third of January, 1937, the Union of Bahá'í Students held their seventh annual conference. Besides the many students from Paris,

²⁸ The By-Laws provided that two members must always belong to a Spiritual Assembly, local or national.



Bahá'í Summer School for the Central States, Louhelen Ranch at Davison, Michigan, U. S. A.



The Green Acre Inn, open to all those attending the Summer School as well as to the public.



The Bahá'í Hall in Green Acre, a recent addition to the properties of the oldest Bahá'í Summer School in America, open annually at Eliot, Maine, U. S. A.

the provinces, and foreign countries, special visitors were present from England, Germany, and the United States.

"The importance attached by the Guardian to this annual activity of European Bahá'í youth is shown in a paragraph from a letter from him to the conference, written by his secretary: 'It is needless to say how much the Guardian values and appreciates profoundly these efforts which your Committee put forth so ardently to advance the friendship, the mutual understanding and cooperation between the members of the body of Bahá'í students scattered widely across Europe. The fact that such a conference has taken place regularly has for him a significance of the greatest importance, in these days when the young people of the world are turning away so rapidly from the religious institutions and churches in the midst of which they were born. In an age when the forces of irreligion and materialism are invading all ranks of society and seriously ravaging the hearts and minds of men, it is truly splendid to see young Bahá'ís assemble, men and women, for the purpose of discussing and studying the fundamental teachings, spiritual and moral, which Bahá'u'lláh has brought to the world and to examine the ways and means required for spreading and disseminating them.'

"M. Hakim, who presided at the conference, presented a report of youth activities in America.

"Mlle. Irady spoke on the subject, 'The Place of Women in the Bahá'í Faith.' Other speakers were Mme. Orlova and Mrs. Schopflocher from America, Mlle. Migette from Lyons who came with a group of Bahá'ís and friends.

"On the second day a group of London Bahá'ís were welcomed. Miss Claudia Aldridge read a paper entitled 'Relations Among Members of a Bahá'í Community.' Other speakers at this session were Mr. Bakchayech, Dr. Mühlischlegel, Mlle. Zamenhof, and Mr. Zabih."

The visit of Mrs. W. S. Maxwell to Lyons resulted in the establishment of a new youth group in June, 1936, whose first members were Mlle. Lucienne Migette, Mlle. André Flour, Mr. and Mrs. Moddaber, and Mr.

Yazdí. It is interesting that Mlle. Migette is "Chef de la Surveillance des Eaux de Lyon" and holds the highest degree in chemistry. As mentioned above, this group sent delegates to the seventh conference of the Union of Bahá'í Students in Paris.

The International Bureau is also in communication with M. Soghomons of Marseilles, who states that although no group has been founded, there are several interested students who wish to be informed of Bahá'í youth activities.

D. GERMANY—Young Bahá'ís of Germany would doubtless be the first to attribute much of the stimulation which their work has received to the extended travels of Rúhíyyih Khánúm in their country. Partly as a result of her suggestion, made during the "Sommerwoche" in 1936, they successfully petitioned the National Spiritual Assembly to appoint a Youth Committee, the first of its kind in Germany. Original members were Friedrich Strauss, secretary, and Friedrich Macco of Heidelberg; Annemarie Brauns, Karlsruhe; Ruth Schmalfluss, Leipzig; and Wilhelm Gollmer, Stuttgart. On September 10, 1936, the Committee was first addressed by the Guardian, as follows:

"To the Bahá'í Youth Committee of Germany and Austria,

"Beloved friends and co-workers:

"Your very warm message of August 22 addressed to the Guardian has been duly received, and its contents have deeply moved and cheered his heart.

"He is indeed rejoiced by the news of the formation of a Bahá'í Youth Committee in Germany and Austria, as he feels convinced that the time has come when young Bahá'í men and women in these two countries should come together and organize their activities upon a firm foundation. Your Committee therefore fulfills a deep-felt and most urgent need, and will, it is hoped, increasingly develop into a powerful and effective medium for the coordination of Bahá'í youth activities throughout Austria and Germany. The responsibility that has been laid upon your shoulders is certainly heavy and delicate, particularly in these days when the attention of the youth all over the world is being wholly and forcibly diverted in direc-

tions that are fundamentally irreconcilable with the very spirit and mission of the Cause. Your chief task is, therefore, to exercise a wise and continued control over young believers in order to prevent them from being dragged away by the strong materialistic current of the age.

"It should be your committee's constant endeavor to stress to all young believers the supreme necessity of their adhering faithfully and intelligently to the principles and laws of the Cause, to consider the Faith as their highest allegiance, and consequently to concentrate heart and soul on finding the ways and means that would enable it to rapidly spread and effectively establish itself in the consciousness of mankind.

"With the best wishes and fervent prayers of the Guardian for the success and extension of your labors, and with his cordial greetings,

"Yours in His Service,
"H. Rabbani."

"Dear friends:

"The work you have initiated deserves the highest praise and will no doubt attract the richest blessings. The steady expansion of your activities is vital to the spread of the Cause in Germany and Austria at the present stage of its development. Persevere and never lose heart. The hosts of the Abhá Kingdom will guide and help you. My prayers are with you always.

"Your true and grateful brother,
"Shoghi." ²⁰

During the life of the Committee, somewhat less than a year due to official proscription of the Faith, close contact was maintained between it and the American Committee and mutual assistance was given. All German Bahá'í communities were circularized, asked to establish regular youth meetings, and a census was begun. Five local groups arranged conferences for the World Youth Symposium of March 7, 1937. (See report above.) The Committee held its second meeting during the celebration of National Day by the Bahá'ís of Germany and Austria, April 24-25, 1937, at which time a special program was planned for Bahá'í youth attending the Summer School session in August. This session was later canceled.

The last official communication from these courageous young Bahá'ís was received after this meeting apropos of the Summer School, when Friedrich Macco wrote: "I hope that we may then greet friends from America again. Perhaps it will be possible for one of the youth to come. Such visits are of extra importance because they make a real understanding possible."

Though short-lived, the National Youth Committee of Germany and Austria awakened a vital and widespread interest in the Bahá'í Faith among young believers, consolidated its program with admirable rapidity, and set a standard in persistent and devoted effort for future generations to fulfill.

E. HUNGARY—In Budapest the Cause has rapidly advanced, through pioneer work of several American believers, notably Miss Jeanne and Mrs. J. Ruhanguiz Bolles and Mrs. Lorol Schopflocher, and with the enthusiastic cooperation of the local group which was formed. Miss Bolles has reported a special response from young people of talent and initiative. Although no youth group had then been formed, Budapest joined in the celebration of International Youth Day on March 6, 1937. The following facts were obtained from Miss Bolles:

"The Symposium took place in a private reception room of the Gellert Hotel and was attended by twenty-four young people, all Hungarians with the exception of one Hungarian-American, daughter of a minister. Among those present was the brother of a journalist who recently wrote in his book, 'On the Eve of Palestine,' that the problems of the Holy Land can only be solved by a Messiah. Also present was the daughter of the artist, Robert Nadler, who painted 'Abdu'l-Bahá's picture during His sojourn there in 1913. There were a number of students, too, as well as two doctors, one of languages and one of chemistry.

"The Symposium was conducted by Jeanne Bolles, acting as chairman, who also gave an introductory talk on the general title and theme of the day, 'Religion, A Way of Civilization.' Mrs. Schopflocher spoke on 'Science and Religion.' Mrs. J. Ruhanguiz Bolles, last speaker, addressed the audience in

²⁰ *Bahá'í Youth*, Vol. II, No. 4, p. 12.

German on what the thinkers of the world are saying in relation to religion and the coming of a new Manifestation. At the close of the meeting, a young Hungarian, Mrs. Komlos, spontaneously arose to say a few words in appreciation of the Faith and of those Bahá'ís who had come to Hungary to teach.

"A tea followed the meeting. Many questions were asked in English, German and French. A number of young people who had not previously come to the meetings asked if they might now attend them. The spirit was one of dignity and harmonious animation throughout. The meeting lasted from five to nine P.M.

"Miss Bolles left a small library of German and English books with the group. The 'Hidden Words' are now being translated by a believer into Hungarian."

F. NORWAY—Word has been received from Miss Johanna Schubarth that a small study circle of four young people was begun in the winter of 1936.

Thus in half a dozen nations of Europe the Bahá'í Faith is firmly rooted in that generation whose task will be to build, after disastrous conflict, a society actually consonant with twentieth-century accomplishments and needs. "As we view the world around us," Shoghi Effendi wrote in 1936, "we are compelled to observe the manifold evidences of that universal fermentation which, in every continent of the globe and in every department of human life, be it religious, social, economic or political, is purging and reshaping humanity in anticipation of the Day when the wholeness of the human race will have been recognized and its unity established."³⁰ Young Bahá'ís are able to contribute constructively to this process because they are conscious of it, have clarified their goals, and derive a constant vigor from their Faith. The value to Europe of her Bahá'í youth can be fairly weighed only in the scale of this contribution toward an ordered world.

Now the peoples of Asia are subject to many of the same stresses as have been noted in Europe, their awakening sense of nationalism creates foreboding, their social institutions are even less suited to modern require-

ments. It is thus significant that among them the principles enunciated by Bahá'u'lláh are also penetrating, and in several chief countries young Bahá'ís are able to report a notable progress in the past two years. A. EGYPT—Mrs. Lorol Schopflocher visited Ismailia in May, 1936, and met with several young Bahá'ís who started a study group. Mrs. Schopflocher also toured other Egyptian communities at the Guardian's request, emphasizing youth work wherever she spoke.

In 1937 an inquiry was received by the International Bureau from the Local Assembly in PORT SAID, for methods to begin youth activity. Mr. Jean Chawafaty, local secretary, planned to organize such work.

B. INDIA—Three Bahá'í communities of India and Burma have already established youth groups—Bombay, Karachi, and Poona,—and the extension of this work is now a national objective. "Acting on a resolution passed by the National Spiritual Assembly at their annual meeting, some of the local Spiritual Assemblies have already reported re-organization of local Youth Committees while news from other centers is awaited. It is hoped that the Bahá'í Youth of India and Burma will soon organize themselves into a strong National Youth Committee and begin serving the Divine Faith with energy and enthusiasm. . . ."³¹

Young believers in Bombay sponsor a study class with special emphasis upon training for Bahá'í teaching. They have also acted as hosts to the students of the Islamia College, Andheri.

The Karachi Youth Group has celebrated each International Symposium, often welcomes world Bahá'í travelers and cooperated especially on the occasion of Mr. Siegfried Schopflocher's visit, and has proved itself a valuable asset to the local Assembly. There are sixteen active members in this group.

C. IRÁN—Young Bahá'ís of Irán have long been responsible for a number of well-defined activities. The nature of their work is shown by the following report prepared for the Iránian national secretary, which was reprinted in *Bahá'í News*:

"The duties of this group can be summarized as follows:

³⁰ "Unfoldment of World Civilization," p. 10.

³¹ *Bahá'í News*, March, 1937, p. 3.



Members of the Young Women's Bahá'í Group of Tíhrán, Írán.



Members of the Young Men's Bahá'í Group of Tíhrán, Írán.

1. To encourage the Bahá'í youth and to bring about the means for their association with each other on a spiritual basis;
2. To exhort Bahá'í youth in living the life and carrying out the ordinances and principles of the Cause by purifying their souls and rejecting old habits and manners which may be against the Bahá'í principles;
3. To bring about, to the best possible extent, the means for physical training of the youth;
4. To give to the Bahá'í youth mental and intellectual training and to foster their education as much as possible;
5. To extend help and assistance to needy Bahá'í youth and to give needful guidance to students;
6. To enter into correspondence with Bahá'í groups throughout the world;
7. To make efforts towards the promotion of activities for teaching the Cause, and
8. To put the Bahá'í youth in touch with their social duties and to increase their knowledge of Bahá'í principles.

"The Bahá'í Youth Committee in Tíhrán has lately arranged, among other duties, to give from time to time representations depicting the lives of early believers of the Cause in Írán. Such representations have been arranged so far to commemorate the life of Qurratu'l-'Ayn (the famous Bahá'í poetess and martyr), Jinab-i-Varqá (the martyr), Jinab-i-Zaynu'l-Muqarrabín, Hájí Amín and Hájí Mírzá Haydar-'Alí, the famous Bahá'í teacher.

"The Youth Committee proposes to give similar plays for the Western believers. On May 15th, a representation was given . . . in commemoration of the life of our departed friend of the West, the late Monsieur H. Dreyfus. A detailed account of the life of this famous pioneer of the Cause in the West was given to the audience which numbered over a hundred people.

"The chief idea of giving such representations is to put friends here in touch with the wonderful and most valuable services rendered by such noble souls to the Cause and to encourage the present generation to follow the example of courage, faithfulness and the spirit of sacrifice left by our early believers."³²

The International Bureau has maintained

contact with youth groups in Shíráz and Tabríz, both of which are constantly active in spreading the Faith.

D. 'IRÁQ—The following facts were obtained from correspondence between the youth of Baghdád and the International Bureau:

On December 9, 1936, word was received from Baghdád that a Youth Committee had been established, the purpose of which was to:

1. Plan for a class of study of the Cause, its principles, history and administrative order.
2. Arrange the program of public meetings which are held in the Házíratu'l-Quds.
3. Arrange Nineteen Day Feasts.
4. Correspond with the various Bahá'í groups and individuals in 'Iráq and also keep in touch with youth throughout the world.

Mr. Kamil 'Abbás became secretary. The group began the study of "Bahá'u'lláh and the New Era," and translated into Arabic articles from the *Bahá'í World*, Volume V., especially the letters of the Guardian concerning Bahá'í youth activities (dated January, 1933), which became "the program of every member of the Committee." A general letter from the International Bureau was translated and sent throughout 'Iráq. The International Youth Symposium was celebrated for the second time on March 4 and 7, with a teaching conference for believers and a public meeting attended by about fifty youth.

So far this group consists wholly of men. E. SYRIA—The Bahá'í students at the American University of Beirut numbered fourteen during 1936-37. Their secretary, Mr. A. Balyuzi, has written that they meet every other week for study and to receive news of Bahá'í activities around the world. They frequently entertain visitors from East and West, who pass through Beirut en route to Haifa.

Such are the evidences, then, that the Bahá'í Faith is winning the universal support of young people. Since 1933 the development of their work has been truly remark-

³² *Ibid.*, February, 1937, p. 9-10.

able; yet they stand only at the threshold of opportunity. In the light of their expanding services, the following instruction of Shoghi Effendi is pertinent, for in it is established that balance which must always characterize the Bahá'í community.

"The chief purpose underlying all such activities undertaken by our Bahá'í youth throughout the world is to stimulate enthusiasm, promote instruction and foster the development of the spirit of solidarity and

cooperation among young Bahá'í men and women, in order to enable them at a later age to collaborate intelligently and harmoniously with their fellow-believers of whatever class, age or origin. Such activities should be undertaken within the framework of the Administrative Order. They should neither be overemphasized nor curtailed. The formation of youth committees is a means to achieve the end stated above, and is not an end in itself."³³

EXCERPTS FROM BAHÁ'Í YOUTH

March, 1936 to October, 1937

- | | |
|---|-------------------|
| I. Message from Haifa—in two parts. | Rúhiyyih Khánum |
| II. Editorials: | |
| The Most Joyful Tidings | Marion Holley |
| Heritage | Kenneth Christian |
| Widening Our Horizons | Heshmat Ala'i |
| III. Articles: | |
| Nobility | Kenneth Christian |
| Independent Investigation | David Hofman |
| Concerning Divine Education | Lewis Zerby |
| A Bahá'í Prays | Zeah Holden |
| IV. Special Features: | |
| Outlines of Study for the | |
| Second Series of International Youth Symposiums | |
| Why I Am a Bahá'í | |
| An Open Letter | Joseph McK. Noyes |

MESSAGE FROM HAIFA

The Mansion, Bahjí,
Jan. 22, 1937.

DEAR fellow-youth:

Here in this mansion made sacred to us all by the blessed Presence of Bahá'u'lláh, my thoughts turn to you and my heart brims over and I feel I must write to you all.

Everywhere is the presence of the Guardian. His care, his foresight, the mighty works he has accomplished in these last—what must have been to him—terribly trying years. The Mansion of Bahá'u'lláh he bought, he rebuilt, thus fulfilling a cherished desire of the Master; its peace and beauty are indescribable, upon the walls smile the faces of those who stood out in the front ranks: Bahíyyih Khánum gazes wistfully at

us, that signal figure of the Heroic age of our Faith; Mírzá Abu'l-Faḍl, an example of the greatness of human wisdom and knowledge being transformed into the humble servant of Bahá; Lua, the early flame of the West, her pure eyes raised as if to the Master's face; Dr. Esslemont, modesty and spiritual altitude shining in his quiet visage; Keith, smiling her warm and radiant smile, our first American martyr. Within the central hall, with its cool white walls, blue stenciled, its marble pillars rising to symmetrical arches, stands an illumined model of our Temple surrounded by the framed facsimiles of Queen Marie's statements, her picture, and

³³ Through his secretary to Marion Holley, November 8, 1937.

the certificates of incorporation of different Spiritual Assemblies. Costly rugs hang on the walls and examples of the penmanship of the famous calligraphist, Mishkím-Qalam, in many forms; birds with rose-bedecked plumage that spell Bahá, the Greatest Name and other decorative writings. There are many photographs of the different Bahá'í groups, of Bahá'í pioneers, of the National Assemblies. Everywhere are displayed treasures of our Faith; illuminated tablets in the script of the Blessed Perfection, indescribably fine and perfect, and of the Master; most precious of all is a part of the "Hidden Words" as revealed by Bahá'u'lláh in His own hand.

Here one remembers at once the words in Nabíl; "Methinks I was in a place of which it could be truly said: 'Therein no toil shall reach us, and no weariness shall touch us'; 'No vain discourse shall they hear therein, nor any falsehood, but only the cry, 'Peace! Peace!'; 'Their cry therein shall be, 'Glory be to Thee, O God!' and their salutation therein, 'Peace!' and the close of their cry, 'Praise be to God, Lord of all creatures!'" Here in the Mansion one feels this.

But in the Tomb of Bahá'u'lláh it seems as if all the world were there, in That Presence. One felt the all-ness of the earth, no distance, no separation except that of relation, all beneath His watchful gaze. It is not something one says, "now I must begin to feel it because this is the Holy Tomb," no, it meets you as you approach Bahjí even as a light meets you when you enter the circle of its radiance. It is as tangible as silence, or heat . . . this peace.

As Bahá'u'lláh must have been in His room . . . so one feels Him upon entering it. Phrases come back, cherished and dear to the mind of a Bahá'í: "A mild, dignified voice bade me be seated; 'Praise to be God that thou hast attained!' . . . I bowed myself before one who is the object of a love and devotion that Kings might envy and Emperors sigh for in vain. . . ." "What is His occupation?"; "He cheers the disconsolate and feeds the hungry"; "What of His rank and position?"; "He has none, apart from befriending the poor and the strangers . . ." and, when, en route to the Siyáh-Chál in Tíhrán: "An old and decrepit woman

was seen to emerge from the midst of the crowd, with a stone in her hand, eager to cast it in the face of Bahá'u'lláh; 'I adjure you,' she pleaded, 'give me a chance to fling my stone in his face!' 'Suffer not this woman to be disappointed, deny her not what she regards as a meritorious act in the sight of God,' were His words. And "That which ensued is well-known, and if sometime you should happen to visit the prison of His Majesty, ask the director and chief of this place to show you two chains, one of which is known as Quara-Guhar and the other as Salasil. I swear by the stars of justice, that during four months, I was weighted and tormented by one or the other of these chains."

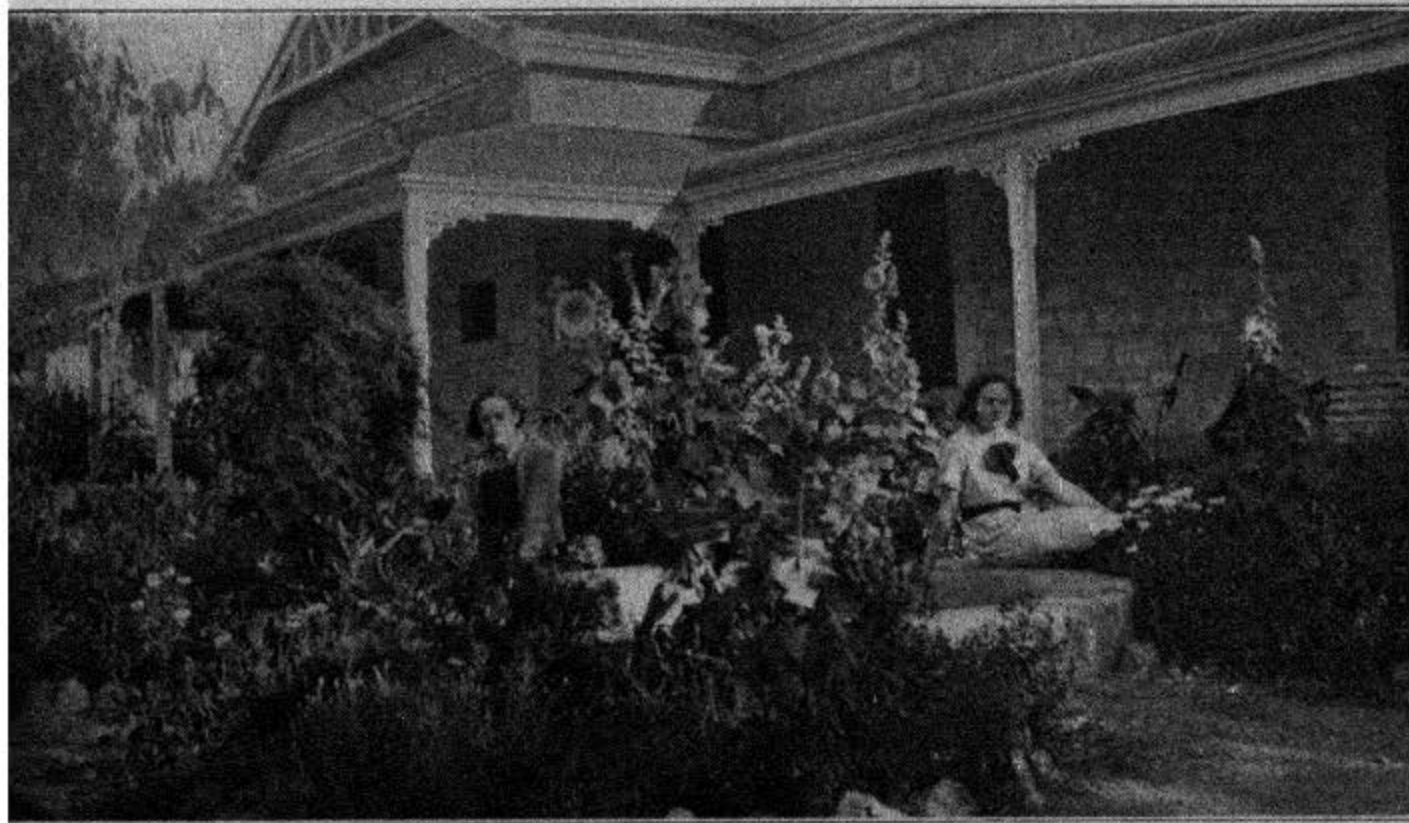
All this comes back as we stand in the utter simplicity of His room; beside the bed one lamp of white china, with a plain glass chimney, something pristine in its unornamented form; a deep blue painted ceiling; white cotton curtains in the windows; a low Divan on the floor and before this, a pair of bed room slippers. Here the "Glory of God" passed away from the earthly eyes of men.

But into everything, the garden, the decoration of the Mansion, the Tombs of the Báb and 'Abdu'l-Bahá, glimmering amidst the lights of Haifa across the bay, the archives, has pervaded like the refrain of a mighty song, the presence of the Guardian. All bespeaks his loving care, his ceaseless toil, and that authority with which he was invested by 'Abdu'l-Bahá. No one could describe the beauty of Shoghi Effendi; his utter unselfishness, unself-consciousness; his ineffable sweetness; his indefatigable capacities for work and creation. We have achieved much in the Cause these last years since the ascension of the Master, but whose suggestions, guidance, example and patience, has inspired us? And here, where five thousand books adorn the shelves of an international Bahá'í library, prominent among them: Nabíl; The Íqán; the Gleanings; the Administration; the Bahá'í World; the World Order letters. How poor indeed would become the shelves of our inner experience and knowledge if we should remove these gifts of his from our Bahá'í life.

Do we remember enough that last injunction of our Master: "that no dust of despondency may stain his radiant nature"?



"Rockwood," a Bahá'í home in Booleroo Centre, South Australia.



Two Bahá'í youth, the daughters of Mr. David Brooks of "Rockwood,"
Booleroo Centre.

We all love and adore him who is not only our "first Guardian," but our precious trust to serve and work with in this turning point of history. But are we always sufficiently aware of our privilege? Of our responsibility? He reaches out to us, seeking tools with which to construct the edifice whose plan Bahá'u'lláh conceived and the Master formulated. The tools must be strong, keen, apt to the task required of each one. These qualifications we can attain through adhering to the spirit, the Laws and the Ordinances of our Faith, combined with, "instant, exact and complete obedience." That Disciple of the blessed Báb who quaffed the fount of martyrdom with his Lord, whose remains were inextricably mingled with the mangled body of his Beloved; was not his faith epitomised when he, asked to recant, declared: "Never! . . . in Him I have found my paradise and in the observance of His law I recognize the ark of my salvation." He won his immortal reward when, the Báb having said that did one of them really love Him, they would with their own hand take His life; all hesitated, anguished at such a thought, but that youth, however, was willing to obey his Lord even to this and in these words the Báb rewarded the station of obedience for all time. "This same youth who has risen to comply with my wish, will, together with me, suffer martyrdom. Him will I choose to share with me its crown."

Here in Haifa beats the heart of the Cause;

it is the administrative and spiritual center of our world; in these environs rest the remains of "Him Whom God will make manifest"; of the blessed Báb; of 'Abdu'l-Bahá, the Servant of the servants of God; of Bahíyyih Khánum. Here lives and toils, more than twelve hours each day, Shoghi Effendi. The great dynamic powers of our Faith are released from here, but they must have arteries, veins, capillaries, that the body of the Cause may be nourished and strong to serve despairing mankind.

A new Bahá'í year is approaching. Let us all, Bahá'í youth and those who are friends of our Faith and Aims, arise with a refreshed courage, a dauntless hope for our victories, an ever deeper devotion, that we may attain to these words of Bahá'u'lláh:

"The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man's hand, the portion of others might fill a cup, and of others even a gallon measure"; "The seal of the choice Wine of His Revelation hath, in this Day and in His Name, the Self-Sufficing, been broken. Its grace is being poured out upon all men. Fill thy cup, and drink in His Name, the Most Holy, the All-Praised."

Your loving co-worker,
(Mary Maxwell)
Rúhiyyih Khánum.

MESSAGE FROM HAIFA—A SEQUEL

IF one could have walked into a museum of the authentic relics of the days and life of Christ, what would it have meant to the Christian believers? If they had seen His sandals, dusty from the road between Bethlehem and Jerusalem, or the mantle that hung from His shoulders—or the cloth that protected His head from the sun; what atmosphere of assurance, of wonder, even of adoration would have stirred the inheritors of His Faith. If their eyes could have rested on even one fragmentary line penned by His hand. . . .

To most of the people of the world the meaning of such things is beyond their imagining; but to Bahá'ís, believers in the new-

est Revelation of God's Will as yet revealed to unfolding mankind upon this planet, this inestimable privilege has been vouchsafed. An iron door swings open upon Mount Carmel and we enter the International Archives of the Faith of Bahá'u'lláh. A modest series of rooms adjoining the resting place of the Báb, greet us. Framed tablets seem at first glance to be this room's distinguishing adornment; they stand about and are displayed in cases, we are told these are originals in the writing of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. Here is a brief message of Bahá'u'lláh addressing His son: "O thou who art the apple of mine eye!"; here are the tablets of both her father and brother to

Bahíyyih Khánúm. We glance closer and slowly, unbelievably, the reality of what they are penetrates. This is the exquisite penmanship, in the shikastih script, of the Báb, the fine flow of perfectly formed letters are upon a marvellously illuminated background; flames, golden clouds surround them till the design of their script takes form in a feather, gourd or sun set in brilliant flowers with borders in symmetrical designs, resting backgrounds of burning blue, green or red. All the famed beauty of the Íránian illuminated manuscript frames, one after another, those simple black-ink words. Then, as we gaze, charmed by the beauty, marvelling at the penmanship, we begin to realize that the hand of a Revelator of God's Will and Laws to mankind, penned those words. That the weight of their import revolutionized the thought of a nation; caused, through the opposition to the onward march of this new step in human progress the weakening of Islamic institutions; inspired 20,000 men, women and children to drink the cup of martyrdom; established the bedrock on which a world religion could be built.

We pass on to gaze upon the miniature of the Báb: nobility, refinement of being to its utmost perfection, resides in the lines of that quiet figure. His mien is so impressive; all the story of His life comes back to us as described in the narrative of Nabil, "The Dawn-Breakers"; the sweetness of His voice chanting prayers, the gentleness of his ways, the fire of his love for God, for "Him Whom God will make manifest," for his fellow-men. The dignity of His bearing which overawed all His enemies—the inexpressible fortitude and readiness with which He bore banishment, imprisonment and final martyrdom. Like spring-tide seems to be everything associated with Him; His youthfulness, the exquisiteness of His speech and writing, the flame-like quality He inspired into His Faith and followers.

Passing to the adjacent picture we come to gaze upon "Him Whom God will make manifest." Our heart has been constricting as slowly we began to be grasped by the magnitude of the relics we are being permitted to see. Now it seems to throb heavily, we feel it beating; we try to feel what we are feeling as we gaze at the photograph of

Bahá'u'lláh and remember the description of Professor E. G. Browne: "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 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!" What confusion this picture arouses; we remember Who He is to us—we remember His words—words such as have never before been written by any hand—we remember His Revelation's purpose; the unity of the races of men upon this planet as their home in which they shall live under the benediction of The Most Great Peace. All this from within, and now we must reconcile this inner, more abstract world of experience, with the depicted figure upon which our eyes rest. The two forces clash at first. The human individuality of a Prophet reproduced in a photo is something the spirit of man has never before had to cope with. Here our fond fancies, our personal roving into the realm of imagination, cease and we gaze at that figure, loved, adored, followed by men as a "Prophet," down through the centuries, as He was. It is a shock. The personification of divine attributes has always been a mystery to Man, but to those who came after the ascension of the Prophet, they could try to adjust or shelve the connection between Godly perfection in a human form, to suit very much their own desires; just imagine it and be perfectly content with their self-made solution. But here is a picture: here are the eyes that gazed into the souls of men, into the secret heart of the problems afflicting them; here the fingers that took pen in hand and revealed the decrees of a Beneficent God to His seeking and suffering children; here the Figure that paced as He spoke when words rolled from His tongue giving laws for a New World Order of the Human race, for the healing of its ailing body and soul. Our imagination stops. We are curtailed by coming face to face with what has been denied everyone except the

immediate generation that surrounded a Prophet, of seeing the Form in which the Light became embodied.

Still suffused with shock we cannot yet disentangle and understand, we pass on somewhat dazed. But if the Photograph of Bahá'u'lláh moves and baffles the soul, confounds the reason, when we see some of His tablets we become inwardly impotent. All the torrent of torrential rain, all the weight of light that streams and beats from the sun's rays, seem expressed in that head-long script; as if no force could withstand it, no sheet bear it. Its motion is not stilled by being confined to paper—it moves on and on, the power of those words. All the majesty, the fierce abandon of nature, the magnitude of the cosmos, seems to be symbolized by it, or be but symbols of it. And we still cannot adjust this shock within. "I am a man, and before me is the picture of a seated man, but he has given life to a dead world and light to the darkness of our chaos and despair, how can this be?" We are stupefied.

Passing into the next room we come to the effects of Bahá'u'lláh. We see His fezzes, brocaded; ivory, green, deep red. We see His bedding, quite simple even as that simple room in which He passed away in Bahjí across the Bay. We see even His slippers; these are all little bridges towards the picture of that seated figure; He used them—They are stuff of stuff. We see His comb and remember those words of His, "the comb, too, I have given thee that thou mayest tend My raven locks, and not to wound My throat." It lies there, a link again between the outer and inner, the Unknown and Unknowable God Who reveals Himself to us through His Manifestation. We see the pen case of Bahá'u'lláh, and can well understand after gazing at the torrential flow of this tablet, "At this point the pen broke and the ink gave forth nothing but blackness . . ." We even see that mirror in its case in which He must have gazed upon His own reflected visage. . . . "Naught is seen . . . in My beauty but His Beauty, and in My being but His Being, and in Myself but His Self. . . ."

We then turn to the things associated with 'Abdu'l-Bahá. Here a sudden cozy feeling of relief comes to our heart; the Master was always with us, showering left and right his

love and kindness, his quick sympathy, his laughter and smiles. Here was a being more tangible, here the perfect man, here the Interpreter and Expounder of that unapproachable power which streamed from Bahá'u'lláh. The West has even found its way to him; a pair of much used field glasses are among his things, a pair of European summer shoes, even a vocabulary of English-Persian words, with correct English accent annotated by his hand. The warmth of his perfection wraps us "round and consoles that which has been moved and startled in us by that one glimpse into the face of Him Whom God will make manifest." We pass on and come to see at last a pair of spectacles worn by that wife of Bahá'u'lláh who was the Master's mother; sometimes Bahá'u'lláh used them too. This seems the last straw to that sense of mystery and awe that has been accumulating as our load of feeling as we passed from one historic document to another. Suddenly life seems much greater than it was before. Its beauty, its privilege enhanced far beyond what mortals dare to dream; all this "wonder" that underlies our universe and lives; all this greatness and glory; all this abandon and beauty of God—so close He lets it come to us that into the form of man, chosen as God's burning glass, the crucible of His Revelation, He permits and chooses His attributes to abide. "I was a man as other men asleep upon my couch when the breezes of the All Praised were wafted over me," wrote Bahá'u'lláh.

Oh, how dear life is to us! How priceless that into a human form—one of us men—the station; irrevocable, fixed, seated upon the infinite throne of Prophethood, should come for a space to dwell and guide us on our way. The inner and outer are reconciled; our hearts are subdued, still stunned, as we leave the archives by another door than that by which we entered. But a nearness, a sweet sense of mystery that neither saddens nor appalls, goes with us. We feel prouder to be men, better to be men, for God allowed our humble estate to feel the weight of His Perfection.

Can any Faith offer this to the experience of men except that of Bahá'u'lláh?

Rúhiyyih Khánúm

Haifa, Feb. 1st, 1937.

EDITORIALS

THE MOST JOYFUL TIDINGS

THIS is the year 1936, but for the Bahá'ís of the world March twenty-first will mark the beginning of the ninety-third year since the proclamation of their Faith. For them, Naw-Rúz, this New Year Day, will be fraught with especial significance, carrying as it will an acute sense of the contrast between the age-old cultures in which they move and act, and this infant ideal, unnoticed as yet, which throughout centuries to come will be shaping the destinies of men to a new pattern.

Not in recent years will this contrast have been so striking. The message enunciated by Bahá'u'lláh can make no compromise with the unruly and disordered world of today. These bitter rivalries with which nations have separated themselves, their egocentric spirit of nationalism, the arbitrary treatment of minorities within great governments, indifference to human misery, the neglect of elementary needs for food and shelter and a function in society without which individual life cannot subsist, the callous dismissal of fundamental and solid virtues, and this sickly state of faith in the priceless heritage of being human, these together indicate a condition of universal thought and action which is unbecoming, tragic and without result.

Living in this world, the Bahá'ís are not

of it. Their faith in God and man is a challenge to it, and their constancy to the social goals laid down by Bahá'u'lláh as a framework for His all-embracing World Order, is an indubitable testimony to the fact that, however dreary human society may have become, there is a promise of progress for it in the future.

Young Bahá'ís, who for the first time this Naw-Rúz are meeting in an international celebration of their unity, are pledging to that future their best strength and their profoundest idealism, confident of the outcome because they are confident of the truth of Bahá'u'lláh's declaration.

"Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this worldwide regeneration. This is the most great, the most joyful tidings imparted by the pen of this wronged One to mankind." (*Gleanings from the Writings of Bahá'u'lláh*, page 92.)

Marion Holley.

HERITAGE

THE World Faith of Bahá'u'lláh, still less than a century old, contains already an unbelievably priceless heritage for the stricken world of today and the centuries to come.

Here is a world-wide human unity, based not on the ties of blood, nationality, or economic interest—but on that mysterious reality called "the love of God." And this bond of unity has extended over three generations. Could there be a healthier demonstration of the power of true religious faith in the face of a world torn by dissensions, hatreds, and mounting fear?

History books, recounting the episodes of the past, have related the fervor with which

large groups of people have died for a dynamic spiritual belief. However, since centuries have elapsed and brought a lessening of faith and a waning of religion, moderns have tended to scorn the power of religion to awaken men and women to heroism so complete that even death is faced unflinchingly.

But European travelers and historians have brought to the attention of the western world the great dynamic in the Bahá'í Faith, a dynamic which led over ten thousand Iranian Bahá'ís to death by martyrdom. So again the world sees the *heroism* of a living Faith! And let us not forget also the unseen heroism of Bahá'ís the world over who battle

WIDENING OUR HORIZONS

INDEED it is impossible for the spiritual quality to gain life except through the acts which are its meaning and expression. The ignoring of this relationship between the physical and the spiritual has, in the past, tended frequently to sap the strength from religion."—*The Conflict of Values*, by J. R. Bellerby.

Faith is the recognition of values given to mankind from Above. It is a conscious knowledge. This is a new orientation given to the term "faith" by Bahá'u'lláh.

World Citizenship implies knowledge as well as feeling of the whole body of mankind. It is neither an intellectual fixation nor an emotional conviction. It is both and neither. Love implies action, and sympathy with action. As a result of reaction between hydrogen and oxygen, water is created. So is Faith a result of the synthesis of feeling and intellect.

There is a small per cent of the population in this country who can afford to enjoy the so-called luxury of life, through traveling abroad, coming in contact with great minds, artists, scientists and other gifted groups, but the rest of the people are, in a sense, underprivileged. Culture, as distinct from civilization, may not be directly tied up with wealth; nevertheless, it is through the opportunities which our environment provides for us and the degree of our effort to absorb knowledge and wisdom, we are called cultured and refined.

From the Bahá'í standpoint, culture is a necessity and must supplement our modern civilization if we want a balanced society. To become a cultured person, one needs to have a wide range of information, not in one or two particular walks of life, but, rather, general information about the nature of the relationships among the different manifestations of life. A cultured man need not be a musician, painter, architect, or a sculptor, but, rather, it is the development of the sense of appreciation, and discrimination between the ugly and the beautiful. Culture is not purely acquired, as a vocation; it is the refinement of our senses of values in the realms of nature and human relationship.

The foundation of a world civilization

and culture is summed up in these words: "Ye are the fruits of one tree—leaves of one branch." It is the organic *unity* which gives the tree its life. A tree ceases to exist the moment its component parts deprive themselves of the light and the heat of the sun, and fail to cooperate for the common goal which is the life and the growth of the organism as a whole. This organic unity is as genuine in human society as it is in the case of a tree.

When 'Abdu'l-Bahá was in Paris, in 1911, looking at the headlines of the papers, he saw, "A TRAIN HAS DROPPED INTO THE RIVER SEINE, AND A DOZEN PARISIANS ARE DROWNED." 'Abdu'l-Bahá said, "Every day thousands are killed as a result of the Italian invasion into Tripoli, and there is very little mention of it." . . . This spirit of provincialism science has conquered in view of the fact we can know, through radio, news from the farthest corner of the earth as if it is our next-door neighbor, yet we do not show any interest in foreign affairs. A general look at the American papers, with the exception of a few New York papers, shows this fact. Are people really disinterested in the affairs of their fellow men? Do they think that two bodies of water on both sides of this continent will keep them immune from contamination from the rest of the world?

We Bahá'ís declare ourselves primarily as citizens of the world, and next come our national, racial, or class allegiances. As a matter of fact, our loyalty to the world citizenship is absorbing so much of our energy that it has overshadowed any secondary loyalties. Furthermore, we claim that this loyalty to mankind is genuine and rational. Otherwise, we are apt to be equally fanatic, no matter how broad is the scope of our loyalty, as others are to their respective nations, races, and classes.

In order that a loyalty be genuine, knowledge is the first condition, and so action follows. A loyalty, or faith, without knowledge is blind. It might be active, but not necessarily constructive. Knowledge without faith is a time-table without a destination, and so the motivating power is lost.

We Bahá'ís have the faith and loyalty to our world citizenship, and, as an outsider may well witness, that faith is translated into action. What we need is *more knowledge*,—the thing of which the outside world has, in a sense, an excess, or, at least, it has lost the faith and consequently has given way to inactivity and fatalism. We must acquire more knowledge and inspire those that have knowledge to step out into the arena of action.

Here are a few concrete suggestions how to acquire more knowledge and information about our fellow-man throughout the world.

1. Reading of some leading papers—generally New York papers—their sections on foreign affairs carefully.
2. Subscribing, or borrowing from lending libraries, one or two leading magazines—preferably from foreign countries, and one or two of this country, such as "Events."
3. Study some standard text on post-war history.

Only the deepening of personal knowledge in such manner can result in the attainment of real knowledge of modern world conditions to supplement loyalty and action as world citizens. Hishmat Alá'í.

NOBILITY

KENNETH CHRISTIAN

A "NEW HOUR" has struck in the history of the Bahá'í Faith!

Such was the message sent us a year ago by the Guardian. And now to the 1936 Convention has come an epochal message containing the terse phrases: "Humanity entering (the) outer fringes (of the) most dangerous stages (of) its existence."

The insight, the timeliness, the dramatic potentialities behind this message place a great responsibility upon us. To shoulder the Divine Plan and to carry out faithfully our part in the erection of the World Order necessitates, in my opinion, a careful examination of our individual attitudes.

We cannot teach and serve the Faith of Bahá'u'lláh sincerely and adequately until as individuals we are clearly impelled by the spiritual standards of conduct which become allegiance to the Bahá'í Faith. Continued adherence by Bahá'í youth to the spiritual code of conduct for the new age will spread an influence incalculable in its benefits. Putting such a code into practice is definitely part of our task.

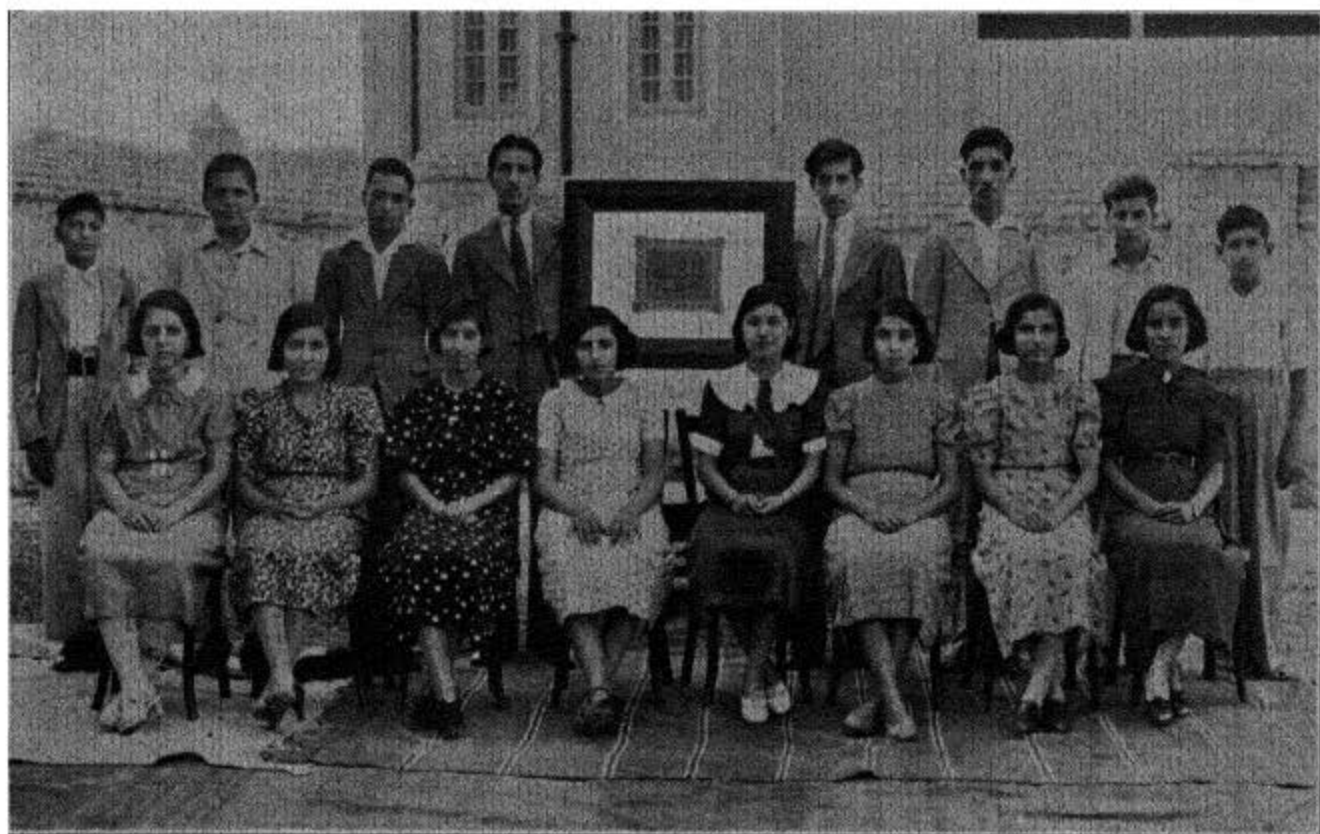
Recent communications from the Guardian have revealed the fact that he wishes Bahá'í youth to be clearly distinguished from the blasé moderns. In three things should we be agreed regarding our conduct. First, alcoholic drinks are to be scrupulously avoided. Second, "undue familiarity" should not mark any of our social relations. Third,

the flippancy of modern thought and speech should be looked at in its true light as worthless, half-hearted effort to conceal social uneasiness.

The day of lip service is gone. Bahá'u'lláh proclaimed a revelation of deed service. In this period of Formation the youth of the Bahá'í world community must break from the worthless standards of the times and unfold the standards of God. After all are not alcoholic drinking, undue familiarity, and modern flippancy characteristics of people frantically searching for a security they do not feel? Have we not knowledge of the eternal Security? Are not these three modern tendencies typical evidences of the bankruptcy of the age? And is it not our opportunity to build up a new age in which man and woman, the world over, may live in peace and creative harmony removed far from the cheap idealism of the present?

We can at once begin the establishment of these new standards if as individuals and as groups we adopt the spiritual attitude of nobility which will differentiate us from others. Bahá'u'lláh has written in *Hidden Words*: "Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created."

In one of his talks in the United States 'Abdu'l-Bahá said, "It is possible so to adjust oneself to the practice of nobility that



The Bahá'í Youth Group of Poona, India, at the Naw-Rúz feast, March 21, 1938, year 95 of the Bahá'í era.

its atmosphere surrounds and colors every act. When actions are habitually and consistently adjusted to noble standards, with no thought of the words that might herald them, then nobility becomes the accent of life. At such a degree of evolution one scarcely needs try any longer to be good—all acts are become the distinctive expression of nobility."

As the Cause of God forges ahead in this New Hour, a time fraught with tremendous responsibilities and opportunities, let us examine our conduct critically. Are we living forerunners of a new age? Or are we stereotyped puppets in the blasé modern manner? The Guardian is challenging us to pioneer in the realm of human conduct. Let us make nobility the accent of our lives!

INDEPENDENT INVESTIGATION

DAVID HOFMAN

ONE of the most significant trends of modern times is the frank examination of traditional standards and values. Orthodoxy in religion, morals, social attitude, economy and art has crumpled under the pragmatic test of daily life and has suffered the scorn of new generations seeking a wider expression than is possible within the limited area of existing convention.

It would be a mistake to attribute this movement solely to such superficial causes as changing fashion or "the scientific age." The criticism of long-accepted values goes far deeper, down to the very foundation of social life. It is not the result of youth mak-

ing fun of its elders, nor of "neoisms" despising previous ideas. There is throughout the world a definite desire for some standard, some criterion of conduct and thought which can restore perspective to the bewilderment of modern life.

The incapacity of ancient creeds and moral codes to meet the conditions of twentieth-century life has been amply demonstrated, with their consequent abandonment in fact, if not in theory. And here lies our danger. For while refusing to accept existing attitudes as a criterion of rightness, we nevertheless maintain our own personal prejudices and use them as our standard of measure-

ment. The resultant chaos is possibly just as bad as the crucifixion entailed in maintaining outmoded codes in an age advanced beyond their use. Institutionalism has at least a semblance of unity. Free thought which does not transcend personal prejudices, can have none.

We have begun well. The enlightenment is really under way; but if we would escape the charge of decadence we must pursue our investigation further and build our life on a new foundation capable of supporting a new society. If, in our investigation, we seek only a confirmation of our cherished ideas, we cannot make progress. If, on the other hand, now that we have thrown off the

shackles of shibboleth and fear, we proceed to search diligently, untrammelled by rationalism, seeking only Truth, such a unity of thought will unite the human race as has never before been witnessed. For the knowledge at the disposal of humanity today is already sufficient for the establishment of a universal principle. It is only the left-over prejudices and provincialisms of the previous age which prevent its acceptance.

That principle has already been set forth by Bahá'u'lláh, and has taken firm root in modern ideology. It remains for us to put it into practice and build our World Order on its unshakable foundation.

CONCERNING DIVINE EDUCATION

LEWIS ZERBY

(Sophomore at University of Illinois)

THE purpose of the one true God, exalted be his Glory, in revealing Himself to men is to lay bare those gems that lie hidden within the mine in their true and immortal selves."

"Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom."

("Gleanings from the writings of Bahá'u'lláh.")

It is impossible to separate spiritual education, or true education, from the divine wisdom and power which is revealed to humanity by the Exalted Manifestations of God's infinite Grace. The educational institutions of today are failing to recognize this essential truth and so they are not realizing their true purpose. Educators are striving "to lay bare those gems that lie hidden within the mine" of their students' "inmost selves" by means of human power and wisdom; and although they are necessarily failing, they do not know the cause of their failure.

One reason education is failing today is that the teachers are not giving the students an opportunity to develop all of their inner capacities. Educators do not know the capacity of man. Only the Manifestation understands man's great power for good and

only the Manifestation commands man to completely fulfill this capacity to do good by living according to God's commands. The Prophet of God teaches men truth by commanding them to act as He acts, and the life which results from this action is the goal of spiritual education.

The divinely educated man is not merely a person who is intellectually complete. Although he pursues factual knowledge, he is primarily a servant of God who has developed a beautiful and radiant character by obeying the Divine Commands. This character can be developed only by a wholehearted endeavor to live as the Manifestation of God lived. The perfect life and the God-like character which result from it are the ultimate aim of all true education.

'Abdu'l-Bahá and Bahá'u'lláh both point out very clearly that education is in essence self-expression. This is the meaning of the phrase "to lay bare those gems" that lie hidden in man's inmost self. The Prophet of God never educates a person merely by teaching him intellectual facts and scientific data. He stimulates man to live a creative life by causing him to worship those ideals the worship of which brings about the expression of divine characteristics. The life of an educated person is characterized by the virtues

of integrity, courage, sovereignty, strength, and power, as well as the virtues of love, patience, humility, and mercy. These are the gems that lie hidden in man's inmost self, and these are the gems that only divine wis-

dom and power can lay bare. The purpose of spiritual education is to cause man to express these gems in his entire life, a life which is truly "characterized by the attributes of divinity."

A BAHÁ'Í PRAYS

ZEAH HOLDEN

I OBSERVE that this soul of mine seeks a spiritual complement in its evolution. There is something about life which business, social, and cultural enjoyment cannot include. That something is nearness to God.

"They that valiantly labor in quest of God, will, when once they have renounced all else but Him, be so attached and wedded unto that City (of Certitude), that a moment's separation from it would to them be unthinkable. . . . That City is none other than the Word of God." . . .

If with the impenetrable armor of attachment to the world I insulate myself from God, I cannot hope to attain, but if, through the power of His Word, I subdue the worldly or exterior part of my mind, I engender the inward life of that which I fain would be, my soul is released, and I am spiritually free.

To approach God I must know Him. And as I learn to know Him in Bahá'u'lláh and behold His perfect reflection of all the attributes I love so well, my heart, in its potential likeness, stirs with an irrepressible longing to glow more luminously with the beauty of His image.

May I not hope to meet Him in mutual recognition? Since "God is always aware of His creature," the moment I apply that truth and apprehend its significance, that moment, be it in the stillness of the night or in the pandemonium of the day, I become aware of Him! To actually realize (make real) that God is in my presence is to *be in His presence!* In this state of exaltation and sublimity I am *with God!*

Without words, in the language of the spirit, I commune with the Almighty, the Powerful, the Knower of all things. With my *heart* I entreat and supplicate, and I listen. . . .

Pray without ceasing? It is the frequently necessary *reawakening* of my consciousness of God by which I remain in perpetual prayer.

The Word of God can direct me how to pray and what to pray for, but I must do the praying myself.

"The highest and most elevating state is the state of prayer." "The greatest attainment is conversation with God."

OUTLINES OF STUDY

For the Second Series of International Youth Symposiums, March 7, 1937

TRUE RELIGION

ZEAH HOLDEN

AIM:

To show that the Religion of God is *one* Religion based upon progressive revelation through His Divine Manifestations, and that the foundation of religion has been restored by Bahá'u'lláh.

REFERENCES:

1. *Promulgation of Universal Peace*, Vol. I, pp. 138-141, 155-157, 148.

2. *Promulgation of Universal Peace*, Vol. II, pp. 373-374, 339, 359, 387, 358.
3. *Foundations of World Unity*, pp. 79-82, 18-19, 66-68.
4. *Gleanings*, p. 81.

SUGGESTED PROCEDURE:

Consider briefly the world's need of the renewal of Religion. Show that God is the one infallible remedy for present conditions. Give evidence that now as never before the world is ripe for Unity and a Universal teaching.

QUESTIONS FOR DEVELOPMENT:

1. Why do we need a re-formation of religion in this century?
2. What is the cause of irreligion?
3. What is the origin of false religious beliefs and prejudices?
4. How can the Manifestations of God destroy them?
5. How do we determine the validity of a Prophet?
6. How has Bahá'u'lláh restored the foundation of Religion?
7. Discuss the essential and the non-essential ordinances of God.
8. Discuss the Reality of religion versus dogmatic beliefs.
9. How does religion indicate the oneness of humanity and the oneness of God?

AMERICA AND THE MOST GREAT PEACE

GRACE SHEPARD

AIM:

To find means to pursue our ultimate goal, namely, a permanently established Peace. To find out ways of taking part in the role which, according to Shoghi Effendi's letter, *America and the Most Great Peace*, America is to play in the establishment of that Most Great Peace.

REFERENCES:

- Bahá'u'lláh and the New Era*, J. E. Esslemont, page 282, par. 5 through page 283, par. 3, pages 185, 186.
America and the Most Great Peace, Shoghi Effendi, pp. 3, 11, 18, 26.
Outline of History, H. G. Wells, pp. 1090-2.
Isaiah, chapter 32, 17.
 II. *Timothy*, chapter 2, 22.

SUGGESTED PROCEDURE:

Outline a number of problems which young Americans will meet in working for the establishment of international peace. Show the solution of these problems found in the Bahá'í Teachings.

QUESTIONS FOR DEVELOPMENT:

1. What is the attitude of non-Bahá'í American youth in general on World Peace?
2. What do the Bahá'í Teachings say about America's future?

3. How is America to assume the lead in international peace arbitration?
4. How is America peculiarly fitted to establish a permanent world peace?
5. How do the Bahá'í Teachings fill the universal need for a Peace Plan fundamentally sound and acceptable to the varied national cultures?

SCIENCE AND RELIGION

CLARENCE W. LAROCQUE

AIM:

To prove that true Science and true Religion are one in Reality, and that therefore they cannot conflict.

REFERENCES:

1. *Man the Unknown*, by Alexis Carrel, pp. 133-150, 274-322.
2. *'Abdu'l-Bahá on Divine Philosophy*, pp. 91-140.
3. *Promulgation of Universal Peace*, Vol. II, pp. 352-355, 368-369, 388, 438-440.

SUGGESTED PROCEDURE:

Outline briefly the progress that has been made in the attempt to reconcile scientific fact and religious belief: (a) old attitude of Religion toward Science; (b) old attitude of Science toward Religion; (c) present attitudes of both schools; and, (d) reasons for necessary and assured reconciliation in future.

POINTS TO STRESS AND DEVELOP:

1. Religious teachings of the past were obscured by dogma and ritual, their essential reality hidden, and were therefore outdated when the Age of Science dawned. (Quote: *P.U.P.* Vol. II, pp. 438-440.)
2. Conflict really began with question of evolution of man. Stress evolutionary theory as elucidated by 'Abdu'l-Bahá. (Quote: *P.U.P.* Vol. II, pp. 352-355).
3. Necessity for investigation of reality. Science is discoverer of realities. Religion to be acceptable, must conform to science and reason. (Quote: *P.U.P.* Vol. II, p. 388; *Divine Philosophy*, p. 102).
4. The union of Science and Religion will take us far toward the goal of a Divine civilization. (Quote: *Man the Un-*



Youth Conference at London, England, March 22, 1936.



Speakers at the Bahá'í Youth Symposium and Bahá'í friends, March 22, 1936, at Los Angeles, California, U. S. A.

known, p. 279; P.U.P. Vol. II, pp. 368-369).

WORLD ECONOMICS

WILFRID BARTON

AIM:

- (1) To outline the main features of economic disorder in the world today and,
- (2) To explain the manner in which the Bahá'í Teachings solve these problems.

REFERENCES:

For (1):

The Goal of a New World Order, Shoghi Effendi. *The Unfoldment of World Civilization*, Shoghi Effendi. *Security for a Failing World*, Stanwood Cobb.

For (2):

Pamphlet—*Bahá'í Teachings on Economics*—(compilation of Economics Committee of N.S.A.)
Bahá'í Magazine, Vol. 13.
Bahá'í Scriptures.
Some Answered Questions, 'Abdu'l-Bahá.
Bahá'u'lláh and the New Era, Esslemont.

Further References:

Economic Organization in the New World Order, Haney (*Bahá'í Magazine*, Vol. 24, pp. 298-302).
The Supreme Affliction, Lunt. (*loc. cit.* Vol. 23, pp. 97-132.)

SUGGESTED PROCEDURE:

To state the problem in all its various aspects; and then to consider each aspect in the light of the Bahá'í teachings.

POINTS TO STRESS AND DEVELOP:

(1) Main features of economic disorder—extremes of poverty and wealth—starvation amidst plenty; universal unemployment; economic class struggle—disharmony between capital and labor—strikes; insecurity for the aged, the disabled, the orphans; instability of international trade and finance.

REFERENCES:

Goal of a New World Order—pp. 10-16.
Unfoldment of World Civilization—pp. 28-31.

Security for a Failing World—Chap. 14, The New Economic State.

(2) Main features of Bahá'í Economic Order:

- a. Spiritual nature of economic problem. *Bahá'í Scriptures*—par. 831.
- b. Institution of Storehouse or House of Finance—cornerstone of the economic life of each community. *Pamphlet on Economics*—pp. 9 and 10; or, *Bahá'í Magazine*, Vol. 13, pp. 227, 231. *Bahá'í Scriptures*—par. 831.
- c. Graduated Income Taxes limiting excessive fortunes. *Some Answered Questions*, p. 314. *Bahá'í Scriptures*, par. 666, 667. *Pamphlet on Economics*, pp. 5 and 6.
- d. Profit Sharing in Industry. *Bahá'í Scriptures*, par. 669, 670. *Some Answered Questions*, pp. 315, 316. *Pamphlet on Economics*, p. 5.
- e. Voluntary Giving. *Bahá'í Scriptures*, par. 754. *Pamphlet on Economics*, pp. 7, 8.
- f. Work incumbent on All. *Bahá'í Scriptures*, par. 259-261. *Bahá'u'lláh and the New Era*, pp. 168, 169.
- g. Inheritance of Wealth. *Pamphlet on Economics*, pp. 6, 7. *Bahá'u'lláh and the New Era*, p. 172.
- h. A World Super-State. *Goal of a New World Order*, pp. 16-28. *Bahá'í Scriptures*, par. 669, 761, 762.

FINAL COMMENTS:

The introduction and conclusion are important. The opening paragraph should immediately strike and focus the attention. The concluding paragraph should knit all preceding parts together and give a feeling of completion and finality.

PATHS OF UNITY

FARRUCK IOAS

AIM:

To consider that religion is the only force that can bring about a permanent result in unifying the world and to show how the Bahá'í Faith is the only religion that is prepared to accomplish World Unity.

REFERENCES:

1. *The Goal of a New World Order*, by Shoghi Effendi.
2. *Foundations of World Unity*, by 'Abdu'l-Bahá.
3. *World Order*, Feb., 1936, "Oneness of Mankind," by Hussein Rabbani.
4. *World Order*, August, 1936, "Divine Plan," by G. A. Shook.
5. *World Order*, June, 1935, "Unity of the World," by Guglielmo Ferrero.
6. *A Christian Sociology for Today*, Chapter "A World Order," by M. B. Reckitt.
7. *The Grand Strategy of Evolution*, Chapter "The New Leviathan," by W. Patten.

SUGGESTED PROCEDURE:

Briefly consider the need of world unity from the standpoint of the material factors that science has provided to bring the world together geographically. Show the weaknesses of existing efforts of collective security such as sciences, politics, economics, and art. Present the spiritual basis prescribed in the teachings of Bahá'u'lláh for establishing world unity.

POINTS TO STRESS AND DEVELOP:

1. The unity of mankind must first be established in the hearts of people before it can take definite form. Religion is the only force that can create in the individual a true consciousness of the oneness of mankind.
2. The conception of world unity implies the cooperation of diverse social groups and not the uniformity sought by advocates of the Utopian vision.
3. The need of an order through which unified humanity might function.

THE MEANING OF WORLD ORDER

FRED ASCAH

AIM:

To stress the requirements and necessity for a World Government. To find in the World Order of Bahá'u'lláh the only practical plan which fulfills all requirements.

REFERENCES:

1. John Strachey, *The Coming Struggle*

for Power. "Nationalism," chap. 4; "Communism," chap. 19.

2. Fred Henderson, *The Case for Socialism*.
3. Beverly Nichols, *Cry Havoc*.
4. H. G. Wells, *Outline of History*, chap. 37, section 5; chap. 39, sections 9-13.
5. J. E. Esslemont, *The New Era*, chap. 9.
6. G. O. Latimer, *World Order Magazine*, May, 1936. "A World Community."
7. Shoghi Effendi, *The Unfoldment of World Civilization*, "The Future World Commonwealth."

SUGGESTED PROCEDURE:

Demonstrate how our disunited governments and narrow nationalisms led us into the World War, with subsequent economic upheavals. Stress the present world-wide decay of democracy, morals and religion. Outline some of the various peace, governmental, and economic plans designed to alleviate man's distress—none with a universal appeal except the Bahá'í divine plan. Impress an ordered world as given in references 5 and 7. Show in our apparently slow, but steady growth, a sign of great strength.

BAHÁ'Í YOUTH AND THE WORLD TODAY

EDITH DOROTHEA MORRELL

AIM:

To distinguish the Bahá'í Faith from other Youth Movements, and to realize that it is the Bahá'í Cause that is the fulfillment of the religious, economic and social needs of young people today.

REFERENCES:

1. *In Defense Of Modern Youth*, by Ellis Chadbourne, Part II, IV, VI.
2. *Wake Up And Live*, by Dorothea Brande, chapter I.
3. *The Shape Of Things To Come*, by H. G. Wells, Book V, p. 381-431.
4. *The Churchman*, November 15, 1936, "Lost: Grandfather's Faith."
5. *Security For A Failing World*, by Stanwood Cobb, chap. IV, XV, XVII.
6. *World Order*, September, 1936, *The Unfoldment of World Civilization*.
7. *Bahá'í Youth*, July 1936—"Nobility."

SUGGESTED PROCEDURE:

Consider the concept of life as expressed by the youth today and show how the Bahá'í Youth maintains a state of balance in a frenzied world.

QUESTIONS FOR DEVELOPMENT:

1. What does Bahá'u'lláh stress as the fundamental basis for order and balance?
2. Funk & Wagnall state that the balance of power can be attained not by a single nation nor a few nations but by a community of nations. Show how the Bahá'í teachings correspond to this.
3. What do you think of the plans set forth by H. G. Wells as the only possible world-wide reconstruction?
4. What, as a Bahá'í youth, would be the basis of your security in religion, economics and society.
5. Show how the lack of poise or balance in the individual comes from having no objective in life.
6. Give some concrete examples of the breaking down of Christian institutions.
7. Consider the artist and the fundamental steps he takes to create strength or power in his art and compare them to the Bahá'í concept of life.
 1. the will to create.
 2. a sense of values.
 3. application.
 4. harmony or balance.
 5. strength or power.

P. S. All outside reading obtainable in the public libraries.

HUMANITY'S COMING OF AGE

MARGUERITE REIMER

AIM:

To consider the material and spiritual progress of humanity and to show its collective attainment.

REFERENCES:

H. Overstreet—*We Move in New Directions*. Foreword and chaps. 1-9-11-13.

H. A. Gibbons—*Nationalism and Internationalism*, chap. 6.

A. W. Martin—*Seven Great Bibles*, Introduction, pp. xviii.

Shoghi Effendi—*Unfoldment of World Civilization*.

The Future World Commonwealth, p. 15-16.

'Abdu'l-Bahá—*Bahá'í Scriptures*, pars. 639-917-920.

Bahá'í Peace Program, p. 5.

Some Answered Questions, p. 193-4.

Bahá'u'lláh—*Gleanings*, p. 76-77.

Thornton Chase—*The Bahá'í Revelation*, p. 43-47.

SUGGESTED PROCEDURE:

Change is a law of life—Everything goes in cycles.

The source of all knowledge is the Word of the Manifestation and by this Word Mankind progresses materially and spiritually. Until this time our unfoldment has been within a limited range but now we have the advantage of our attainments collectively. We have reached maturity and when we apply the principles for this day to our problems the results will be harmony.

QUESTIONS FOR DEVELOPMENT:

1. Show how evolution is the underlying principle of the new age both materially and spiritually.
2. What references to this age do we find in the books of former Prophets?
3. What evidences are there that this age is the consummation of all former ages?
4. How does the new age, although in the springtime of its development, represent the maturity of civilization?
5. Why cannot man progress materially without first having spiritual attainment?
6. What is the difference between religion and theology?
7. What has prevented religious unity?
8. What is the Center of humanity's collective maturity today?

AN OPEN LETTER

BY JOSEPH MCK. NOYES, A.S. '38

The following letter appeared in the *Syracuse Daily Orange*, daily paper of Syracuse University, on Tuesday, February 23, 1937, under the title "Bahá'í Movement":

To the Editor:

Since I have been in college I have noted with interest the thought and activity toward peace in this and many other universities. Altho many plans and ideas have been offered, one great world-wide movement has been practically unknown here.

This plan, the Bahá'í movement, has been known to me for about six years. During this time I have learned to believe in its possibilities and to credit its claims; but only within the last week have I realized the true purpose and practicability of it.

The theme of this movement was most simply expressed by its founder more than seventy years ago, "Let not a man glory in this that he loves his country; rather, let him glory in this that he loves his kind." Your first impression of this movement may be that its aims and teachings are too idealistic to ever be realized. I had that feeling until very recently.

Whereas most of the peace plans that we know can fail because of the shortcomings of "human nature," the dynamic power of this movement is great enough to change human nature for the better. This same power has done so in the past, and "history repeats itself." This cause is world-wide. Already its followers are numbered not in thousands, but in millions.

It is more than just a movement or "another religion." It is a divine plan that is the

climax of all previous religious teachings. A stable and practical World Unity is its ultimate goal. To achieve this, some of its outstanding features and principles are: Social and economic security; elimination of prejudices of all kinds; adoption of a universal language; the independent investigation of truth; agreement between Science and Religion; universal education; equality between men and women; and a strong international House of Justice. Upon this firm foundation, lasting world peace and unity can become a reality.

But this letter is not written to show the merits of this movement. I am trying to express the sincerity with which I believe in this movement as the solution to our peace and social problems, in the hope that you will investigate it. There are many books on this subject in our own and the city library. Others can be borrowed from interested persons and believers on this campus.

Many of you heard and met Mr. Mountfort Mills at the International Relations club luncheon on Feb. 11. He has been a believer in this Cause for many years and came to Syracuse in its interests. There are two other students on this campus who believe in this movement as I do, and who have authorized me to mention them in this communication—namely, Ned Blackmer, F.A. '38; and Virginia Setz, L.A. '37. It is a cause worthy of your investigation, and of your support if you can feel its significance. We solicit your interest—or at least your curiosity.

I know it to be worthy of my support; I pray that my support may be worthy of it.

WHY I AM A BAHÁ'Í

When I was a little girl I went with my family to visit 'Abdu'l-Bahá in Haifa, Palestine. He was so kind to me. Even then I felt that here was someone who was so strong that nothing could sway him. Later I read Bahá'u'lláh's writings and in them I felt that same assurance and strength.

—Florence Mattoon.

The logic of the spiritual teachings of Bahá'u'lláh appealed to me because for the first time I found spiritual teachings that were facts rather than suppositions of so-called "mysteries." . . . The World Order program, which entails every aspect of the Bahá'í Faith, is undeniably for this age.

—Samuel Fox.

The Bahá'í Faith first attracted me because of its universality, its applicability to present-day problems, and because, like the darkie in the song, "I want some ob my Hebbun right here on earth." Now, without the faith and knowledge Bahá'u'lláh gives me, life would be but an aimless wandering.

—Clarence La Rocque.

* * *

In a world of chaos and prejudice the need of Faith is a great one. When one finds the haven of a Faith and impelling love, also science in accord with religion, racial understanding, and an answer to life's tedious problems—this is the Bahá'í Faith. I am a Bahá'í because I know that Bahá'u'lláh is the prophet of this day and that His guidance leads to a useful and happy life.

—Farruck Ioas.

* * *

Feeling the need of a universal religion capable of meeting modern problems, I completely accept the Bahá'í Teachings, the Bahá'í administration of justice, its scientific outlook, tolerance and altruism. I believe the Bahá'í Faith is the foundation of the world order toward which we all look in the future.

—Grace Shepard.

The Revelation of Bahá'u'lláh leads the trend of modern thought yet conforms with the highest ideals of tradition. It solves all problems, individual or universal, and through it one can attain the real understanding of true unity and fellowship. That is why I am a Bahá'í.

—Marguerite Reimer.

* * *

Why am I a Bahá'í? Because the Bahá'í Faith appeals to reason as well as spirit; because it unites harmoniously the material and spiritual life of the group as well as the individual; because it is the only means of bringing humanity from chaos into order; and because it has given to me spiritual poise and certainty in a world shaken to its spiritual foundations.

—Lilyan Fancher Bush.

* * *

The shining of the Sun of Truth, or the Word of God, revealed by Bahá'u'lláh will bring forth Bahá'ís just as inevitably as the shining of the material sun of the present springtime will bring plants and blossoms in its own season. I am, then, irresistibly a Bahá'í because Bahá'u'lláh is the Cause of resuscitation for today.

—Zeah Holden.

REFERENCES TO THE
BAHÁ'Í FAITH

REFERENCES TO THE BAHÁ'Í FAITH

Alphabetical List of Authors

- Archduchess Anton of Austria
 Charles Baudouin
 President Eduard Beneš
 Prof. Norman Bentwich, *Hebrew University, Jerusalem*
 Princess Marie Antoinette de Broglie Aussenac
 Prof. E. G. Browne, M.A., M.B., *Cambridge University*
 Luther Burbank
 Dr. J. Estlin Carpenter, D.Litt., *Manchester College, Oxford*
 General Renato Piola Caselli
 Rev. T. K. Cheyne, D.Litt., D.D., *Oxford University, Fellow of British Academy*
 Sir Valentine Chirol
 Rev. K. T. Chung
 Right Hon. The Earl Curzon of Kedleston
 Prof. James Darmesteter, *École des Hautes Études, Paris*
 Rev. J. Tyssul Davis, B.A.
 Dr. Auguste Forel, *University of Zurich*
 Dr. Herbert Adams Gibbons
 Arthur Henderson
 Dr. Henry H. Jessup, D.D.
 President David Starr Jordan
 Prof. Jowett, *Oxford University*
 Prof. Dimitry Kazarov, *University of Sofia*
 Miss Helen Keller
 Prof. Dr. V. Lesny
 Harry Charles Lukach
 Dowager Queen Marie of Rumania
 Alfred W. Martin, *Society for Ethical Culture, New York*
 President Masaryk of Czechoslovakia
 Dr. Rokuichiro Masujima, *Doyen of Jurisprudence of Japan*
 Mr. Renwick J. G. Millar
 Prof. Herbert A. Miller, *Bryn Mawr College*
 The Hon. Lilian Helen Montagu, J.P., D.H.L.
 Arthur Moore
- Angela Morgan
 A. L. M. Nicolas
 Prof. Yone Noguchi
 Rev. Frederick W. Oakes
 H.R.H. Princess Olga of Yugoslavia
 Sir Flinders Petrie, *Archeologist*
 Prof. R. F. Piper
 Prof. B. Popovitch
 Charles H. Prisk
 Dr. Edmund Privat, *University of Geneva*
 Herbert Putnam, *Congressional Library, Washington, D. C.*
 Eugen Relgis
 Ernest Renan
 Prof. Dr. J. Rypka
 Rt. Hon. Sir Herbert Samuel, G.C.B., M.P.
 Émile Schreiber, *Publicist*
 Prof. Hari Prasad Shastri, D.Litt.
 Rev. Griffith J. Sparham
 Ex-Governor William Sulzer
 Shri Purohit Swami
 Leo Tolstoy
 Prof. Arminius Vambéry, *Hungarian Academy of Pesth*
 Sir Francis Younghusband, K.C.S.I., K.C.I.E.

BY DOWAGER QUEEN MARIE OF
RUMANIA

1.

A WOMAN¹ brought me the other day a Book. I spell it with a capital letter because it is a glorious Book of love and goodness, strength and beauty.

She gave it to me because she had learned I was in grief and sadness and wanted to help. . . . She put it into my hands saying: "You seem to live up to His teachings." And when I opened the Book I saw it was the word of 'Abdu'l-Bahá, prophet of love and kindness, and of his father the great

¹ Miss Martha L. Root.—*Editor.*

teacher of international good-will and understanding—of a religion which links all creeds.

Their writings are a great cry toward peace, reaching beyond all limits of frontiers, above all dissension about rites and dogmas. It is a religion based upon the inner spirit of God, upon the great, not-to-be-overcome verity that God is love, meaning just that. It teaches that all hatreds, intrigues, suspicions, evil words, all aggressive patriotism even, are outside the one essential law of God, and that special beliefs are but surface things whereas the heart that beats with divine love knows no tribe nor race.

It is a wondrous Message that Bahá'u'lláh and his son 'Abdu'l-Bahá have given us. They have not set it up aggressively, knowing that the germ of eternal truth which lies at its core cannot but take root and spread.

There is only one great verity in it: Love, the mainspring of every energy, tolerance toward each other, desire of understanding each other, knowing each other, helping each other, forgiving each other.

It is Christ's Message taken up anew, in the same words almost, but adapted to the thousand years and more difference that lies between the year one and today. No man could fail to be better because of this Book.

I commend it to you all. If ever the name of Bahá'u'lláh or 'Abdu'l-Bahá comes to your attention, do not put their writings from you. Search out their Books, and let their glorious, peace-bringing, love-creating words and lessons sink into your hearts as they have into mine.

One's busy day may seem too full for religion. Or one may have a religion that satisfies. But the teachings of these gentle, wise and kindly men are compatible with all religion, and with no religion.

Seek them, and be the happier.

(From the *Toronto Daily Star*, May 4, 1926.)

2.

Of course, if you take the stand that creation has no aim, it is easy to dismiss life and death with a shrug and a "that ends it all; nothing comes after."

But how difficult it is so to dismiss the universe, our world, the animal and vege-

table 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, 'Abdu'l-Bahá, whom I know would sanction the use of his words:

"The whole physical creation is perishable. Material bodies are composed of atoms. When these atoms begin to separate, decomposition sets in. Then comes what we call death.

"This composition of atoms which constitutes the body or mortal element of any created being, is temporary. When the power of attraction which holds these atoms together is withdrawn, the body as such ceases to exist.

"With the soul it is different. The soul is not a combination of elements, is not composed of many atoms, is of one indivisible substance and therefore eternal.

"It is entirely out of the order of physical creation; it is immortal! The soul, being an invisible, indivisible substance, can suffer neither disintegration nor destruction. Therefore there is no reason for its coming to an end.

"Consider the aim of creation: Is it possible that all is created to evolve and develop through countless ages with merely this small goal in view—a few years of man's life on earth? Is it not unthinkable that this should be the final aim of existence? Does a man cease to exist when he leaves his body? If his life comes to an end, then all previous evolution is useless. All has been for nothing. All those eons of evolution for nothing! Can we imagine that creation had no greater aim than this?

"The very existence of man's intelligence proves his immortality. His intelligence is the intermediary between his body and his spirit. When man allows his spirit, through

his soul, to enlighten his understanding, then does he contain all creation; because man being the culmination of all that went before, and thus superior to all previous evolutions, contains all the lower already-evolved world within himself. Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of creation!"

Thus does 'Abdu'l-Bahá explain to us the soul—the most convincing elucidation I know.

(From the *Toronto Daily Star*, September 28, 1926.)

3.

At first we all conceive of God as something or somebody apart from ourselves. We think He is something or somebody definite, outside of us, whose quality, meaning and so-to-say "personality" we can grasp with our human, finite minds, and express in mere words.

This is not so. We cannot, with our earthly faculties entirely grasp His meaning—no more than we can really understand the meaning of Eternity.

God is certainly not the old Fatherly gentleman with the long beard that in our childhood we saw pictured sitting amongst clouds on the throne of judgment, holding the lightning of vengeance in His hand.

God is something simpler, happier, and yet infinitely more tremendous. God is All, Everything. He is the power behind all beginnings. He is the inexhaustible source of supply, of love, of good, of progress, of achievement. God is therefore Happiness.

His is the voice within us that shows us good and evil.

But mostly we ignore or misunderstand this voice. Therefore did He choose his Elect to come down amongst us upon earth to make clear His word, His real meaning. Therefore the Prophets; therefore Christ, Muḥammad, Bahá'u'lláh, for man needs from time to time a voice upon earth to bring God to him, to sharpen the realization of the existence of the true God. Those voices sent to us had to become flesh, so that with our earthly ears we should be able to hear and understand.

Those who read their Bible with "peeled

eyes" will find in almost every line some revelation. But it takes long life, suffering or some sudden event to tear all at once the veil from our eyes, so that we can truly see. . . .

Sorrow and suffering are the surest and also the most common instructors, the straightest channel to God—that is to say, to that inner something within each of us which is God.

Happiness beyond all understanding comes with this revelation that God is within us, if we will but listen to His voice. We need not seek Him in the clouds. He is the All-Father whence we came and to whom we shall return when, having done with this earthly body, we pass onward.

If I have repeated myself, forgive me. There are so many ways of saying things, but what is important is the truth which lies in all the many ways of expressing it. (From the *Philadelphia "Evening Bulletin,"* Monday, September 27, 1926.)

4.

"Lately a great hope has come to me from one, 'Abdu'l-Bahá. I have found in His and His Father, Bahá'u'lláh's Message of Faith all my yearning for real religion satisfied. If you ever hear of Bahá'is or of the Bahá'í Movement which is known in America, you will know what that is. What I mean: these Books have strengthened me beyond belief and I am now ready to die any day full of hope. But I pray God not to take me away yet for I still have a lot of work to do."

5.

"The Bahá'í teaching brings peace and understanding.

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

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

"Saddened by the continual strife amongst believers of many confessions and wearied of their intolerance towards each other, I discovered in the Bahá'í teaching the real spirit of Christ so often denied and misunderstood:

"Unity instead of strife, hope instead of

condemnation, love instead of hate, and a great reassurance for all men."

6.

"The Bahá'í teaching brings peace to the soul and hope to the heart.

"To those in search of assurance the words of the Father are as a fountain in the desert after long wandering." 1934.

7.

"More than ever today when the world is facing such a crisis of bewilderment and unrest, must we stand firm in Faith seeking that which binds together instead of tearing asunder."

"To those seaching for light, the Bahá'í Teachings offer a star which will lead them to deeper understanding, to assurance, peace and good will with all men." 1936.

BY PROFESSOR E. G. BROWNE

1.

Introduction to Myron H. Phelps' *Abbás Effendi*, pages xv-xx; 1903 rev. 1912—

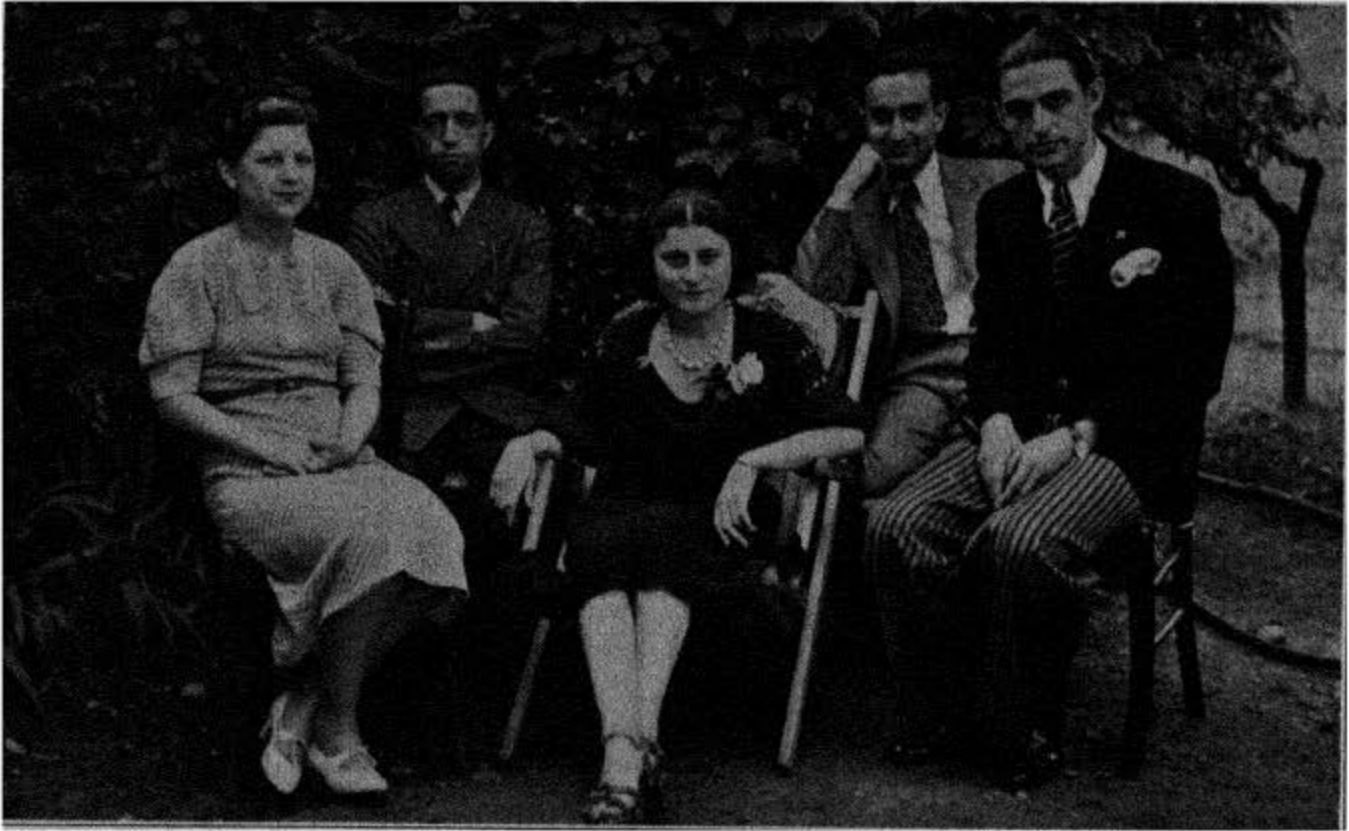
I have often heard wonder expressed by Christian ministers at the extraordinary success of Bábí missionaries, as contrasted with the almost complete failure of their own. "How is it," they say, "that the Christian doctrine, the highest and the noblest which the world has ever known, though supported 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 of the Bábí propagandist, as compared with the Christian missionary, in the conversion of Muhammadans to his faith: namely, that the former admits, while the latter rejects, the Divine inspiration of the Qur'án and the prophetic function of Muhammad. The Christian missionary must begin by attacking, explicitly or by implication, both these beliefs; too often forgetting that if (as happens but rarely) he succeeds in destroying them, he destroys with them that recognition of former prophetic dispensations (including the Jewish and the Christian) which Muhammad and the Qur'án proclaim, and converts his Muslim antagonist not to Christianity, but to Skepticism or Atheism. What, indeed, could be more illogical on the part of Christian missionaries to Muhammadan lands than to devote much time and labor to the composition of controversial works which endeavor to prove, in one and the same breath, first, that the Qur'án is a lying imposture, and, secondly, that it bears witness to the truth of Christ's mission, as though any value attached to the testimony of one proved a liar! The Bábí (or Bahá'í) propagandist, on the other hand, admits that Muhammad was the prophet of God and that the Qur'án is the Word of God, denies nothing but their finality, and does not discredit his own witness when he draws from that source arguments to prove his faith. To the Western observer, however, it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct towards mankind and especially towards their fellow-believers, which constitutes their strongest claim on his attention.

2.

Introduction to Myron H. Phelps' *Abbás Effendi*, pages xii-xiv—

It was under the influence of this enthusiasm that I penned the introduction to



First Bahá'í Youth Group of Lyons, France. Photographed in the garden of Mr. Yazdi, Lyons, France, June 14, 1936.

my translation of the *Traveller's Narrative*. . . . This enthusiasm, condoned, if not shared, by many kindly critics and reviewers, exposed me to a somewhat savage attack in the *Oxford Magazine*, an attack concluding with the assertion that my Introduction displayed "a personal attitude almost inconceivable in a rational European, and a style unpardonable in a university teacher." (The review in question appeared in the *Oxford Magazine* of May 25, 1892, page 394, . . . "the prominence given to the Báb in this book is an absurd violation of historical perspective; and the translations of the *Traveller's Narrative* a waste of the powers and opportunities of a Persian Scholar.") Increasing age and experience (more's the pity!) are apt enough, even without the assistance of the *Oxford Magazine*, to modify our enthusiasm; but in this case, at least, time has so far vindicated my judgment against that of my *Oxford* reviewer that he could scarcely now maintain, as he formerly asserted, that the Bábí religion "had affected the least important part of the Muslim World and that not deeply." Every one who is in the slightest degree conversant with the actual state of things (September 27, 1903), in Persia now recognizes that the

number and influence of the Bábís in that country is immensely greater than it was fifteen years ago.

3.

A Traveller's Narrative, page 309—

The appearance of such a woman as Qurratu'l-'Ayn is in any country and any age a rare phenomenon, but in such a country as Persia it is a prodigy—nay, almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the Bábí religion no other claim to greatness, this were sufficient—that it produced a heroine like Qurratu'l-'Ayn.

4.

Introduction to *A Traveller's Narrative*, pages ix, x—

Though I dimly suspected whither I was going and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely con-

scious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called *táj* by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain.

A mild, dignified voice bade me be seated, and then continued: "*Praise be to God, that thou hast attained! . . . Thou hast come to see a prisoner and an exile. . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this that he loves his country; let him rather glory in this: that he loves his kind. . . ."*

Such, so far as I can recall them, were the words which, besides many others, I heard from Bahá. Let those who read them consider well with themselves whether such doctrines merit death and bonds, and whether

the world is more likely to gain or lose by their diffusion.

5.

Introduction to *A Traveller's Narrative*, pages xxxv, xxxvi—

Seldom have I seen one whose appearance impressed me more. A tall, strongly built man holding himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead, indicating a strong intellect, combined with an unswerving will, eyes keen as a hawk's, and strongly marked but pleasing features—such was my first impression of 'Abbás Effendi, "The Master" ('Aghá) as he 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.

BY DR. J. ESTLIN CARPENTER

Excerpts from *Comparative Religions*, pages 70, 71—

From that subtle race issues the most remarkable movement which modern Muḥammadanism has produced. . . . Disciples gathered round him, and the movement was not checked by his arrest, his imprisonment for nearly six years and his final execution in 1850. . . . It, too, claims to be a universal teaching; it has already its noble army of martyrs and its holy books; has Persia, in the midst of her miseries, given birth to a religion which will go round the world?

BY THE REV. T. K. CHEYNE,
D.LITT., D.D.

Excerpts from *The Reconciliation of Races and Religions*, (1914)—

There was living quite lately a human being¹ of such consummate excellence that many think it is both permissible and inevitable even to identify him mystically with the invisible Godhead. . . . His² combination of mildness and power is so rare that we have to place him in a line with super-normal men. . . . We learn that, at great points in his career after he had been in an ecstasy, such radiance of might and majesty streamed from his countenance that none could bear to look upon the effulgence of his glory and beauty. Nor was it an uncommon occurrence for unbelievers involuntarily to bow down in lowly obeisance on beholding His Holiness.

The gentle spirit of the Báb is surely high up in the cycles of eternity. Who can fail, as Professor Browne says, to be attracted by him? "His sorrowful and persecuted life; his purity of conduct and youth; his courage and uncomplaining patience under misfortune; his complete self-negation; the dim ideal of a better state of things which can be discerned through the obscure mystic utterances of the *Bayán*; but most of all, his tragic death, all serve to enlist our sympathies on behalf of the young prophet of *Shiráz*."

"Il sentait le besoin d'une réforme profond à introduire dans les moeurs publiques. . . . Il s'est sacrifié pour l'humanité; pour elle il a donné son corps et son âme, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre." (Mons. Nicolas.)

If there has been any prophet in recent times, it is to Bahá'u'lláh that we must go. Character is the final judge. Bahá'u'lláh was a man of the highest class—that of prophets, But he was free from the last infirmity of noble minds, and would certainly not have separated himself from others. He would have understood the saying: "Would God all the Lord's people were prophets!" What he does say, however, is just as fine: "I do not desire lordship over others; I desire all men to be even as I am."

The day is not far off when the details of 'Abdu'l-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 Lutfulláh. . . .

During his stay in London he visited Oxford (where he and his party—of Persians mainly—were the guests of Professor and Mrs. Cheyne), Edinburgh, Clifton and Woking. It is fitting to notice here that the audience at Oxford, though highly academic, seemed to be deeply interested, and that Dr. Carpenter made an admirable speech. . . .

BY PROFESSOR VAMBÉRY

Testimonial to the Religion of 'Abdu'l-Bahá.
(Published in *Egyptian Gazette*, Sept. 24, 1913, by Mrs. J. Stannard.)—

I forward this humble petition to the sanctified and holy presence of 'Abdu'l-Bahá 'Abbás, who is the center of knowledge, famous throughout the world, and loved by all mankind. O thou noble friend who art conferring guidance upon humanity—May my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant, and the rug which you have forwarded, came safely to hand. The time of the meeting with your Excellency, and the memory of the benediction of your presence, recurred to the memory of this servant, and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Islám, yet have I never met so lofty a character and so exalted a personage as your Excellency, and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and accomplishments of your Excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain first-hand

¹ Bahá'u'lláh.

² Báb.

information and experience, entered into the ranks of various religions, that is, outwardly, I became a Jew, Christian, Muḥammadan and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematize each other, that all their religions have become the instruments of tyranny and oppression in the hands of rulers and governors, and that they are the causes of the destruction of the world of humanity.

Considering those evil results, every person is forced by necessity to enlist himself on the side of your Excellency, and accept with joy the prospect of a fundamental basis for a universal religion of God, being laid through your efforts.

I have seen the father of your Excellency from afar. I have realized the self-sacrifice and noble courage of his son, and I am lost in admiration.

For the principles and aims of your Excellency, I express the utmost respect and devotion, and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart.

Your servant,

(Mamhenyn.)

VAMBÉRY.

BY HARRY CHARLES LUKACH

Quotation from *The Fringe of the East*, (Macmillan & Co., London, 1913.)—

Bahá'ism is now estimated to count more than two million adherents, mostly composed of Persian and Indian Shí'íhs, but including also many Sunnís from the Turkish Empire and North Africa, and not a few Brahmans, Buddhists, Taoists, Shintoists and Jews. It possesses even European converts, and has made some headway in the United States. Of all the religions which have been encountered in the course of this journey—the stagnant pools of Oriental Christianity, the strange survivals of sun-worship, and idolatry tinged with Muḥammadanism, the immutable relic of the Sumerians—it is the only one which is alive, which is aggressive, which is extending its frontiers, instead of secluding itself within its ancient haunts. It is a thing which may revivify Islám, and

make great changes on the face of the Asiatic world.

BY SIR VALENTINE CHIROL

Quotations from *The Middle Eastern Question or Some Political Problems of Indian Defense*, chapter XI, page 116. (The Revival of Bábiism.)—

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 navy on the fortifications of the Count of Antioch, and wandered back afoot to Shíráz after infinite pain and labor, he may well be disposed to think that nothing that exists is real, or, at least, has any substantial reality worth clinging to. Today the public peace of Persia is no longer subject to such violent perturbations. At least, as far as we are concerned, the appearances of peace prevail, and few of us care or have occasion to look beyond the appearances. But for the Persians themselves, have the conditions very much changed? Do they not witness one day the sudden rise of this or that favorite of fortune and the next day his sudden fall? Have they not seen the Atábaki-A'zam twice hold sway as the Sháh's all-powerful Vazír, and twice hurled down from that pinnacle by a bolt from the blue? How many other ministers and governors have sat for a time on the seats of the mighty and been swept away by some intrigue as sordid as that to which they owed their own exaltation? And how many in humbler stations have been in the meantime the recipients of their unworthy favors or the victims of their arbitrary oppression? A village which but yesterday was fairly prosperous is beggared today by some neighboring landlord higher up the valley, who, having duly propitiated those in authority, diverts for the benefit of his own estates the whole of its slender supply of water. The progress of a governor or royal prince, with all his customary retinue of ravenous hangers-on, eats out the countryside through which it passes more effectually than a flight of locusts. The visitation is as ruinous and as unaccountable. Is it not the absence of all visible moral correlation of cause and effect in these phenomena of daily life that has gone far to

produce the stolid fatalism of the masses, the scoffing skepticism of the more educated classes, and from time to time the revolt of some nobler minds? Of such the most recent and perhaps the noblest of all became the founder of 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 Tíhrán. No memory is more deeply venerated or kindles greater enthusiasm than hers, and the influence which she yielded in her lifetime still inures to her sex.

BY 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 Bábite [Bahá'í] movement may not impossibly turn out to have the promise of the future." Dr. J. Estlin Carpenter quotes Prof. Edward Caird, Prof. Jowett's successor as Master of Balliol, as saying, "He thought 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 Religions* and asks, "Has Persia, in the midst of her miseries, given birth to a religion that will go around the world?"

BY ALFRED W. MARTIN

Excerpts from *Comparative Religion and the Religion of the Future*, pages 81-91—

Inasmuch as a fellowship of faiths is at once the dearest hope and ultimate goal of the Bahá'í movement, it behooves us to take cognizance of it and its mission. . . . Today this religious movement has a million and more adherents, including people from all parts of the globe and representing a remarkable variety of race, color, class and creed. It has been given literary expression in a veritable library of Asiatic, European, and American works to which additions are annually made as the movement grows and grapples with the great problems that grow out of its cardinal teachings. It has a long roll of martyrs for the cause for which it 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, shall yet overspread the habitable globe, so the little company of Bahá'ís exiled from their Persian home may yet prove to be the small beginning of the world-wide movement, the ideal germ of democracy in religion, the Universal Church of Mankind?

BY PROF. JAMES DARMESTETER

Excerpt from *Art* in "Persia: A Historical and Literary Sketch" (translated by G. K. Nariman), and incorporated in *Persia and Parsis*, Part I, edited by G. K. Nariman. Published under patronage of the Frán League, Bombay, 1925. (The Marker Literary Series for Persia, No. 2.)—

The political reprieve brought about by the Šúfís did not result in the regeneration of thought. But the last century which marks the end of Persia has had its revival and twofold revival, literary and religious. The funeral ceremonies by which Persia celebrates every year for centuries—the fatal day of the 10th of 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 Bábíism. 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 ob-

jects, 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 Šúfism and the old sects of the 'Alíides formed around the dogma of divine incarnation. But the morality it inculcates is a revolution. It has the ethics of the West. It suppresses lawful impurities which are a great barrier dividing Islám from Christendom. It denounces polygamy, the fruitful source of Oriental degeneration. It seeks to reconstitute the family and it elevates man and in elevating him exalts woman up to his level. 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.

BY CHARLES BAUDOIN

Excerpts from *Contemporary Studies*, Part III, page 131. (Allen & Unwin, London, 1924.)—

We Westerners are too apt to imagine that the huge continent of Asia is sleeping as soundly as a mummy. We smile at the vanity of the ancient Hebrews, who believed themselves to be the chosen people. We are amazed at the intolerance of the Greeks and 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 believed Europe to be the only world that matters, though from time to time we may turn a paternal eye towards America, regarding our offspring in the New World with mingled feelings of condescension and pride.

Nevertheless, the great cataclysm of 1914 is leading some of us to undertake a critical examination of the inviolable dogma that the European nations are the elect. Has there not been of late years a demonstration of the nullity of modern civilization—the nullity which had already been proclaimed by Rousseau, Carlyle, Ruskin, Tolstoy, and Nietzsche? We are now inclined to listen more attentively to whispers from the East.



National Bahá'í Youth Committee of the United States and Canada, Louhelen Summer School, Davison, Michigan, U. S. A., June, 1937.

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 has had thousands of martyrs, one which Tolstoy has described. H. Dreyfus, the French historian of this movement, says that it is not "a new religion," but "religion renewed," and that it provides "the only possible basis for a mutual understanding between religion and free thought." Above all, we are impressed by the fact that, in our own time, such a manifestation can occur, and that the new faith should have undergone a development far more extensive than that undergone in the same space of time nearly two thousand years ago, by budding Christianity.

. . . At the present time, the majority of the inhabitants of Persia have, to a varying extent, accepted the Bábíist faith. In the great towns of Europe, America, and Asia, there are active centers for the propaganda of the liberal ideas and the doctrine of human community, which form the foundations of Bahá'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 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 neglect to do so, then the members of the council, should the offender be a wealthy man, must levy from him the sum necessary for the education of his child. When the neglectful parent is poor, the cost of the necessary education must be borne by the council, which will provide a refuge for the unfortunate."

The Baytu'l-'Ad'l, likewise, must prepare the way for the establishment of universal peace, doing this by organizing courts of arbitration and by influencing the governments. Long before the Esperantists had begun their campaign, and more than twenty years before Nicholas II had summoned the first Hague congress, Bahá'u'lláh was insisting on the need for a universal language and courts of arbitration. He returns to these matters again and again: "Let all the nations become one in faith, and let all men be brothers, in order that the bonds of affection and unity between the sons of men may be strengthened. . . . What harm can there be in that? . . . It is going to happen. There will be an end to sterile conflicts, to ruinous wars; and the Great Peace will come!" Such were the words of Bahá'u'lláh in 1890, two years before his death.

While adopting and developing the Christian law of love, Bahá'u'lláh rejected the

Christian principle of asceticism. He discountenanced the macerations which were a nightmare of the Middle Ages, and whose evil effects persist even in our own days. . . .

Bahá'ism, then, is an ethical system, a system of social morality. But it would be a mistake to regard Bahá'ist teaching as a collection of abstract rules imposed from without. Bahá'ism is permeated with a sane and noble mysticism; nothing could be more firmly rooted in the inner life, more benignly spiritual; nothing could speak more intimately to the soul, in low tones, and as if from within. . . .

Such is the new voice that sounds to us from Asia; such is the new dawn in the East. We should give them our close attention; we should abandon our customary mood of disdainful superiority. Doubtless, Bahá'u'lláh's teaching is not definitive. The Persian prophet does not offer it to us as such. Nor can we Europeans assimilate all of it; for modern science leads us to make certain claims in matters of thought—claims we cannot relinquish, claims we should not try to forego. But even though Bahá'u'lláh's precepts (like those of the Gospels) may not fully satisfy all these intellectual demands, they are rarely in conflict with our scientific outlooks. If they are to become our own spiritual food, they must be supplemented, they must be relived by the religious spirits of Europe, must be rethought by minds schooled in the Western mode of thought. But, in its existing form, Bahá'ist teaching may serve, amid our present chaos, to open for us a road leading to solace and to comfort; may restore our confidence in the spiritual destiny of man. It reveals to us how the human mind is in travail; it gives us an inkling of the fact that the greatest happenings of the day are not the ones we were inclined to regard as the most momentous, not the ones which are making the loudest noise.

DR. HENRY H. JESSUP, D.D.

From the *World's Parliament of Religion*; Volume II, 13th Day, under Criticism and Discussion of Missionary Methods, page 1122. At the Columbian Exposition of 1893, at Chicago. Edited by the Rev.

John Henry Barrows, D.D. (The Parliament Publishing Company, Chicago, 1893.)—

This, then, is our mission: that we who are made in the image of God should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually toward that image, and we owe to our fellowmen to aid them in returning to it in the Glory of God and the Beauty of Holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape.

In the Palace of Bahjí, or Delight, just outside the Fortress of 'Akká, on the Syrian coast, there died a few months since, a famous Persian sage, the 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 of men, who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar and gave utterance to sentiments so noble, so Christ-like, that we repeat them as our closing words:

"That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religions should cease and differences of race be annulled. What harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

BY THE RIGHT HON. THE EARL CURZON

Excerpts from *Persia*, Vol. I, pages 496-504.

(Written in 1892.)—

Beauty and the female sex also lent their consecration to the new creed and the heroism of the lovely but ill-fated poetess of Qazvín, 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 af-

fecting 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 Muḥammadan creed; and it is among even the professed votaries of the faith that they continue to make their converts. . . . Quite recently the Bábís have had great success in the camp of another enemy, having secured many proselytes among the Jewish populations of the Persian towns. I hear that during the past year (1891) they are reported to have made 150 Jewish converts in Tíhrán, 100 in Hamadán, 50 in Káshán, and 75 per cent of the Jews at Gulpáyigán. . . . The two victims, whose names were Hájí 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 Íránian civilization. If one conclusion more than another has been forced upon our notice by the retrospect in which I have indulged, it is that a sublime and murmuring [?] devotion has been inculcated by this new faith, whatever it be. There is, I believe, but one instance of a Bábí having recanted under pressure of menace of suffering, and he reverted to the faith and was executed within two years. Tales of magnificent heroism illumine the bloodstained pages of Bábí history. Ignorant and unlettered as many of its votaries are, and have been, they are yet prepared to die for their religion, and fires

of Smithfield did not kindle a nobler courage than has met and defied the more refined torture-mongers of Tíhrán. Of no small account, then, must be the tenets of a creed that can awaken in its followers so rare and beautiful a spirit of self-sacrifice. From the facts that Bábiism in its earliest years found itself in conflict with the civil powers and that an attempt was made by Bábis 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 Bábiism continues to grow at its present rate of progression, a time may conceivably come when it will oust Muḥammadanism from the field in Persia. . . . Since its recruits are won from the best soldiers of the garrison whom it is attacking, there is greater reason to believe that it may ultimately prevail. . . . The pure and suffering life of the Báb, his ignominious death, the heroism and martyrdom of his followers, will appeal to many others who can find no similar phenomena in the contemporaneous records of Islám. . . .

BY SIR FRANCIS YOUNGHUSBAND

Excerpts from *The Gleam*. (1923.)—

1.

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 no social influence and no education should, by the simple power of insight, be able to pierce into the heart of things and see the real truth, and then hold on to it with such firmness of conviction and present it with such suasion that he was able to convince men that he was the Messiah and get them to follow him to death itself, was one of those

splendid facts in human history that Svabhava loved to meditate on. This was a true hero whom he would wish to emulate and whose experiences he would profit by. The Báb's passionate sincerity could not be doubted, for he had given his life for his faith. And that there must be something in his message that appealed to men and satisfied their souls, was witnessed to by the fact that thousands gave their lives in his cause and millions now follow him.

If a young man could, in only six years of ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch, though hunted down and without trial sentenced to death, sawn asunder, strangled, shot, blown from guns; and if men of high position and culture in 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 of which were spent in captivity, he had permeated all Persia with his ideas. And since his death the movement has spread to Tur-

key, Egypt, India and even into Europe and America. His adherents are now numbered by millions. "The Spirit which pervades them," says Professor Browne, "is such that it cannot fail to affect most powerfully all subject to its influence."

2.

For many years I have been interested in the rise and progress of the Bahá'í Movement. Its roots go deep down into the past and yet it looks far forward into the future. It realizes and preaches the oneness of mankind. And I have noticed how ardently its followers work for the furtherance of peace and for the general welfare of mankind. God must be with them and their success therefore assured.

Excerpts from *Modern Mystics*. (1935, p. 142.)

3.

This martyrdom of the Báb took place on July 9, 1850, thirty-one years from the date of his birth.

His body was dead. His spirit lived on. Husayn had been slain in battle. Quddús had been done to death in captivity. But Bahá'u'lláh lived. The One who shall be made manifest was alive. And in him and in others had been engendered such love for the Báb and what he stood for as, in the words of the chronicler, no eye had ever beheld nor mortal heart conceived: if branches of every tree were turned into pens, and all the seas into ink, and Earth and Heaven rolled into one parchment, the immensity of that love would still remain untold. This love for the Cause still survived. And it was sufficient. Bahá'u'lláh was, indeed, despoiled of his possessions, deserted by his friends, driven into exile from his native land and, even in exile, confined to his house. But in him the Cause was still alive—and more than alive, purified and ennobled by the fiery trials through which it had passed.

Under the wise control, and direction of Bahá'u'lláh from his prison-house, first at Baghdád and then at 'Akká in Syria, there grew what is now known as the Bahá'í Movement which, silently propagating itself, has now spread to Europe and America as well as to India and Egypt, while the bodily

remains of the Báb, long secretly guarded, now find a resting-place on Mount Carmel in a Tomb-shrine, which is a place of pilgrimage to visitors from all over the world.

Excerpt from *The Christian Commonwealth*, January 22, 1913: "Abdu'l-Bahá at Oxford"—

'Abdu'l-Bahá addressed a large and deeply interested audience at Manchester College, Oxford, on December 31. The Persian leader spoke in his native tongue, Mírzá Aḥmad Sohrab interpreting. Principal Estlin Carpenter presided, and introduced the speaker by saying that they owed the honor and pleasure of meeting 'Abdu'l-Bahá to their revered friend, Dr. Cheyne, who was deeply interested in the Bahá'í teaching. The movement sprung up during the middle of the last century in Persia, with the advent of a young Muḥammadan who took to himself the title of the Báb (meaning door or gate, through which men could arrive at the knowledge or truth of God), and who commenced teaching in Persia, in the year 1844. The purity of his character, the nobility of his words, aroused great enthusiasm. He was, however, subjected to great hostility by the authorities, who secured his arrest and imprisonment, and he was finally executed in 1850. But the movement went on, and the writings of the Báb, which had been copious, were widely read. The movement has been brought into India, Europe, and the United States. It does not seek to create a new sect, but to inspire all sects with a deep fundamental love. The late Dr. Jowett once said to him that he had been so deeply impressed with the teachings and character of the Báb that he thought Bábism, as the present movement was then known, might become the greatest religious movement since the birth of Christ.

BY REV. J. TYSSUL DAVIS, B.A.

Quotation from *A League of Religions*. Excerpts from Chapter X: "Bahá'ism—The Religion of Reconciliation." (The Lindsey Press, London, England.)—

The Bahá'í religion has made its way . . . because it meets the needs of its day. It fits

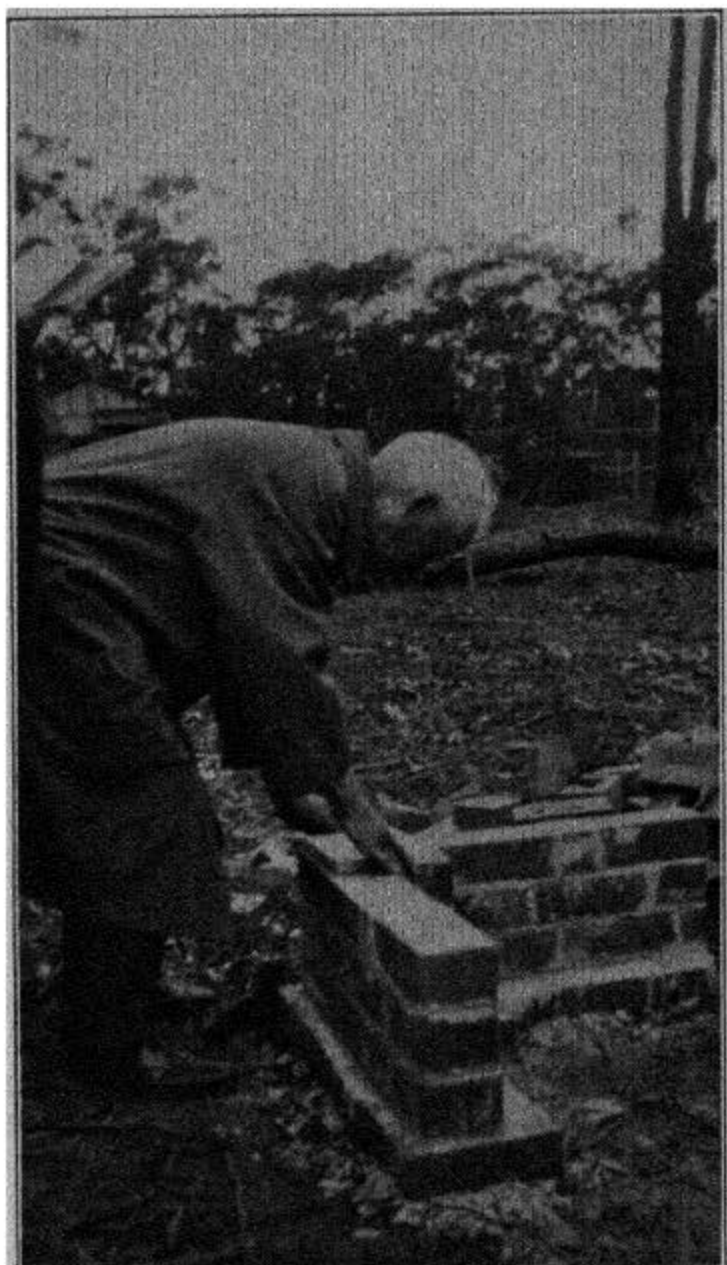
the larger outlook of our time better than the rigid exclusive older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true, and their scriptures as inspired. The Bahá'ists bid the followers of these faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread, the pure gospel of eternal worth, and to apply this essential element of life. Instances are quoted of people being recommended to work within the older faiths, to remain, vitalizing them upon the principles of the new faith. They cannot fear new facts, new truths as the Creed-defenders must. They believe in a progressive revelation. They admit the cogency of modern criticism and allow that God is in His nature incomprehensible, but is to be known through His manifestations. Their ethical ideal is very high and is of the type we Westerners have learnt to designate "Christlike." "What does he do to his enemies that he makes them his friends?" was asked concerning the late leader. What astonishes the student is not anything in the ethics or philosophy of this movement, but the extraordinary response its ideal has awakened in such numbers of people, the powerful influence this standard actually exerts on conduct. It is due to four things: (1) It makes *a call on the Heroic Element in man*. It offers no bribe. It bids men endure, give up, carry the cross. It calls them to sacrifice, to bear torture, to suffer martyrdom, to brave death. (2) It *offers liberty of thought*. Even upon such a vital question as immortality it will not bind opinion. Its atmosphere is one of trust and hope, not of dogmatic chill. (3) It is a *religion of love*. "Notwithstanding the interminable catalogue of extreme and almost incredible sufferings and privations which this heroic band of men and women have endured—more terrible than many martyrdoms—there is not a trace of resentment or bitterness to be observed among them. One would suppose that they were the most fortunate of the people among whom they live, as indeed they do certainly consider themselves, in that they have been permitted to live near their beloved Lord, beside which they count their sufferings as nothing" (Phelps). Love

for the Master, love for the brethren, love for the neighbors, love for the alien, love for all humanity, love for all life, love for God—the old, well-tried way⁷ trod once before in Syria, trodden again. (4) It is a *religion in harmony with science*. It has here the advantage of being thirteen centuries later than Islám. This new dispensation has been tried in the furnace, and has not been found wanting. It has been proved valid by the lives of those who have endured all things on its behalf. Here is something more appealing than its logic and rational philosophy. "To the Western observer" (writes Prof. Browne), "it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct toward mankind, especially toward their fellow-believers, which constitute their strongest claim on his attention."

"By their fruits shall ye know them!" We cannot but address to this youthful religion an All Hail! of welcome. We cannot fail to see in its activity another proof of the living witness in our own day of the working of the sleepless spirit of God in the hearts of men, for He cannot rest, by the necessity of His nature, until He hath made in conscious reality, as in power, the whole world His own.

BY HERBERT PUTNAM
Librarian of Congress

The dominant impression that survives in my memory of 'Abdu'l-Bahá is that of an *extraordinary nobility*: physically, in the head so massive yet so finely poised, and the modeling of the features; but spiritually, in the serenity of expression, and the suggestion of grave and responsible meditation in the deeper lines of the face. 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



Mr. Hyde Dunn, the pioneer teacher of Australia and New Zealand, laying the cornerstone of the first Bahá'í Summer School in the Southern Hemisphere, at Yerrinbool, New South Wales, on October 11, 1936.

might seem so reliable in matters of practical conduct.

My regret is that my meetings with him were so few and that I could not benefit by a lengthier contact with a personality combining a dignity so impressive with human traits so engaging.

I wish that he could be multiplied!

BY LEO TOLSTOY

Translated from a letter to Mme. Isabel Grinevskaya, Oct. 22, 1903

I am very glad that Mr. V. V. Stasov has told you of the good impression which your book has made on me, and I thank you for sending it.

I have known about the Bábís for a long time, and have always been interested in their teachings. It seems to me that these teachings, as well as all the rationalistic social religious teachings that have arisen lately out of the original teachings of Brahmanism, Buddhism, Judaism, Christianity and Islám distorted by the priests, have a great future for this very reason that these teachings, discarding all these distorting incrustations that cause division, aspire to unite into one common religion of all mankind.

Therefore, the teachings of the Bábís, inasmuch as they have rejected the old Muhammadan superstitions and have not established new superstitions which would divide them from other new superstitions (unfortunately something of the kind is noticed in

the exposition of the Teachings of the Báb), and inasmuch as they keep to the principal fundamental ideas of brotherhood, equality and love, have a great future before them.

In the Muḥammadan 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 Bábíism, 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 Bábíism with all my heart inasmuch as it teaches people brotherhood and equality and sacrifice of material life for service to God.

Translated from a letter to Frid ul Khan Wadelbekow

(This communication is dated 1908 and is found among epistles written to Caucasian Muḥammadans.)

. . . 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 Muḥammadans, free ourselves entirely from picturing God as a personality. The conception which then seems to me to be the best for meeting the requirements of reason and heart is found in 4th chap. St. John, 7-12-15 that means God is Love. It therefore follows that God lives in us according to the measure or capacity of each soul to express His nature. This thought is implicit more or less clearly in all religions, and therefore in Muḥammadanism.

Concerning your second question upon what awaits us after death I can only reply

that on dying we return to God from whose Life we came. God, however, being Love we can on going over expect God only.

Concerning your third question, I answer that so far as I understand Islám, like all other religions, Brahmanism, Buddhism, Confucianism, etc., it contains great basic truths but that these have become corrupted by superstition, and coarse interpretations and filled with unnecessary legendic descriptions. I have had much help in my researches to get clear upon Muḥammadanism by a splendid little book "The sayings of Muḥammad."

The teachings of the Bábís which come to us out of Islám have through Bahá'u'lláh's teachings been gradually developed and now present us with the highest and purest form of religious teaching.

BY DR. EDMUND PRIVAT

1.

The practical and spiritual understanding between nations, the realization of the unity of mankind above all barriers of language and religion, the feeling of responsibility towards all who suffer from grief or injustice, are only different branches of the same central teaching which gives the Bahá'í Movement such a faithful and active family of workers in so many countries.

2.

La superstition, l'intolérance et l'alliance des prêtres avec la tyrannie sévit en Islám comme ailleurs. La grande lumière s'assombrit dans la fumée ténébreuse des formes vides et des passions fanatiques. Il y eut plusieurs fois des réveils et des retours à la pureté du message.

Chez nous, en Perse, le Báb vécut en saint et mourut en martyr à Tabriz, il y a près d'un siècle. Bahá'u'lláh lui succéda, exilé de Perse, emprisonné par le sultan turc. Il proclamait que l'unité divine exclut les rivalités. La soumission à Dieu doit rapprocher les hommes. Si la religion les sépare, c'est qu'elle a perdu son principal sens.

En plein milieu du dix-neuvième siècle, au temps des Lamartine et des Victor Hugo, le grand saint musulman fixait aux Bahá'í,

ses disciples, un programme et des principes plus actuels que jamais. . . .

L'Islám a toujours proclamé ce dogme avec majesté, mais les religions luttent en brandissant le nom d'un prophète ou d'un autre, au lieu d'insister sur leur enseignement, qui pourrait les rapprocher. Bahá'u'lláh tâchait de faire tomber les parois, non pas Mahométisme avant tout, mais vraiment *Islám*, c'est-à-dire soumission commune à la volonté suprême.

On ne parlait alors ni d'un Wilson, ni d'un Zamenhof, mais l'exilé de Bahjí montrait aux générations futures le chemin qu'elles devaient prendre. Son fils 'Abdu'l-Bahá répandit plus tard son message en Europe et en Amérique. Même un libre penseur comme Auguste Forel s'y rallia de grand cœur. Le cercle amical des Bahá'í s'étend autour du monde.

En Perse, un million d'entre eux soutiennent des écoles, fameuses dans le pays. (From "La Sagesse de l'Orient," Chap. III)

BY DR. AUGUSTE FOREL

. . . J'avais écrit les lignes qui précèdent en 1912. Que dois-je ajouter aujourd'hui en août 1921, après les horribles guerres qui viennent de mettre l'humanité à feu et à sang, tout en dévoilant plus que jamais la terrible férocité de nos passions haineuses? Rien, sinon que nous devons demeurer d'autant plus fermes, d'autant plus inébranlables dans notre lutte pour le Bien social. Nos enfants ne doivent pas se décourager; ils doivent au contraire profiter du chaos mondial actuel pour aider à la pénible organisation supérieure et supranationale de L'humanité, à l'aide d'une fédération universelle des peuples.

En 1920 seulement j'ai appris à connaître, à Karlsruhe, la religion supraconfessionnelle et mondiale des Bahá'ís fondée en Orient par le person Bahá'u'lláh il y a 70 ans. C'est la vraie religion du Bien social humain, sans dogmes, ni prêtres, reliant entre eux tous les hommes sur notre petit globe terrestre. *Je suis devenu Bahá'í*. Que cette religion vive et prospère pour le bien de l'humanité; c'est là mon vœu le plus ardent. . . . (Excerpt from Dr. Auguste Forel's Will)

BY GENERAL RENATO PIOLA CASELLI

Having been engaged all of his life in the training of men, he does this (i.e., write on the subject of religion) more as a "shepherd of a flock" might do, in hope of persuading his friends and brothers to turn spontaneously to the Illumined Path of the Great Revelation.

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 see how uniformly, like an unseen hand passing caressingly over all its leaves: Full of tender care and even in its gifts of love and greater life: Caresses each leaf. Such it is to one who has seated himself amid the flowers and fruit trees in the Garden Beautiful at 'Akká, just within the circle of that Holy and Blessed shrine where rests the Mortal part of the Great Enlightener. His handiwork is there, you touch the fruit and flowers his hand gave new life's hopes to, and kneeling as I did beside Shoghi Effendi, Guardian of the Marvelous Manifestation, felt the spirit's immortal love of Him who rests there. While I could not speak the words of the Litany, my soul knew the wondrous meaning, for every word was a word of the soul's language that speaks of the Eternal love and care of the Eternal Father. So softly and so living were the reflections from his beautiful personality, that one needed not spoken words to be interpreted. And this Pilgrim came away renewed and refreshed to such a degree, that the hard bands of formalism were replaced by the freedom of love and light that will ever make that sojourn there the prize memory and the Door of revelation never to be closed again, and never becloud the glorious Truth of Universal Brotherhood. A calm, and glorious influence that claims the heart and whispers to each of the pulsing leaves of the great family in all experiences of life, "Be not afraid. It is I!"—And



Friends present at the laying of the cornerstone of the first Bahá'í Summer School in Australia.

makes us *long* to help all the world to know the meaning of those words spoken by The Great Revealer, "Let us strive with heart and soul that unity may dwell in the world." And to catch the greatness of the word "Strive," in quietness and reflection.

BY RENWICK J. G. MILLAR

Editor of *John O'Groat Journal*, Wick,
Scotland

I was in Chicago for only some ten days, yet it would take a hundred chapters to describe all the splendid sights and institutions I was privileged to see. No doubt Chicago has more than its fair share of alien gangsters and gunmen, and the despicable doings of this obnoxious class has badly vitiated its civic life and reputation. But for all that it is a magnificent city—in many respects probably the finest in America; a city of which its residents have innumerable reasons to be proud. . . .

Every day indeed was filled up with sight-seeing and the enjoyment of lavish hospitality. One day, for example, I was entertained to lunch at the Illinois Athletic Club as the guest of Mr. Robert Black, a prosperous Scot belonging to Wigtonshire, who is in the building trade. He is an ex-president of the St. Andrew's Society. Mr. Fal-

coner and other Scots friends were present, and they were all exceedingly kind and complimentary. I could not, in short, have been treated with more distinction if I had been a prominent Minister of State instead of a humble Scottish journalist out on a mission of fraternity and good will.

On the same day I met by appointment Mr. Albert R. Windust with whom I went out to see the Bahá'í Temple which is in course of being erected at Wilmette, a suburb of Chicago on the shore of Lake Michigan. It is about an hour's ride out on the elevated railway. Only the foundation and basement have so far been constructed, and the work was meanwhile stopped, but, we understand, is now shortly to be resumed. I have no hesitation in saying that when completed this Temple will be one of the most beautiful pieces of architecture in the world. I had the privilege of an introduction to the architect, a Frenchman, M. Bourgeois, who speaks English fluently. We spent a considerable time with him in his beautiful studio overlooking the Lake, and he did me the honour of showing me the plans of the Temple, drawings which cost him years of toil, and they are far beyond anything I could have imagined in beauty and spiritual significance. M. Bourgeois, who is well advanced in years, is a genius and mystic—a gentleman of charming per-

sonality. 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; but some day they will wake up to a realisation of the fact that its symbolism will mark the city as one of destiny in the world.

BY CHARLES H. PRISK

Editor, *Pasadena Star News*

Humanity is the better, the nobler, for the Bahá'í Faith. It is a Faith that enriches the soul; that takes from life its dross.

I am prompted thus to express myself because of what I have seen, what I have heard, what I have read of the results of the Movement founded by the Reverend Bahá'u'lláh. Embodied within that Movement is the spirit of world brotherhood; that brotherhood that makes for unity of thought and action.

Though not a member of the Bahá'í Faith, I sense its tremendous potency for good. Ever is it helping to usher in the dawn of the day of "Peace on Earth Good Will to Men." By the spread of its teachings, the Bahá'í cause is slowly, yet steadily, making the Golden Rule a practical reality.

With the high idealism of Bahá'u'lláh as its guide, the Bahá'í Faith is as the shining light that shineth more and more unto the perfect day. Countless are its good works. For example, to the pressing economic problems it gives a new interpretation, a new

solution. But above all else it is causing peoples everywhere to realize they are as one, by heart and spirit divinely united.

And so I find joy in paying this little tribute to a cause that is adding to the sweetness, the happiness, the cleanness of life.

BY PROF. HARI PRASAD SHASTRI, D.LITT.

My contact with the Bahá'í Movement and my acquaintance with its teachings, given by Hadrat-i-Bahá'u'lláh, have filled me with real joy, as I see that this Movement, so cosmopolitan in its appeal, and so spiritual in its advocacy of Truth, is sure to bring peace and joy to the hearts of millions.

Free from metaphysical subtleties, practical in its outlook, above all sectarianism, and based on God, the substratum of the human soul and the phenomenal world, the Bahá'í Movement carries peace and illumination with it.

As long as it is kept free from orthodoxy and church-spirit, and above personalities, it will continue to be a blessing to its followers.

BY SHRI PUROHIT SWAMI

I am in entire sympathy with all of the principles that the Bahá'í Movement stands for; there is nothing which is contrary to what I am preaching. I think at this stage of the world such teachings are needed more than anything else. I find the keynote of the Teachings is the spiritual regeneration of the world. The world is getting more and more spiritually bankrupt every day, and if it requires anything it requires spiritual life. The Bahá'í Movement stands above all caste, creed and color and is based on pure spiritual unity.

BY PROF. HERBERT A. MILLER

In *World Unity Magazine*

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 dis-

covery and insisting that fundamentally all religions are alike. For the coming of universal peace, there is great foresight and wisdom as to details. Among other things there should be a universal language; so the Bahá'ís take a great interest in Esperanto though they do not insist on it as the ultimate language. No other religious movement has put so much emphasis on the emancipation and education of women. Everyone should work whether rich or poor and poverty should be abolished. . . . What will be the course of the Bahá'í Movement no one can prophesy, but I think it is no exaggeration to claim that the program is the finest fruit of the religious contribution of Asia.

BY VISCOUNT SAMUEL, G.C.B., M.P.

In *John O'London's Weekly*,
March 25th, 1933.

1.

It is possible indeed to pick out points of fundamental agreement among all creeds. That is the essential purpose of the Bahá'í Religion, the foundation and growth of which is one of the most striking movements that have proceeded from the East in recent generations.

2.

If one were compelled to choose which of the many religious communities of the world was closest to the aim and purpose of this Congress, I think one would be obliged to say that it was the comparatively little known Bahá'í Community. Other faiths and creeds have to consider, at a Congress like this, in what way they can contribute to the idea of world fellowship. But the Bahá'í Faith exists almost for the sole purpose of contributing to the fellowship and the unity of mankind.

Other communities may consider how far a particular element of their respective faith may be regarded as similar to those of other communities, but the Bahá'í Faith exists for the purpose of combining in one synthesis all those elements in the various faiths which are held in common. And that is why I suggest that this Bahá'í community is really more in agreement with the main idea which

has led to the summoning of the Congress than any particular one of the great religious communities of the world.

Its origin was in Persia where a mystic prophet, who took the name of the Báb, the "Gate," began a mission among the Persians in the earlier part of the nineteenth century. He collected a considerable number of adherents. His activities were regarded with apprehension by the Government of Persia of that day. Finally, he and his leading disciples were seized by the forces of the Persian Government and were shot in the year 1850. In spite of the persecution, the movement spread in Persia and in many countries of Islám. He was followed as the head of the Community by the one who has been its principal prophet and exponent, Bahá'u'lláh. He was most active and despite persecution and imprisonment made it his life's mission to spread the creed which he claimed to have received by direct divine revelation. He died in 1892 and was succeeded as the head of the Community by his son, 'Abdu'l-Bahá, who was born in 1844. He was living in Haifa, in a simple house, when I went there as High Commissioner in 1920, and I had the privilege of one or two most interesting conversations with him on the principles and methods of the Bahá'í Faith. He died in 1921 and his obsequies were attended by a great concourse of people. I had the honour of representing His Majesty the King on that occasion.

Since that time, the Bahá'í Faith has secured the support of a very large number of communities throughout the world. At the present time it is estimated that there are about eight hundred Bahá'í communities in various countries. In the United States, near Chicago, a great Temple, now approaching completion, has been erected by American adherents to the faith, with assistance from elsewhere. Shoghi Effendi, the grandson of 'Abdu'l-Bahá, is now the head of the community. He came to England and was educated at Balliol College, Oxford, but now lives in Haifa, and is the center of a community which has spread throughout the world.

(Introductory address delivered at the Bahá'í session of the World Congress of Faiths, held in London, July, 1936.)

BY REV. K. T. CHUNG

Last summer upon my return from a visit to Japan, I had the pleasure of meeting Mrs. Keith Ransom-Kehler on the boat. It was learnt that this lady is a teacher of the Bahá'í Cause, so we conversed upon various subjects of human life very thoroughly. It was soon found that what the lady imparted to me came from the source of Truth as I have felt inwardly all along, so I at once realized that the Bahá'í Faith can offer numerous and profound benefits to mankind.

My senior, Mr. Y. S. Tsao, is a well-read man. His mental capacity and deep experience are far above the average man. He often said that during this period of our country when old beliefs have lost their hold upon the people, it is absolutely necessary to seek a religion of all-embracing Truth which may exert its powerful influence in saving the situation. For the last ten years, he has investigated indefatigably into the teachings of the Bahá'í Cause. Recently, he has completed his translations of the book on the New Era and showed me a copy of the proof. After carefully reading it, I came to the full realization that the Truth as imparted to me by Mrs. Ransom-Kehler is veritable and unshakeable. This Truth of great value to mankind has been eminently translated by Mr. Tsao and now the Chinese people have the opportunity of reading it, and I cannot but express my profound appreciation for the same. . . . Should the Truth of the 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. (From Rev. K. T. Chung's Preface to the Chinese version of Dr. Esslemont's Book.)

BY PROF. DIMITRY KAZAROV

University, Sofia, Bulgaria

Une des causes principales de la situation actuelle du monde c'est que l'humanité est trop en arrière encore dans son développe-

ment spirituel. Voilà pourquoi tout enseignement qui a pour but à éveiller et fortifier la conscience morale et religieuse des hommes est d'une importance capitale pour l'avenir de notre race. Le Bahá'isme est un de ces enseignements. Il a ce mérite qu'en portant des principes qui sont communs de toutes les grandes religions (et spécialement du christianisme) cherche à les adapter aux conditions de la vie actuelle et à la psychologie de l'homme moderne. En outre il travail pour l'union des hommes de toute nationalité et race dans une conscience morale et religieuse commune. Il n'a pas la prétention d'être autant une religion nouvelle qu'un trait d'union entre les grandes religions existantes: ce sur quoi il insiste surtout ce n'est pas d'abandonner la religion à laquelle nous appartenons déjà pour en chercher une autre, mais à faire un effort pour trouver dans cette même religion l'élément qui nous unit aux autres et d'en faire la force déterminante de notre conduite toute entière. Cet élément (commun à toutes les grandes religions) c'est la conscience que nous sommes avant tout des êtres spirituels, unis dans une même entité spirituelle dont nous ne sommes que des parties-unies entre elles par l'attribut fondamental de cette entité spirituelle—à savoir *l'amour*. Manifester, réaliser, développer chez nous et chez les autres (surtout chez les enfants) cette conscience de notre nature spirituelle et l'amour comme son attribut fondamental c'est la chose principale que nous devons poursuivre avant tout et par toutes les manifestations de notre activité. C'est en même temps le seul moyen par lequel nous pouvons espérer de réaliser une union toujours grandissant parmi les hommes.

Le Bahá'isme est un des enseignements qui cherche à éveiller chez nous—n'importe à quelle religion nous appartenons—justement cette conscience de notre nature spirituelle.

Il y a plus de 20 ans un groupe d'hommes et femmes de différentes nationalités et religions, animés par le désir de travailler pour l'union des peuples, ont commencé à publier un journal en esperanto sous le titre "Universala Unigo." Le premier article du premier numero de ce journal était consacré au Bahá'isme et à son fondateur. Il me semble

que ce fait est une preuve éclatante de ce que je viens de dire sur le Bahá'isme.

BY REV. GRIFFITH J. SPARHAM

Highgate Hill Unitarian Christian Church,
London, England

In his book "A League of Religions," the Rev. J. Tyssul Davis, formerly minister of the Theistic Church in London, and at present minister of a Unitarian Church in Bristol, England, the writer sets out to demonstrate that each great religious movement in the world has contributed something of peculiar importance to the spiritual life of man. Thus, he says, the great contribution of Zoroastrianism has been the thought of Purity; of Brahmanism that of Justice; of Muhammadanism that of Submission; of Christianity that of Service; and so on. In each instance he lays his finger on the one thing *par excellence* for which the particular religious culture seemed to him to stand, and tries to catch its special contribution in an epigrammatic phrase. Coming, in this way, to Bahá'ism, he names it "the Religion of Reconciliation." In his chapter on Bahá'ism he says:

"The Bahá'í religion has made its way because it meets the need of the day. It fits the larger outlook of our time, better than the rigid older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true and their scriptures as inspired."

These, then, as he sees Bahá'ism, are its essential features: liberality, toleration, the spirit of reconciliation; and that, not in the sense, as Mr. H. G. Wells has it in his "Soul of a Bishop," of making a "collection" of approved portions of the world's varied and differing creeds, but in the sense, as he also puts it in the same book, of achieving a great "simplification."

"Bahá'ists," says Dr. Davis, "bid the followers of these (that is, the world's) faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread of the pure gospel of eternal worth, and to apply this essential element to life."

That is Dr. Davis's interpretation of the

genius of Bahá'ism, and that it is a true one, no one who has studied Bahá'ism, even superficially, can question, least of all the outsider. Indeed one may go further and assert that no one who has studied Bahá'ism, whether superficially or otherwise, would wish to question it; particularly if he approaches the subject from a liberal and unprejudiced point of view. In the last act of his "Wandering Jew," Mr. Temple Thurston puts into the mouth of Matteos, the Wandering Jew himself, the splendid line, "All men are Christians—all are Jews." He might equally well have written, "All men are Christians—all are Bahá'is." For, if the sense of the Unity of Truth is a predominant characteristic of liberally-minded people, whatever may be their religious tradition, it is predominantly a characteristic of Bahá'ism; since here is a religious system based, fundamentally, on the one, simple, profound, comprehensive doctrine of the unity of God, which carries with it, as its necessary corollary and consequence, the parallel doctrine of the unity of Man.

This, at all events, is the conviction of the present writer; and it is why, as a Unitarian, building his own faith on the same basic principles of divine and human unity, he has long felt sympathy with and good will toward a religious culture which stands on a foundation identical with that of the faith he holds. And a religion that affirms the unity of things must of necessity be a religion of reconciliation; the truth of which in the case of Bahá'ism is clear.

BY ERNEST RENAN

Passage tiré de Renan "*Les Apôtres, P.*"
Edition Lévy, Paris, 1866

Notre siècle a vu des mouvements religieux tout aussi extraordinaires que ceux d'autrefois, mouvements qui ont provoqué autant d'enthousiasme, qui ont eu déjà, proportion gardée, plus de martyrs, et dont l'avenir est encore incertain.

Je ne parle pas des Mormons, secte à quelques égards si sottise et si abjecte que l'on hésite à la prendre au sérieux.

Il est instructif, cependant, de voir en plein 19^{ème} siècle des milliers d'hommes de

notre race vivant dans le miracle, croyant avec une foi aveugle des merveilles qu'ils disent avoir vues et touchées. Il y a déjà toute une littérature pour montrer l'accord du mormonisme et de la science; ce qui vaut mieux, cette religion, fondée sur de vaines impostures, a su accomplir des prodiges de patience et d'abnégation; dans cinq cents ans des docteurs prouveront sa divinité par les merveilles de son établissement.

Le Bábisme, en Perse, a été un phénomène autrement considérable. Un homme doux et sans aucune prétention, une sorte de Spinoza modeste et pieux, s'est vu, presque malgré lui, élevé au rang de thaumaturge d'incarnation divine, et est devenu le chef d'une secte nombreuse, ardente et fanatique, qui a failli amener une révolution comparable à celle de l'Islám. Des milliers de martyrs sont accourus pour lui avec l'allégresse au-devant de la mort. Un jour sans pareil peut-être dans l'histoire du monde fut celui de la grande boucherie qui se fit des Bábís, à Téhéran. "On vit ce jour-là dans les rues et les bazars de Téhéran," dit un narrateur qui a tout su d'original, "un spectacle que la population semble devoir n'oublier jamais. Quand la conversation encore aujourd'hui se met sur cette matière, on peut juger l'admiration mêlée d'horreur que la foule éprouve et que les années n'ont pas diminuée. On vit s'avancer entre les bourreaux des enfants et des femmes les chairs ouvertes sur tout le corps, avec des mèches allumées, flam-bantes, fichées dans les blessures. On traînait les victimes par des cordes et on les faisait marcher à coups de fouet. Enfants et femmes s'avançaient en chantant un verset qui dit: En vérité nous venons de Dieu et nous retournons à Lui. Leurs voix s'élevaient, éclatantes, au-dessus du silence profond de la foule. Quand un des suppliciés tombait et qu'on le faisait relever à coups de fouet ou de baïonnette, pour peu que la perte de son sang qui ruisselait sur tous ses membres lui laissât encore un peu de force, il se mettait à danser et criait avec un surcroît d'enthousiasme: "En vérité nous sommes à Dieu et nous retournons à Lui." Quelques-uns des enfants expirèrent pendant le trajet; les bourreaux jetèrent leurs corps sous les pieds de leurs pères et de leurs soeurs,

qui marchèrent fièrement dessus et ne leur donnèrent pas deux regards. Quand on arriva au lieu d'exécution, on proposa encore aux victimes la vie pour leur abjuration. Un bourreau imagina de dire à un père que, s'il ne cédait pas, il couperait la gorge à ses deux fils sur sa poitrine. C'étaient deux petits garçons dont l'aîné avait 14 ans et qui, rouges de leur sang, les chairs calcinées, écoutaient froidement le dialogue; le père répondit, en se couchant par terre, qu'il était prêt et l'aîné des enfants, réclamant avec emportement son droit d'aînesse, demanda à être égorgé le premier.¹ Enfin tout fut achevé. La nuit tomba sur un amas de chairs informes; les têtes étaient attachées en paquets au poteau justicier et les chiens des faubourgs se dirigeaient par troupes de ce côté.

Cela se passait en 1852. La secte de Mozdak sous Chosroès Nousch fut étouffée dans un pareil bain de sang. Le dévouement absolu est pour les nations naïves la plus exquise des jouissances et une sorte de besoin. Dans l'affaire des Bábís, on vit des gens qui étaient à peine de la secte, venir se dénoncer eux-mêmes afin qu'on les adjoignit aux patients. Il est si doux à l'homme de souffrir pour quelque chose, que dans bien des cas l'appât du martyre suffit pour faire croire.

Un disciple qui fut le compagnon de supplice du Báb, suspendu à côté de lui aux remparts de Tabriz et attendant la mort, n'avait qu'un mot à la bouche: "Es-tu content de moi, maître?"

BY HON. LILIAN HELEN MONTAGUE,
J.P., D.H.L.

As a Jewess I am interested in the Bahá'í Community. The teaching lays particular stress on the Unity of God and the Unity of Man, and incorporates the doctrine of the Hebrew Prophets that the Unity of God is revealed in the Unity of men. Also, we

¹ Un autre détail que je tiens de source première est celui-ci: Quelques sectaires, qu'on voulait amener à rétractation, furent attachés à la gueule de canons amorcés d'une mèche longue et brûlant lentement. On leur proposait de couper la mèche, s'ils reniaient le Báb. Eux, les bras tendus vers le feu, le suppliaient de se hâter et de venir bien vite consommer leur bonheur.

seem to share the conception of God's messengers as being those people who in their deep reverence for the attributes of God, His beauty, His truth, His righteousness and His justice, seek to imitate Him in their imperfect human way. The light of God is reflected in the soul of him who seeks to be receptive. Like the members of the Bahá'í community, we Jews are scattered all over the world, but united in a spiritual brotherhood. The Peace ideal enumerated by the Hebrew Prophets is founded on faith in the ultimate triumph of God's justice and righteousness.

BY NORMAN BENTWICH

"Palestine may indeed be now regarded as the land not of three but of four faiths, because the Bahá'í creed, which has its center of faith and pilgrimage in Acre and Haifa, is attaining to the character of a world-religion. So far as its influence goes in the land, it is a factor making for international and interreligious understanding."
(From "*Palestine*," by Norman Bentwich, p. 235.)

BY ÉMILE SCHREIBER

1.

Trois prophètes

Alors que le marxisme soviétique proclame le matérialisme historique, alors que les jeunes générations sionistes sont également de plus en plus indifférentes aux croyances établies, une nouvelle religion est née en Orient, et sa doctrine prend, dans les circonstances actuelles, un intérêt d'autant plus grand que, s'écartant du domaine purement philosophique, elle préconise en économie politique des solutions qui coïncident curieusement avec les préoccupations de notre époque.

Cette religion, de plus, est par essence antiraciste. Elle est née en Perse, vers 1840, et les trois prophètes successifs qui l'ont prêchée sont des Persans, c'est-à-dire des musulmans de naissance.

Le premier, le créateur, s'appelait le Báb. Il prêcha vers 1850, et préconisa, outre la réconciliation des différents cultes qui divisent l'humanité, la libération de la femme,

réduite aujourd'hui encore à un quasi esclavage dans tout l'Islam.

Une Persane d'une rare beauté, et qui, chose rare chez les musulmanes, était douée d'un grand talent oratoire, répondant au nom difficile à prononcer de Qourratou'l-'Aïn, l'accompagna dans ses réunions, n'hésitant pas, en donnant elle-même l'exemple, à préconiser la suppression du voile pour les femmes.

Le Báb et elle réussirent à convaincre, à l'époque, des dizaines de milliers de Persans et le shah de Perse les emprisonna l'un et l'autre, ainsi que la plupart de leurs partisans. Le Báb fut pendu. Sa belle collaboratrice fut étranglée dans sa prison. Leurs disciples furent exilés à Saint-Jean-d'Acre, devenue temple du "Bahá'isme." C'est ainsi que j'ai visité la maison du successeur du Báb, Bahá'u'lláh, transformée aujourd'hui en temple du "Bahá'isme." C'est ainsi que s'intitule cette religion, qui est plutôt une doctrine philosophique, car elle ne comporte ni culte défini, ni surtout de clergé. Les prêtres, disent les Bahá'istes, sont tentés de fausser, dans un but de lucre, l'idéalisme désintéressé des créateurs de religions.

Bahá'u'lláh, le principal des trois prophètes, répandit sa doctrine non seulement en Orient, mais dans beaucoup de pays d'Europe, et surtout aux États-Unis où son influence fut telle que le nombre des Bahá'istes atteint aujourd'hui plusieurs millions. Il fut persécuté par les Perses et mourut en exil.

Son fils, 'Abdu'l-Bahá, lui succéda et formula, d'après les principes de son père, la doctrine économique du Bahá'isme; elle indique une prescience étonnante des événements qui se sont déroulés depuis: la guerre d'abord, la crise ensuite. Il mourut peu après la guerre, ayant vu la réalisation de la première partie de ses prophéties.

L'originalité du Bahá'isme est de chercher à faire passer dans le domaine pratique, et plus particulièrement dans le domaine social, les principes essentiels du judaïsme, du catholicisme et de l'islamisme, en les combinant et en les adaptant aux besoins de notre époque.

Le Bahá'isme proclame que les rapports sociaux deviennent fatalement impossibles

dans une société où l'idéalisme individuel ne donne pas une base certaine aux engagements qui lient les hommes entre eux.

L'individu se sent de plus en plus isolé au milieu d'une jungle sociale qui menace, à beaucoup d'égards, son bien-être et sa sécurité. La bonne volonté et l'honnêteté, ne produisant plus dans sa vie et dans son travail le résultat qu'il attend, tendent à perdre pour lui toute valeur pratique. De là naissent, selon les caractères, l'indifférence et le découragement, ou l'audace, le manque de scrupules qui tendent à se procurer par tous les moyens, même les plus répréhensibles, les bénéfices matériels nécessaires à l'existence.

La société, n'étant plus soumise à aucun contrôle, ni politique ni moral, devient un vaisseau sans gouvernail où personne ne peut plus rien prévoir et qui est sujet à des crises de plus en plus fréquentes et de plus en plus violentes. L'époque actuelle, déclarent les prophètes persans, marque la fin d'une civilisation qui ne sert plus les intérêts de l'humanité.

Elle aboutit à la faillite complète des institutions morales et matérielles destinées à assurer le bien-être et la sécurité des hommes, c'est-à-dire l'État, l'Église, le Commerce et l'Industrie. Le principe fondamental d'où peut venir le salut de la civilisation engagée dans des voies qui conduisent à sa destruction est la solidarité des nations et des races. Car l'interpénétration des peuples est devenue telle qu'il leur est impossible de trouver isolément la voie de la prospérité.

Ces prophéties, qui pouvaient paraître excessives et quelque peu pessimistes à l'époque où elles ont été faites, vers 1890, ne sont pas, les événements l'ont prouvé, de simples jérémiades. Il reste à examiner comment, partant de ces données, qui ne sont que trop exactes, le Bahá'isme, conçu dans la Perse lointaine et si arriérée à l'époque, aboutit aux mêmes conclusions que la plupart des économistes modernes qui, dans les différents pays de civilisation occidentale, proclament qu'en dehors d'une collaboration internationale il n'y a pas d'issue possible à la crise actuelle entraînant tous les peuples à une misère toujours plus grande.

(From *LES ÉCHOS*, Paris, France, September 27, 1933.)

2.

Une religion "économique"

Les principes du Bahá'isme, formulés par son principal prophète, Bahá'u'lláh, peuvent paraître sérieusement compromis en un temps où la frénésie nationaliste, récemment aggravée de racisme, semble en éloigner de plus en plus l'application.

Toute la question est de savoir si ceux qui sont en faveur aujourd'hui, dans tant de pays, sont susceptibles de résoudre le problème non pas de la prospérité, mais simplement du logement et de la faim, dans les différentes nations qui nient par leurs théories et tous leurs actes la solidarité des peuples et des races.

Une nouvelle guerre mondiale sera sans doute nécessaire pour que l'humanité, qui n'a pas encore compris la leçon de 1914, se rende enfin compte que les solutions de violence et de conquête ne peuvent engendrer que la ruine générale, sans profit pour aucun des belligérants.

Quoi qu'il en soit, les principales pensées économiques de Bahá'u'lláh, telles qu'elles ont été formulées il y a un demi-siècle, prouvent que la sagesse et le simple bon sens ont cela de commun avec les écrevisses, c'est qu'il leur arrive fréquemment de marcher à reculons.

Voici les principaux préceptes de ce moderne Marc-Aurèle:

"L'évolution humaine se divise en cycles organiques, correspondant à la durée d'une religion, laquelle est d'environ un millier d'années. Un cycle social nouveau commence toutes les fois qu'apparaît un prophète dont l'influence et les enseignements renouvellent la vie intérieure de l'homme et font déferler à travers le monde une nouvelle vague de progrès.

"Chaque nouveau cycle détruit les croyances et les institutions usées du cycle précédent et fonde sur d'autres croyances, en étroite conformité, celles-là, avec les besoins actuels de l'humanité, une civilisation nouvelle.

"L'influence de chaque prophète s'est, dans le passé, limitée à une race ou à une religion, en raison de l'isolement géographique des régions et des races, mais le siècle dans lequel nous entrons nécessite la création d'un ordre

organique s'étendant au monde entier. Si le vieil esprit de tribu persiste, la science détruira le monde, ses forces destructrices ne pouvant être contrôlées que par une humanité unie travaillant pour la prospérité et le bien commun.

"La loi de la lutte pour la vie n'existe plus pour l'homme dès qu'il devient conscient de ses pouvoirs spirituels et moraux. Elle est alors remplacée par la loi plus haute de la coopération. Sous cette loi, l'individu jouira d'un statut beaucoup plus large que celui qui est accordé aux citoyens passifs du corps politique actuel. L'administration publique passera des mains de partisans politiques qui trahissent la cause du peuple aux mains d'hommes capables de considérer une charge publique comme une mission sacrée.

"La stabilité économique ne dépend pas de l'application de tel plan socialiste ou communiste plus ou moins théorique, mais du sentiment de la solidarité morale qui unit tous les hommes et de cette conception que les richesses ne sont pas la fin de la vie, mais seulement un moyen de vivre.

"L'important n'est pas en une aveugle soumission générale à tel système politique, à tel règlement, qui ont pour effet de supprimer chez l'individu tout sentiment de responsabilité morale, mais en un esprit d'entraide et de coopération. Ni le principe démocratique, ni le principe aristocratique ne peuvent fournir séparément à la société une base solide. La démocratie est impuissante contre les querelles intestines et l'aristocratie ne subsiste que par la guerre. Une combinaison des deux principes est donc nécessaire.

"En cette période de transition entre le vieil âge de la concurrence et l'ère nouvelle de la coopération, la vie même de l'humanité est en péril. Les ambitions nationalistes, la lutte des classes, la peur et les convoitises économiques sont autant de forces qui poussent à une nouvelle guerre internationale. Tous les Gouvernements du monde doivent soutenir et organiser une assemblée dont les membres soient élus par l'élite des nations. Ceux-ci devront mettre au point, au-dessus des égoïsmes particuliers, le nouveau statut économique du monde en dehors duquel tous les pays, mais surtout l'Europe, seront conduits aux pires catastrophes."

'Abdu'l-Bahá, son successeur, reprenant la doctrine de son père, concluait dans un discours prononcé à New-York en 1912:

"La civilisation matérielle a atteint, en Occident, le plus haut degré de son développement. Mais c'est en Orient qu'a pris naissance et que s'est développée la civilisation spirituelle. Un lien s'établira entre ces deux forces, et leur union est la condition de l'immense progrès qui doit être accompli.

"Hors de là, la sécurité et la confiance feront de plus en plus défaut, les luttes et les dissensions s'accroîtront de jour en jour et les divergences entre nations s'accroîtront davantage. Les pays augmenteront constamment leurs armements; la guerre, puis la certitude d'une autre guerre mondiale angoisseront de plus en plus les esprits. L'unité du genre humain est le premier fondement de toutes les vertus."

Ainsi parla 'Abdu'l-Bahá en 1912, et tout se passa comme il l'avait prédit.

Mais ces paroles n'ont pas vieilli; elles pourraient, sans le moindre changement, être répétées en 1933. Aujourd'hui, comme il y a vingt ans, la menace de la guerre est de nouveau suspendue au-dessus de nos têtes et les causes de haines et de conflits s'accumulent à tel point que, s'il existe vraiment un flux et un reflux des idées, on peut presque conclure, avec une certaine dose d'optimisme, que nous n'avons jamais été si près de venir aux idées de coopération qui, seules, peuvent nous sauver.

(From LES ÉCHOS, Paris, France, September 28, 1933.)

3.

Malgré les tristesses de notre époque et peut-être même à cause d'elles, je reste convaincue que les idées à la fois divines et humaines qui sont l'essence du Bahá'isme finiront par triompher, pourvu que chacun de ceux qui en comprennent l'immense intérêt continue quoi qu'il advienne à les défendre et à les propager.

(Excerpt from a letter dated October 29, 1934.)

BY DR. ROKUICHIRO MASUJIMA

"The Japanese race is of rational mind. No superstition can play with it. Japan is

the only country in the world where religious tolerance has always existed. The Japanese Emperor is the patron of all religious teachings. The Bahá'í publications now form part of His Majesty's Library as accepted by the Imperial House. . . .

"The search for truth and universal education inculcated by the Bahá'í Teachings, if soundly conducted, cannot fail to interest the Japanese mind. Bahá'ism is bound to permeate the Japanese race in a short time."

BY MISS HELEN KELLER

The philosophy of Bahá'u'lláh deserves the best thought we can give it. I am returning the book so that other blind people who have more leisure than myself may be "shown a ray of Divinity" and their hearts be "bathed in an inundation of eternal love."

I take this opportunity to thank you for your kind thought of me, and for the inspiration which even the most cursory reading of Bahá'u'lláh's life cannot fail to impart. What nobler theme than the "good of the world and the happiness of the nations" can occupy our lives? The message of universal peace will surely prevail. It is useless to combine or conspire against an idea which has in it potency to create a new earth and a new heaven and to quicken human beings with a holy passion of service. (In a personal letter written to an American Bahá'í after having read something from the Braille edition of "Bahá'u'lláh and the New Era.")

BY SIR FLINDERS PETRIE

The Bahá'í Movement of Persia should be a welcome adjunct to true Christianity; we must always remember how artificial the growth of Latin Christian ideas has been as compared with the wide and less defined beliefs native to early Christian faith.

(In a letter to the "Daily Sketch," London, England, December 16, 1932.)

BY FORMER PRESIDENT MASARYK OF
CZECHOSLOVAKIA

Continue to do what you are doing, spread these principles of humanity and do not

wait for the diplomats. Diplomats alone cannot bring the peace, but it is a great thing that official people begin to speak about these universal peace principles. Take these principles to the diplomats, to the universities and colleges and other schools, and also write about them. It is the people who will bring the universal peace.

(In an audience with an American Bahá'í journalist in Praha, in 1928.)

BY ARCHDUCHESS ANTON OF AUSTRIA

Archduchess Anton of Austria, who before her marriage was Her Royal Highness Princess Ileana of Rumania, in an audience with Martha L. Root, June 19, 1934, in Vienna, gave the following statement for *The Bahá'í World*, Vol. V: "I like the Bahá'í Movement, because it reconciles all Faiths, and teaches that science is from God as well as religion, and its ideal is peace."

BY DR. HERBERT ADAMS GIBBONS
American Historian

I have had on my desk, and have read several times, the three extracts from 'Abdu'l-Bahá's Message of Social Regeneration. Taken together, they form an unanswerable argument and plea for the only way that the world can be made over. If we could put into effect this program, we should indeed have a new world order.

"The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation." In these three sentences we really have it all. (Excerpt from personal letter dated May 18, 1934.)

BY H. R. H. PRINCESS OLGA OF JUGOSLAVIA

H. R. H. Princess Olga, wife of H. R. H. Prince Regent Paul of Yugoslavia, daughter of H. R. H. Prince Nicholas of Greece and cousin of His Majesty King George II of Greece, is deeply interested in religion and in education, and her wonderful kindnesses to every one have been commented upon

beautifully in several English books and magazines as well as by the Balkan press.

"I like the Bahá'í Teachings for universal education and universal peace," said this gracious Princess in her charming villa on the Hill of Topcidor, Belgrade, on January 16, 1936; "I like the Bahá'í Movement and the Young Men's Christian Association, for both are programs to unite religions. Without unity no man can live in happiness." Princess though she is, she stressed the important truth that *every man must do his job!* "We are all sent into this world for a purpose and people are too apt to forget the Presence of God and true religion. I wish the Bahá'í Movement every success in the accomplishment of its high ideals."

BY EUGEN RELGIS

Excerpt from *Cosmométapolis*, 1935,
pp. 108-109

Nous avons tracé dans ces pages seulement la signification du Baháisme, sans examiner tous ses principes et son programme pratique dans lequel sont harmonisées avec l'idéal religieux "les aspirations et les objectifs de la science sociale." Mais on doit attirer l'attention de tous les esprits libres sur ce mouvement, dont les promoteurs ont le mérite d'avoir contribué à la clarification de l'ancienne controverse entre la religion et la science—et d'avoir donné à maint homme un peu de leur tolérance et de leur optimisme: "L'humanité était jusqu'ici restée dans le stade de l'enfance; elle approche maintenant de la maturité" ('Abdu'l-Bahá, Washington, 1912).

Qui osera répéter aujourd'hui, dans la mêlée des haines nationales et sociales, cette sentence de progrès? C'est un Oriental qui nous a dit cela, a nous, orgueilleux ou sceptiques Occidentaux. Nous voudrions voir aujourd'hui, dans l'Allemagne hitlérisme, dans les pays terrorisés par le fascisme, paralysés par la dictature politique,—un spectacle décrit par le suisse Auguste Fofel d'après l'anglais Sprague qui a vue en Birmanie et en Inde, des bouddhistes, des mahométans, des chrétiens et des juifs, qui allaient bras-dessus bras-dessous, comme des frères, "au grand étonnement de la population qui n'a jamais vu une chose pareille!"

BY ARTHUR HENDERSON

Excerpt from a letter dated
January 26, 1935

I have read the pamphlet on the "New World Order" by Shoghi Effendi. It is an eloquent expression of the doctrines which I have always associated with the Bahá'í Movement and I would like to express my great sympathy with the aspirations towards world unity which underlie his teaching.

BY PROF. DR. V. LESNY

1.

The conditions are so changed now, since the technique of the present time has destroyed the barriers between nations, that the world needs a uniting force, a kind of super-religion. I think Bahá'ism could develop to such a kind of religion. I am quite convinced of it, so far as I know the Teachings of Bahá'u'lláh. . . . There are modern saviors and Bahá'u'lláh is a Savior of the twentieth century. Everything must be done on a democratic basis, there must be international brotherhood. We must learn to have confidence in ourselves and then in others. One way to learn this is through inner spiritual education, and a way to attain such an education may be through Bahá'ism.

2.

I am still of the opinion that I had four years ago that the Bahá'í Movement can form the best basis for international goodwill, and that Bahá'u'lláh Himself is the Creator of an eternal bond between the East and the West. . . . The Bahá'í Teaching is a living religion, a living philosophy. . . .

I do not blame Christianity, it has done a good work for culture in Europe, but there are too many dogmas in Christianity at the present time. . . . Buddhism was very good for India from the sixth century B.C. and the Teachings of Christ have been good for the whole world; but as there is a progress of mind there must be no stopping and in the Bahá'í Faith one sees the continued progress of religion.

BY PRINCESS MARIE ANTOINETTE DE
BROGLIE AUSSENAC

À cette époque où l'humanité semble sortie d'un long sommeil pour revivre à l'Esprit, consciemment ou inconsciemment, l'homme cherche et s'élançait à la poursuite de l'invisible et de sciences qui nous y conduisent.

L'angoisse religieuse aussi n'a jamais été plus intense.

Par sa grande évolution l'homme actuel est prêt à recevoir le grand message de Bahá'u'lláh dans son mouvement synthétique qui nous fait passer de l'ancienne compréhension des divisions à la compréhension moderne où nous cherchons à suivre les ondes qui se propagent traversant toute limitation humaine et de la création.

Chaque combat que nous livrons à nos penchants nous dégage des voiles qui séparent le monde visible du monde invisible et augmente en nous cette capacité de perception et de s'accorder aux longueurs d'ondes les plus variées, de vibrer au contact des rythmes les plus divers de la création.

Tout ce qui nous vient directement de la nature est toujours harmonie absolue. Le tout est de capter l'équilibre de toute chose et lui donner la voix au moyen d'un instrument capable d'émettre les mêmes harmonies que notre âme, ce qui nous fait vibrer et devenir le lien entre le passé et l'avenir en atteignant une nouvelle étape correspondant à l'évolution du monde.

En religion, la Cause de Bahá'u'lláh, qui est la grande révélation de notre époque, est la même que celle du Christ, son temple et son fondement les mêmes mis en harmonie avec le degré de maturité moderne.

BY DAVID STARR JORDAN

Late President of Stanford University

'Abdu'l-Bahá will surely unite the East and the West: for He treads the mystic way with practical feet.

BY PROF. BOGDAN POPOVITCH

The Bahá'í Teaching carries in its Message a fine optimism—we must always in spite of everything be optimists; we must

be optimists even when events seem to prove the contrary! And Bahá'is can be hopeful, for there is a power in these Teachings to bring to humanity tranquillity, peace and a higher spirituality.

BY EX-GOVERNOR WILLIAM SULZER

While sectarians squabble over creeds, the Bahá'í Movement goes on apace. It is growing by leaps and bounds. It is hope and progress. It is a world movement—and it is destined to spread its effulgent rays of enlightenment throughout the earth until every mind is free and every fear is banished. The friends of the Bahá'í Cause believe they see the dawn of the new day—the better day—the day of Truth, of Justice, of Liberty, of Magnanimity, of Universal Peace, and of International Brotherhood, the day when one shall work for all, and all shall work for one.

(Excerpt from the *Roycroft Magazine*)

BY LUTHER BURBANK

I am heartily in accord with the Bahá'í Movement, in which I have been interested for several years. The religion of peace is the religion we need and always have needed, and in this Bahá'í is more truly the religion of peace than any other.

BY PROF. YONE NOGUCHI

I have heard so much about 'Abdu'l-Bahá, whom people call an idealist, but I should like to call Him a realist, because no idealism, when it is strong and true, exists without the endorsement of realism. There is nothing more real than His words on truth. His words are as simple as the sunlight; again like the sunlight, they are universal. . . . No Teacher, I think, is more important today than 'Abdu'l-Bahá.

BY PROFESSOR RAYMOND FRANK PIPER

These writings (Bahá'í) are a stirring fusion of poetic beauty and religious insight. I, like another, have been "struck by their comprehensiveness." I find they have extraordinary power to pull aside the veils that

darken my mind and to open new visions of verity and life.

BY ANGELA MORGAN

One reason I hail with thanksgiving the interpretation of religion known as the Bahá'í Faith and feel so deep a kinship with its followers is that I recognize in its Revelation an outreach of the Divine to stumbling humanity; a veritable thrust from the radiant Center of Life.

Every follower of this faith that I have ever met impressed me as a living witness to the glory at the heart of this universe. Each one seemed filled with a splendor of spirit so great that it overflowed all boundaries and poured itself out upon the world here in this moment of time, by some concentrated act of love toward another human being.

BY ARTHUR MOORE

The lovely peace of Carmel, which still attracts mystics of different faiths, dominates Haifa. On its summit are the Druses in their two villages; at its feet the German Templars, whose avenue leads up to the now large and beautiful terraced property of the Persian Bahá'ís on the mountainside. Here the tombs of the Báb and of 'Abdu'l-Bahá, set in a fair garden, are a place of international pilgrimage. On Sundays and holidays the citizens of Haifa of all faiths come for rest and recreation where lie the bones of that young prophet of Shíráz who nearly a hundred years ago preached that all men are one and all the great religions true, and foretold the coming equality of men and women and the birth of the first League of Nations.

BY PROF. DR. JAN RYPKA

The Bahá'ís of Írán are resolutely firm in their religion. Their firmness does not have its roots in ignorance. The Íránian inborn character causes them to see things somewhat too great, slightly exaggerated, and their dissensions with the ruling Islám make them a little bitter towards it. Everything else in their characters is accounted for as due to their Teachings; they are wonderfully

ready to help and happy to sacrifice. Faithfully they fulfill their office and professional duties. Long ago they already solved the problem of the Eastern woman; their children are carefully educated. They are sometimes reproached for their lack of patriotism. Certainly, as specifically Íránian as the Shí'ih Faith, the Bahá'í Faith can never become; but the Bahá'í Religion like Christianity does not preclude the love of one's fatherland. . . . Are the Europeans not sufficiently patriotic! According to my experiences, the Bahá'ís in that respect, are very unjustly criticized by their Muḥammadan brothers. During the centuries the Shí'ih Religion has developed a deep national tradition; with this the universal Bahá'í Faith will have a hard battle. Nevertheless, the lack of so great numbers is richly recompensed by the fervor and the inner spirit of the Íránian Bahá'í Community. The Bahá'í world community will educate characters which will appear well worthy of emulation by people of other Faiths, yes, even by the world of those now enemies of the Bahá'í Cause.

The experience acquired in the West, for me was fully verified also in the Íránian Orient. The Bahá'í Faith is undoubtedly an immense cultural value. Could all those men whose high morality I admired and still admire have reached the same heights only in another way, without it? No, never! Is it based only on the novelty of the Teachings, and in the freshness of its closest followers?

BY A. L. M. NICOLAS

Je ne sais comment vous remercier ni comment vous exprimer la joie qui inonde mon coeur. Ainsi donc, il faut non seulement admettre mais aimer et admirer le Báb. Pauvre grand Prophète né au fin fond de la Perse sans aucun moyen d'instruction et qui seul au monde, entouré d'ennemis, arrive par la force de son génie à créer une religion universelle et sage. Que Bahá'u'lláh lui ait, par la suite, succédé, soit, mais je veux qu'on admire la sublimité du Báb, qui a d'ailleurs payé de sa vie, de son sang la réforme qu'il a prêchée. Citez-moi un autre exemple, semblable. Enfin, je puis mourir tranquille.

Gloire à Shoghi Effendi qui a calmé mon tourment et mes inquiétudes, gloire à lui qui reconnais la valeur de Siyyid 'Alí-Muḥammad dit le Báb.

Je suis si content que je baise vos mains qui ont tracé mon adresse sur l'enveloppe qui m'apporte le message de Shoghi. Merci, Mademoiselle. Merci du fond du cœur.

BY PRESIDENT EDUARD BENEŠ

I have followed it (the Bahá'í Cause)

with deep interest ever since my trip to London to the First Races Congress in July, 1911, when I heard for the first time of the Bahá'í Movement and its summary of the principles for peace. I followed it during the war and after the war. The Bahá'í Teaching is one of the spiritual forces now absolutely necessary to put the spirit first in this battle against material forces. . . . The Bahá'í Teaching is one of the great instruments for the final victory of the spirit and of humanity.

IN MEMORIAM

ALFRED EASTMAN LUNT

BY LOUIS G. GREGORY AND HARLAN OBER

ALFRED EASTMAN LUNT departed this life, August 12, 1937, at his home in Beverly, Massachusetts. His immediate family—a widow and five children, and a host of friends mourn his loss. His funeral was attended by his relatives, neighbors and visiting Bahá'ís from Green Acre and neighboring centers. The service in its simplicity, contained the solace of Heavenly Teachings and prayers, and proved to be a means of teaching others the Faith that he loved.

The National Spiritual Assembly, on August 16, 1937, received the following cablegram from the Guardian:

"Shocked distressed premature passing esteemed beloved Lunt. Future generations will appraise his manifold outstanding contributions to rise and establishment Faith Bahá'u'lláh American continent. Community his bereaved co-workers could ill afford lose such critical period so fearless champion their Cause. Request entire body their National representatives assemble his grave pay tribute my behalf to him who so long and since inception acted as pillar institution they represent. Convey Boston community assurance prayers, deepest brotherly sympathy their cruel irreparable loss."

He was for more than a generation one of the most distinguished and useful servants of Bahá'u'lláh. He was well prepared by college and legal education at Harvard University. As a student he heard the Great Message from Dr. 'Alí-Kuli Khan, lecturing in the University. He obtained from it a new life and inspiration toward achievement. He had very unusual abilities which shone in the field of writing and in his chosen profession, the law.

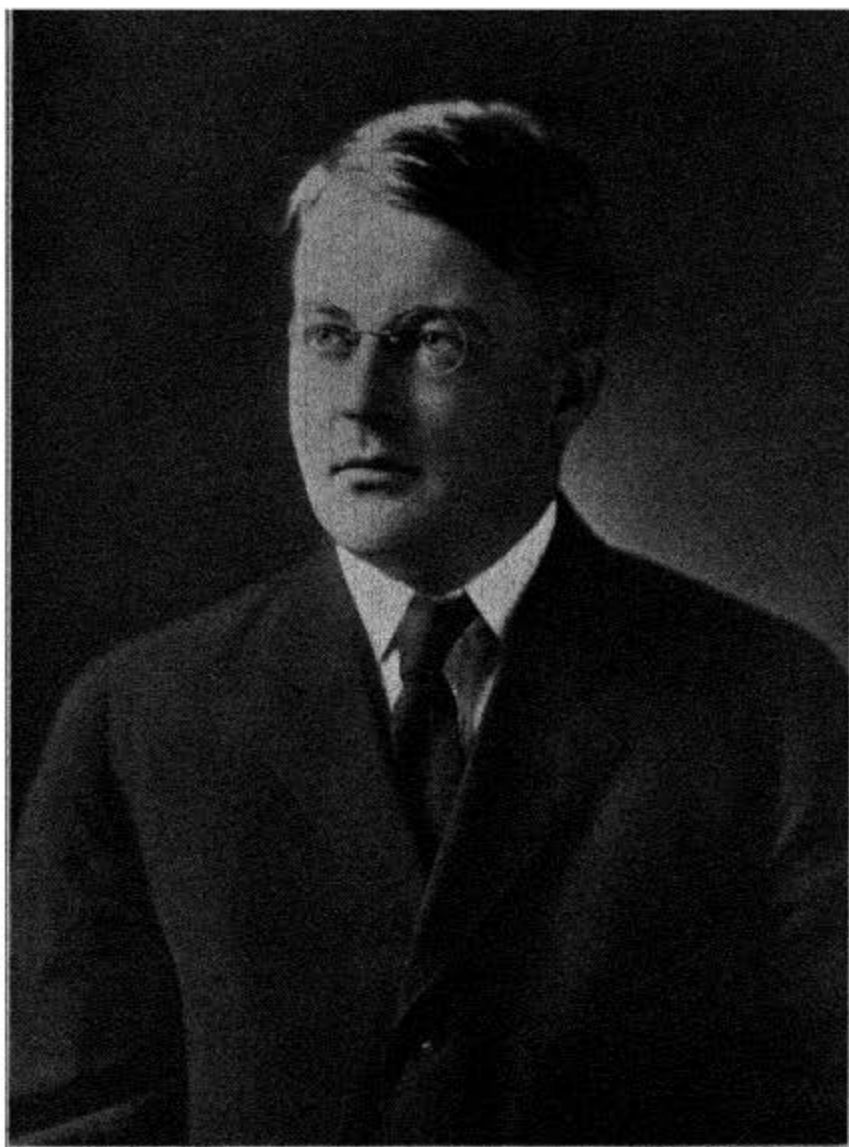
As a youth he edited and published a weekly newspaper. As a Harvard student, he managed its Illustrated Magazine, making

it successful as a business enterprise. While in college he was chosen President of its Republican Club, and then President of the National Republican College League, which included clubs organized in most of the colleges of the United States. He served actively in this capacity in several Presidential campaigns, and those acquainted with his achievements, and the respect with which he was held, are confident that had he not chosen to turn his energies with concentrated attention toward the Bahá'í Faith, realizing that all other means were ineffective, he would have risen to positions of great importance in the government.

As a lawyer, he became Solicitor of his native city, and an associate in a well established and popular law firm in Boston. Called by Miss Sarah J. Farmer to act as her legal counsel, he took the leadership in evolving those plans that protected her spiritual program and the Green Acre properties.

His services to the Green Acre Fellowship, at a very critical period in its existence, as well as over a number of years, were perhaps among the most valuable of his career, a career noteworthy for the variety and number of its accomplishments. Although the opposition retained very able counsel and aroused adverse public sentiment and widespread newspaper criticism, carrying the matter to the Supreme Court of the State of Maine, the final decision was a complete victory for the Bahá'ís and the friends of Miss Farmer. A few years later, this victory having established a new trend, Green Acre came under the jurisdiction of the National Spiritual Assembly, as the first Bahá'í Summer School in America.

Although greatly pleased with this evidence of the legal and organizing ability of Mr. Lunt, the head of his law business was



Alfred E. Lunt.

greatly disturbed by the poignant press criticism, linking his associate with the Bahá'í Faith. To the demand that he choose between his activity in the Faith and his remunerative position, Mr. Lunt chose to open his own office.

In his work he was ever guided by the Bahá'í ideal of service, and his clientele was a very broad one. His wise and sympathetic understanding brought many clients of foreign birth, and though often poor and unable to pay adequately for his services, he never failed them, but with wise guidance, increased their understanding, and acquainted them with the spirit and point of view which was the inspiration of his own life.

For many years he was counsel for an important Massachusetts Committee of Manufacturers and Merchants in the handling of their legislative problems. This position bringing him in close contact with outstanding industrialists and merchants, not only

revealed his exceptional ability and leadership, but also gave him an enormous fund of experience which was destined to be of great service to The Cause in the upbuilding of the Administrative Order. In frequent discussions with these important men he was able to show them that the spirit and the wisdom revealed in the Teachings of Bahá'u'lláh alone offered that solid foundation upon which industrial peace could be built.

He was a patient and tireless worker, always devoted to principle and showing a faith and courage worthy of the heroic age. His personal interests were seemingly forgotten in his devotion to the Faith. But a few years ago, when actually in the midst of great financial difficulties, a very wealthy friend offered to associate him in a law firm with a minimum guarantee of an income annually of ten thousand dollars. Although it required no commitments on his part, save to work, yet because it came from a source which he felt might wish to affect

unfavorably his allegiance to his Faith, the offer was refused.

The trials and vicissitudes of fortune appeared only to confirm his faith, for in all situations he showed those characteristics, which 'Abdu'l-Bahá, in referring to the Green Acre controversy, described as "lion hearted."

He was from the beginning of the Cause in Boston, a member of its governing body. During many years he was elected by the Boston friends as one of the delegates to the Annual Convention. Of this body, he was many times chosen Chairman, the duties of which office he discharged with extraordinary ability. He conceived it to be his duty, not only to be acquainted with all the important matters under consideration, and to act with justice, but to stimulate all the delegates, in the assumption and exercise of their privileges and responsibilities.

He was a member of the Bahá'í Temple Unity, the first corporation organized to build the Mashriqu'l Adhkár. With the exception of two short intervals he had membership in the National Spiritual Assembly during the entire period of its existence. In these two national bodies, serving sometimes as chairman, sometimes as secretary, and as a member of its various committees, he showed signal devotion and ability.

This brief account does not of course permit a detailed report of a life of singular dedication, of great breadth of interest, of remarkable sincerity and courage. Those privileged to have corresponded with him, appreciated his understanding heart, and the firmness and inspiration of his faith.

Mention, however, should be made of the fact that he was not only outstanding as an administrator with great range of vision and exact knowledge of details regarding the Cause in America, but he was also a teacher whose addresses and writings were characterized by spiritual insight, knowledge of the Divine Teachings and understanding of the needs of the soul. He delved deeply into the inner meanings of the Sacred Writings, and followed closely those movements which were affecting a rapidly changing society.

He was affectionate and kind, reflecting the Divine love in his readiness to serve the

neglected, poor and weak, a mark of true nobility. He made himself one with people of various races, classes and nationalities in the line of service. He had his place also among the strong, who drew upon his fine endowment of power, and from whom, his capacities and virtues won admiration.

Faithful unto death was he, traveling long distances over the country for administration and teaching when his body was weakened with a malady which finally proved fatal. Meanwhile he showed no lessening of spiritual attraction, devotion and power. Just two days before his passing, he wrote a most cheerful and hopeful letter to one of his friends, telling of his plans for future activities.

Those who mourned his passing were consoled by the spiritual fragrance that attended it, and by the eloquent tributes paid him by the Guardian's cables, as well as by the testimony of many friends. An extraordinary honor was shown him by the members of the National Spiritual Assembly, which body at the Guardian's request, and in his behalf, journeyed to his grave, to offer prayers. Truly his was the victorious life.

"The true man appeareth before the Merciful like unto the Heavens. His bright and shining qualities are the stars. His traces are the educators of existence." From the *Will* of Bahá'u'lláh.

It is impossible, even for those who love him, properly to evaluate his life, which the future alone will truly disclose. It may be said with absolute certainty, however, that he lived and moved in the Divine Teachings, and especially in his later years, in the advices, the assurances and the sympathetic understanding of the Guardian. The entire loyalty of a heart, singularly pure and devoted, turned completely toward his Guardian and the Guardian of the world.

In a letter to one of the American friends, Shoghi Effendi wrote: "The passing of Mr. Lunt constitutes yet another blow to the American Bahá'í Community, and leaves a void in both the teaching and administrative fields, which few of our present day believers can fill. The memory of his manifold and undeniably rich and valuable services will be deeply enshrined in the hearts and minds of those who had the privilege

of working closely with him, or had been sufficiently informed about his tireless activities for the Faith. . . .

"Words fail to express the sorrow and regret I feel at the untimely death of such a precious, ardent and capable champion of our beloved Faith. The loss is indeed irreparable, for he was the living embodiment of such a rare combination of qualities as few can display and none can surpass. I will continue to pray for his dear departed soul from the depths of my sorrowful yet grateful heart."

ALFRED EASTMAN LUNT

"Haste forth—
To thy Celestial Habitation, 'well-beloved,'
'Lion of God's Cause!'"
We rejoice to hear of thy release!
Yet—
Might not God have shared thee—had we
loved more?
How may a soul "aglow with flame of the
undying fire" live—
Except midst love?

"Forty years" you sought, with "iron-sight"
to elevate this Truth!
To hasten justice, to conquer pettiness and
lust for power,
The curse of prejudice, the fear of failure,
the blight of intellect!
"Forty years" braving a wilderness of trials
—knowing
That phantasmal human hopes were doomed
to traceless dust!
One of the "living" of the chosen few en-
gaged to point a nation's course
Toward spiritual dominion!

From that hour
When first the Light of Revelation broke
upon these Western Shores—
You labored—till out of the chaos and the
groping loomed
The pattern of a "New World Order!"
Labored ceaselessly,
Until the Divine of Plans revealed its thrill-
ing goal!
How must He, its Source and Center—
Whose thoughts turned toward us—
Whose heart leaped at our mention, have re-
joiced,
To see, amid "this jungle of materialism"
thy challenge—
Hurling certainty against the fury of an un-
believing age!

Poets! Seers!
Shall ring thy epic, chronicled in love and
service!
That the unborn may recapture—may re-
live with pride and gratitude thy story!
How you stood, undaunted—in an epoch
"steeped in falsity,"
An advocate unfaltering in principle!
To compromise unyielding—
A pillar! in this Cause "so far beyond the
ken of men and angels!"

"Martyr hosts,
Who guard man's station, acclaim thee:
'Servant!'"
Thou, who in this Day "that casts a mighty
tumult in men's hearts"—
Refused to swerve—hailing this passage "a
spiritual adventure!"
We, who aspire to pioneer for God, and dare
to build anew a broken world,
Guard sacredly the faith thy love renewed,
when stilled thy noble heart!

MEMORIAL SERVICE TO DR. ZIA MABSUT
BAGDÁDÍ, HELD IN THE BAHÁ'Í HOUSE
OF WORSHIP, MAY 8, 1937

INTRODUCTORY WORDS BY MRS. TRUE

Mrs. Corinne True,
Mr. Albert Windust,
Chairmen.

ON April 11th, less than a month ago, the Bahá'í friends assembled in this House of Worship commemorating the Twenty-fifth Anniversary of the Arrival of 'Abdu'l-Bahá in America, were shocked by the news of the sudden death of their beloved Bahá'í brother, Dr. Zia M. Bagdádí, at Augusta, Georgia. Sincere expressions of sympathy for his bereaved family were heard among the friends and all were anxious to learn more of the details of his passing. A few days later it was learned that the cause of death was heart failure; that his body had been laid away in the burial lot of one of the Bahá'ís of that city; that his widow Zeenat, and daughter Parvene were courageously endeavoring to adjust themselves and were planning to go to Beirut, Syria, the home of Dr. Bagdádí's family in that country.

The loss suffered by the Cause in America began to be realized by the Bahá'ís and found full expression in a cablegram from our beloved Guardian, Shoghi Effendi, to the National Spiritual Assembly, as follows:

"Distressed sudden passing dearly beloved Dr. Bagdádí. Loss inflicted (upon) national interests (of) Faith irreparable. His exemplary faith, audacity, unquestioning loyalty, indefatigable exertions unforgettable. Advise Bahá'í communities (of) Chicago (and) surrounding regions hold befitting memorial gathering (in) Temple for which he so valiantly labored. Ardently praying for him and bereaved family.

(Signed) Shoghi."

Friends: In response to the request of our beloved Guardian and the desire of our hearts to hold a memorial service for our departed brother, Dr. Zia M. Bagdádí, we have gathered here this evening.

We feel that he would wish us to make

this a joyous and not a sad occasion. May all who are present here turn in mind and heart toward the Holy Shrine of Bahá'u'lláh, as we read this supplication (known as the "Midnight Prayer"):

O Lord, I have turned my face unto the kingdom of Thy oneness and am immersed in the sea of Thy mercy.

O Lord, enlighten my spirit by beholding Thy light in this dark night and make me happy by the wine of Thy love in this wonderful age. O Lord, make me hear Thy call, and open before my face the doors of heaven, so that I may behold Thy glory and become attracted to Thy beauty.

Verily, Thou art the light, the gift and the giver, the ancient and the merciful!

DR. BAGDÁDÍ'S GRANDFATHER AND FATHER

Referring to Nabil's Narrative, *The Dawn-Breakers*, pages 272 and 273, we find that Dr. Bagdádí's grandfather, "Shaykh Muḥammad-i-Shibl and his youthful son, Muḥammad-Muṣṭafá," accompanied Ṭáhirih from 'Iráq to 'Írán.

A little over a year after Dr. Bagdádí arrived in America, word was received of the death of his father, Muḥammad-Muṣṭafá (Bagdádí), whose portrait and the news of his passing were published in *Bahá'í News* (Vol. I of the *Star of the West*), No. 17 issue, wherein is recorded: "In him the Cause has lost a great and useful servant. All loved and revered him and looked up to him as one of the spiritual souls of the earlier days. His winsome manner and gentleness of heart attracted all those who came in contact with him and carried away the sweet fragrance of his life."

In a Tablet from 'Abdu'l-Bahá published in the *Star of the West*, Volume X, No. 12, are these endearing words of the beloved Master: "Convey on my behalf, to Dr. Zia Bagdádí the utmost love and kindness. In my estimation, he is very near, for he is the son of his honor Agha Muḥammad-Muṣṭafá."



Dr. Zia M. Bagdádí.

DR. BAGDÁDÍ'S WORK ON THE STAR OF
THE WEST

Mr. Windust, who was one of the founders and editors of the *Star of the West*, spoke of Dr. Bagdádí's services to that magazine, as follows—Dr. Bagdádí became associate editor of this Bahá'í publication, June 5, 1911, beginning with issue No. 5, Volume II, wherein we read: "It gives us pleasure to welcome to the editorial staff of the *Star of the West*, Dr. Zia Mabsut Bagdádí ("Zia Effendi"), the youngest son of the late M. Muşţafá Bagdádí. Dr. Bagdádí received his early education in the Orient at the Arabian Literature school, Turkish Government school and the American school. His childhood was blessed by seeing and being with the Blessed Perfection Bahá'u'lláh, and in every year of his youth he visited the Center of the Covenant, 'Abdu'l-Bahá. He came to America in September, 1909, to complete a course in medicine, graduating

from the Chicago College of Medicine and Surgery in May of this year (1911). He intends to practice in America and be engaged in serving the Cause of Bahá'u'lláh. We are confident the *Star of the West* has in him an able and willing associate."

In the *Star of the West*, Volume III, No. 15 issue, we find the following: "A word of explanation is given regarding the re-appearance of our Persian section after many months. As the editor, Mírzá Aḥmad Sohrab, accompanied 'Abdu'l-Bahá on most of His journeyings throughout America, it was almost impossible for him to look after the Persian section, and now that he has returned to the East, it has become necessary to place that department in other hands. Dr. Zia Bagdádí, who has been associated with him in this work, has consented to render this service. He is located in Chicago."

Throughout the remainder of the issues of Volume III, and all of Volumes IV and V

—there were 19 issues in each volume—Dr. Bagdádí compiled and wrote the manuscript in the form of pages, which were photographed, reduced to page size, etched on zinc, which became the printing plates for the Persian sections of the *Star of the West*—a total of 262 pages. His beautiful style of writing was distinctly Arabic in character. This labor was accomplished by Dr. Bagdádí in addition to translating Tablets of ‘Abdu’l-Bahá and speaking on the Cause wherever the opportunity arose—all this aside from his practice of medicine and surgery.

DR. BAGDÁDÍ WITH ‘ABDU’L-BAHÁ IN CHICAGO

Reference was made to the photograph of ‘Abdu’l-Bahá, together with five of the Oriental Bahá’ís, taken by Mr. Killius in Lincoln Park, Chicago, in 1912. Standing directly behind ‘Abdu’l-Bahá, on the right, is Dr. Bagdádí. In looking at this photograph, one is impressed with the thought that our beloved Guardian, Shoghi Effendi, has, in his cablegram, perfectly described the qualities of Dr. Bagdádí.

This photograph was taken directly across the street from the Plaza Hotel. In this connection, it is interesting to note that when it was taken, no one dreamed that in this same part of Lincoln Park, the Chicago Historical Society would erect the splendid museum which stands there today.

DR. BAGDÁDÍ’S DEVOTED LABOR FOR THE TEMPLE

Shoghi Effendi, in his cablegram requesting the holding of this memorial gathering for Dr. Bagdádí, states: . . . “Advise Bahá’í Communities of Chicago and surrounding regions hold befitting memorial gathering in Temple for which he so valiantly and devotedly labored.” . . .

In this connection we were reminded by Mrs. True, of the photograph taken on this Temple site March 21, 1921, and published in the *Star of the West*, Volume XII, No. 2. It was the beginning of actual work for the construction of the first Mashriqu’l-Adhkár in America; that is, the breaking of ground for the digging of the first of the nine caissons to bed rock—the one directly in

line with Haifa from the center of the building. In this photograph Dr. Bagdádí is seen digging the first shovelful of earth—the other friends present following him in breaking the ground. It was indeed fitting that Dr. Bagdádí should have this honor, and his association with this great event¹ is sufficient evidence of the esteem his fellow-believers had for his valiant and devoted labors for the Temple and the Cause of Bahá’u’lláh.

NOTEWORTHY QUALITIES OF DR. BAGDÁDÍ

Mr. Windust spoke of the time when his family met ‘Abdu’l-Bahá in an upper room at the home of Mrs. Davies in Chicago. When He saw the youngest child, He took her upon His lap and called for someone to bring candy for the little one. Dr. Bagdádí instantly responded, leaping down the stairs two or more steps at a time, obtained the candy, and sprang up stairs with it, handing the bowl to ‘Abdu’l-Bahá as a courier would present an urgent message to a king. It was an impressive demonstration to many who witnessed it, of the divine qualities of “instant, exact and complete obedience” Dr. Bagdádí so remarkably possessed.

Mrs. Grace Ober also testified to this outstanding characteristic of Dr. Bagdádí, by telling the following experience: “I was keeping house in New York for ‘Abdu’l-Bahá and His party of interpreters at the time when He attended the Peace Conference at Lake Mohonk. Late at night, the bell rang furiously and at the door stood Dr. Bagdádí, no hat upon his head, his hair disheveled, and his clothes covered with dust. He rushed into the house saying ‘Abdu’l-Bahá had sent him to bring a rug to Lake Mohonk at the earliest possible moment. I begged him to have something to eat, to bathe and rest for a little while. But quickly finding what he wanted he rushed away with it. During the short time he was in the house I learned that ‘Abdu’l-Bahá wished to present a gift to the Secretary of the Peace Conference, Mr. W. H. Short, Sec’y of the

¹ This breaking of ground for the actual construction of the caissons to bed rock should not be confused with the boring operations begun on September 24, 1920, to obtain a core of soil strata before beginning the digging of the caissons, which began March 21, 1921.—Editors



Friends assembled on Mashriqu'l-Adhkár grounds, Chicago, March 21, 1921.
Dr. Zia M. Bagdádí digging first shovelful of earth.

New York Peace Society, before the close of its sessions next day, and that it was necessary that some one of His party go to the city for it and return at once. Dr. Bagdádí had instantly volunteered. He discovered there was no passenger train at that hour and boarded a freight train, arriving in the condition I described. I learned later that in returning he again rode on a freight train as there was no other transportation at that early morning hour. Dr. Bagdádí was the embodiment of the quality of "Instant, exact and complete obedience."

The chairman expressed the thought that every one present at this memorial gathering, who knew Dr. Bagdádí, no doubt cherished in his heart and memory some particular remembrance or many remembrances of our dearly beloved Dr. Bagdádí.

FIRMNESS IN THE COVENANT, AN OUTSTANDING QUALITY OF DR. BAGDÁDÍ

When 'Abdu'l-Bahá came to America in 1912, He awakened and began to educate the Bahá'ís to the Most Great Characteristic of the Revelation of Bahá'u'lláh, namely, The Center of the Covenant—that which the previous Divine Manifestations did not bring. From that time until the day of His ascension in 1921, He stressed its importance with ever increasing emphasis, thus preparing them for the hour when His Will and Testament was brought to light.

During these years Dr. Bagdádí was a pillar of strength to the Bahá'ís of America manifesting firmness in the Covenant and all that it implies. He alone seemed to understand the deep meanings of this most great characteristic—that is: through the power of the Covenant no one can create a sect or division in the Bahá'í Faith; through this most great characteristic, the Center of the Covenant will protect the Cause from now until at least one thousand years, and perhaps until thousands of years have passed away.

Those who attended the eighth session of the Bahá'í Congress at Hotel McAlpin, New York City, April 30th, 1919, will never forget Dr. Bagdádí's presentation of this most important matter. Although he had been ill for three days, he arose to astonishing heights and depths of understanding in this address, unfolding all the qualities Shoghi Effendi mentions in the cablegram prompting this memorial gathering—of "exemplary faith, audacity, unquestioning loyalty, indefatigable exertion"—combined with a dramatic appeal that was arresting and soul stirring. This outstanding address of that remarkable Congress was taken stenographically and printed in Volume XI of the *Star of the West*.

DR. BAGDÁDÍ WRITES OF SEEING AND BEING WITH BAHÁ'U'LLÁH

In the year 1929, Dr. Bagdádí wrote a book telling of his birthplace and travels in

the Orient under the title, *Treasures of the East*. In it he describes the peerless panorama of the Plain of 'Akká surrounded by mountains and sea, in the center of which is the Mansion of Bahjí, located about one mile from the Mediterranean and three miles from the town of 'Akká, Palestine. It was here Bahá'u'lláh lived the last few years of His exile until He departed to the Supreme World in 1892. Dr. Bagdáí tells that here, when he was a child, he had the great privilege of seeing and being with Bahá'u'lláh. He wrote:

"I had the greatest honor and privilege to see Bahá'u'lláh and sit at His feet many days and nights in this Mansion. Here He used to hold my hand while walking to and fro in His large room, revealing Tablets, chanting the prayers with the most charming and melodious voice, while one of the attendants took them down. Here I saw Him teaching and blessing the pilgrims who came from all lands. On hot days He would take me with Him to the outer alcove of the Mansion where it was somewhat cooler. I would stand in a corner with folded arms, my eyes fixed on His incomparable countenance, while the gentle breezes blew on His soft jet black hair which reached almost to the waist, flowing beneath the taj, like a crown, that covered His head and a part of His broad, full, high forehead.

"From His light-colored garments which were similar to those of all the ancient prophets, I had always inhaled the fragrance of the pure attar of roses. At times He would spend half an hour on the alcove, and my eyes would remain fixed on His majestic face. But whenever He glanced at me with His brown, piercing, yet most affectionate eyes, then I had to turn mine away and look down on the floor.

"At my birth, Bahá'u'lláh named me 'Zia' (Light) and gave me the Turkish title 'Effendi.' But on my first visit to Him, when He inquired about my health, I replied in Arabic 'Mabsoot' (I am happy). He questioned, 'How is your father?' I answered, 'Mabsoot'; and 'How is your mother?' He asked. 'Mabsoot' was my reply. He laughed heartily and after that He always called me Mabsoot Effendi (The Happy One)."

MRS. LAURIE C. WILHELM

BY ROY C. WILHELM

Mother's strong religious tendency began with her mother who was religious fundamentally though I do not recall her ever having attended a church; and she did not believe that a system in which professional religionists preached for hire was in accord with the admonitions and example of Jesus. During my early years Grandmother often spoke to me of so many of the Bible prophecies being fulfilled and said she believed the Promised Age was near and we must all be watchful to recognize the Great Day when it came. Mother and father were members of a denomination to which they sent me in my youth—though they were not orthodox in their views, rather they shared Grandmother's beliefs that the Creator of all humanity was interested in all humanity.

About 1890 Mother became dissatisfied with the churches and began searching for reality. She investigated various teachings including the philosophies of the East, Christian Science, etc. I sometimes wondered, "What next?" Mother also felt deeply that the Great Day was near, that it might come even in our time—and how would we be able to recognize its fulfillment!

Mother had a friend, kindred in thought, in Miss Laura Jones, also of our old home town—Zanesville, Ohio: they often met together, and wondered if the Spirit might be upon the earth at this time: how shall we find Him, etc. Shortly after the early 90's Miss Laura moved to Chicago. There she heard of the Bahá'í Faith, and wrote to Mother that she had found that for which they had been seeking. In her letter she included some pamphlets, among which was a copy of the "Hidden Words." Mother read these, and accepted immediately. About 1898 or 1899, when I was a traveling salesman, Mother mailed me a page from a newspaper containing a photograph of 'Abdu'l-Bahá and an article in which something was said to the effect that many regarded Him as a return of the Spirit. Having in mind Mother's various explorations I was not so deeply impressed, but wrote upon the margin, "Strange if true" and returned it to her. In 1901 and 1902, Mother and Father vis-



Mrs. Laurie C. Wilhelm.

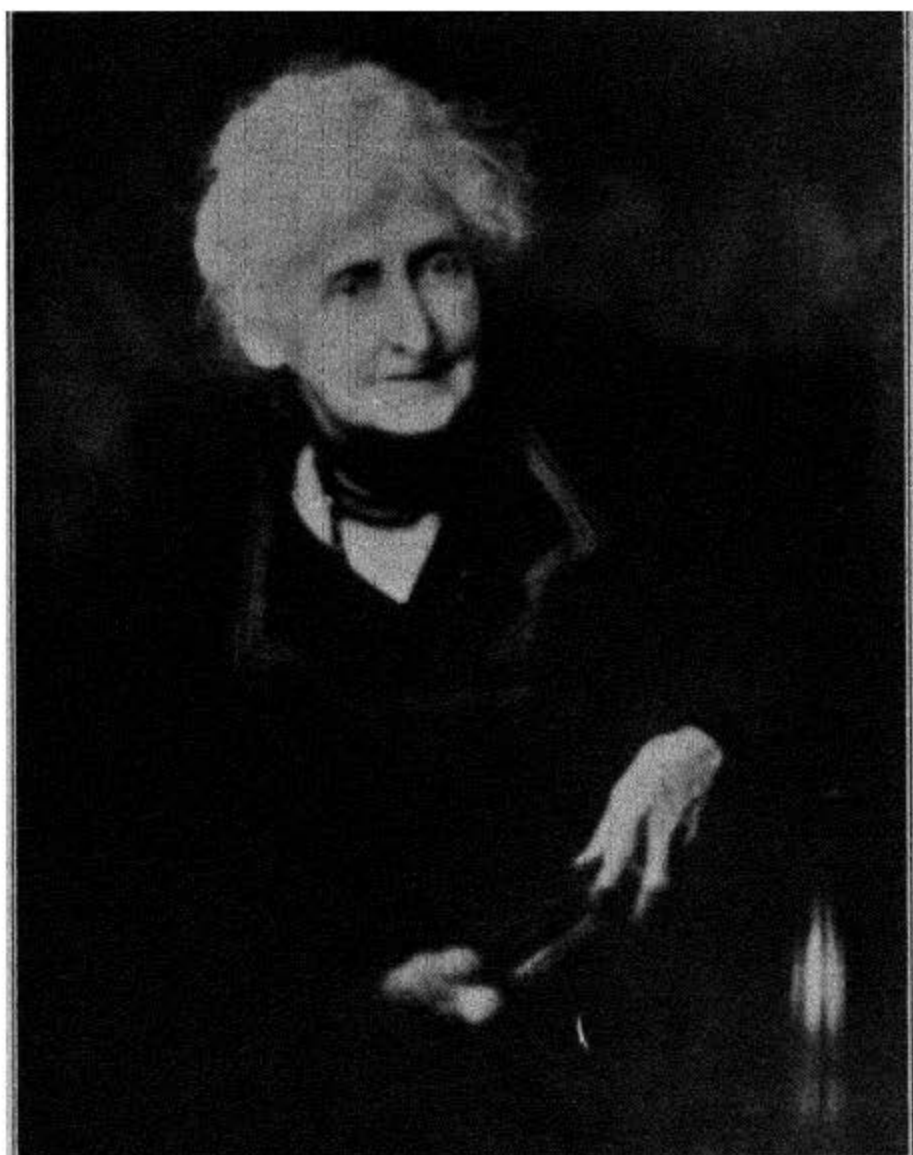
ited me in New York. We went about to various meetings and among them the Bahá'í meetings at the home of Mr. and Mrs. Arthur P. Dodge: there we met May Maxwell, Mr. and Mrs. Hoar, Dr. Getsinger and others. I was conscious of a strong heart attraction before much understanding came. I recall that two or three years later a farewell reception was given to Mírzá Abu'l-Faḍl at the Dodge home.

Mother devoted much time to studying the Bible: she became so impressed with the connection and with the spirit and reasonableness of 'Abdu'l-Bahá's teachings and explanations that her waking hours seemed mainly devoted to plans for reaching other sections. In 1907 Mother and I went to 'Akka. 'Abdu'l-Bahá told Mother she was the cock which crowed preceding the dawn. During the dinner, our last day there, He took an unusually large bowl and filled it with bread and broth: then He asked for our bowls, and filling them with bread and broth

from His bowl He told us to eat, and as we had received food from His bowl, now we must return to America and likewise offer His food to the people.

In 1908 we moved from New York to West Englewood. During this summer a hundred or more of the Bahá'í friends of New York and vicinity assembled for a picnic in the woods near our home. In those days it was very difficult to awaken interest. Meetings were held in two or three homes, and a dozen or so persons were attracted, but several moved away, two passed from this world, and such changes took place that it was several years more before a group was permanently started. I am reminded of a remark that 'Abdu'l-Bahá once made,—that it required a great expenditure of effort to accomplish even small things in this world.

Mother devoted her life to corresponding with friends and inquirers far and near. Even during those last two and a half years of physical helplessness, her mind was centered



Mrs. Mary Hanford Ford.

upon means for the advancement of the Faith. These past few weeks, when she could speak only with difficulty, she would often make suggestions, or perhaps inquire whether I had heard from this person or another, or had written them recently.

It is indeed comforting to now have the assurance of the Guardian that Mother is making a near approach to the Beloved.

MARY HANFORD FORD (NOV. 1, 1856—
FEB. 2, 1937)

BY RÚHÁNIYYIH (MADAME 'ALÍ-KULI)
KHÁNUM

Daughter of a Meadville, Pennsylvania, banker, wife of the owner and editor of the Kansas City, Missouri, *Evening Mail*, Mary Hanford Ford was widely known as an authority on art, literature and music, and as a student of economic problems and of developments in the field of science. At one time art critic on the Kansas City *Star*, she was

associated with leading intellectuals in the United States and Europe.

In 1901 Mrs. Ford was residing in Chicago in an environment typical of her varied interests. Her household consisted of her three children, Roland, Lynette and Gareth; of a German woman and her young child; of an American woman and her son; of a young Negro student of Shakespeare. An account of her home,—known as "The Haunted House"—has, through Dr. Richard Hodgson, reached the archives of the American Society for Psychical Research. At this time Mrs. Ford was a "Spiritist," her chief interest, however, lying not in psychic phenomena but in the spiritual life. An atheist during her youth, she had regained faith at her father's death-bed, feeling that the continuity of the soul had there been revealed to her, and she had begun an exhaustive study of religion. Her personal library, including many first editions, ran the length of the house. She now began a course in compara-

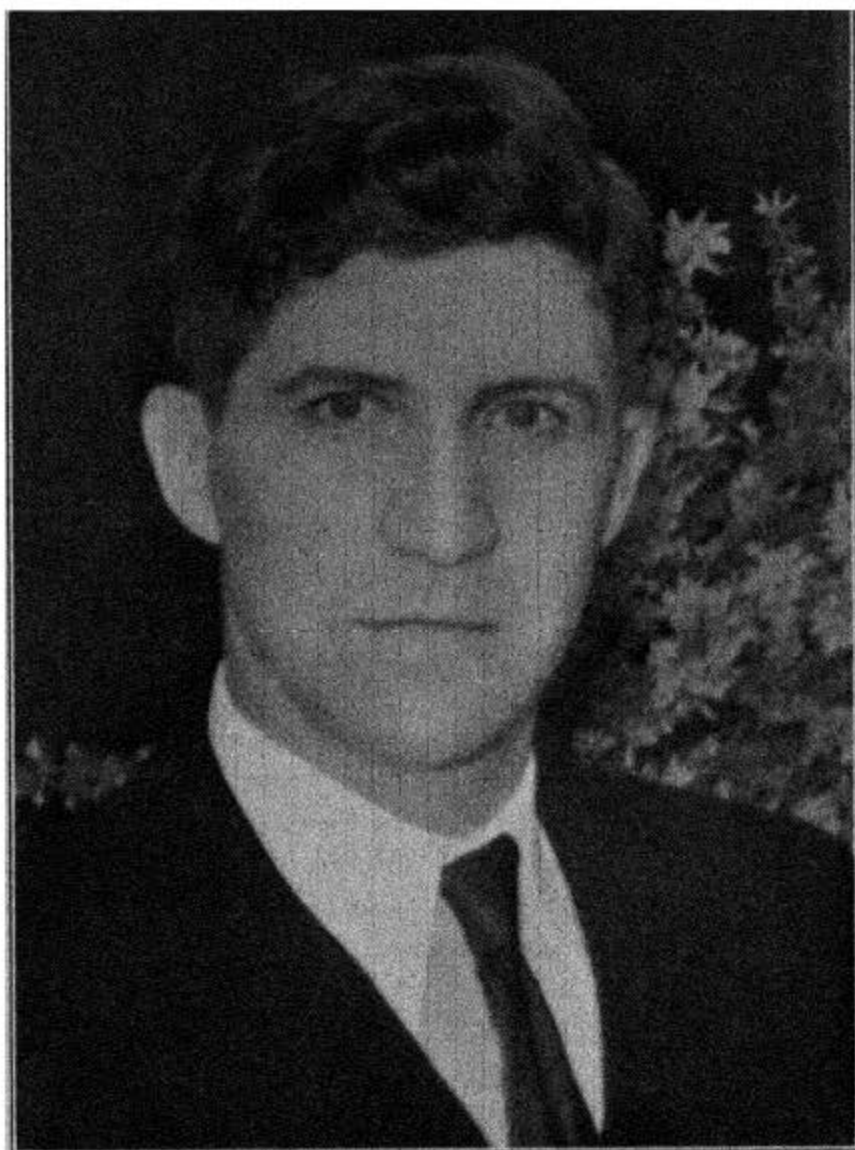
tive religions, the ninth lesson of which proved to be a presentation of the Bahá'í Faith. The following summer she attended the Green Acre School of Religions, heard Mirzá Abu'l-Faḍl and 'Alí-Kuli Khán, and became a Bahá'í; shortly thereafter, aided by Miss Florence Breed, she began to teach the Bahá'í Cause in Boston.

To Madame 'Alí-Kuli Khán when she visited 'Akká in 1906, 'Abdu'l-Bahá said of Mrs. Ford: "It is true that Mrs. Ford has served humanity long and faithfully. Now tell her, if she will arise to serve the Cause of Bahá'u'lláh with equal zeal and fidelity, her name will be mentioned in all the worlds of God." The remainder of her long life was devoted to fulfilling the Master's wish, and in many tablets He addressed her as "O thou herald of the Kingdom of God!" Not only in the United States but also in Italy, Switzerland, France and England she taught the Bahá'í Faith unceasingly, attracting thousands of people through her devotion, and her objective, brilliant, well-stocked mind. Meanwhile she continued her work as an art critic and writer; among her published books are "The Oriental Rose," "The World of 'Abdu'l-Bahá" and "The Secret of Life." Even during her last months, she taught the Cause and worked on a novel dealing with industrial conditions. Accompanied by her daughter, Mrs. Lynette Storm, Mrs. Ford was in Clearwater, Florida, when the end came. She died whispering, "It is so beautiful, Lynette, it is so very beautiful!"

At a distinguished gathering held at the Bahá'í Center in New York City to commemorate the passing of Mrs. Ford, many non-Bahá'í friends paid her tribute.¹ Among them, Mr. Clarence Howells of the Fellowship of Reconciliation said, "A religion can be proven best by the lives of those who practise it. The proof of the value of those teachings she gave, was expressed in the life of Mary Hanford Ford. Surely the Bahá'í Teachings are true, for they are effective in that light." Miss Frances R. Grant, Vice-President of the Roerich Museum, New York City: "About Mrs. Ford there was this joy of devotion, and I must believe that though duty pleases God, it is joy that best gladdens Him, and it is the joyous devotee that is closest to His heart." Mr. H. T. Mason of

the All Nations Club: "When we speak of the saints—I think she was the reincarnation of all of them." Mr. D. A. Mott, leader of the Vegetarian Society: "She belonged to everybody. We never thought of her with a family and children; the human race was her family . . . Some day . . . the truth of her statements will be recognized, and also her greatness as a teacher." Mrs. Villa Faulkner Page, Founder-Leader of the Fellowship Life More Abundant: "We have listened with hearts deeply moved to the words spoken of one whom we all so dearly love; not *loved* . . . but *love*." Dr. C. G. Pease, President of the Non-Smokers League: "Let us follow in her footsteps." Mr. Aldo Randegger, noted composer, played his "The Apotheosis of the Soul" in her memory. Bahá'í speakers included Mr. James F. Morton, former President of the American Esperanto Society, who said: "She opened the eyes of many of us to visions that otherwise we could not have had. In the Esperanto Movement she was a tower of strength." Mrs. Annie Romer: "The prayers . . . which she offered . . . on behalf of others filled many hours. She said we did not ask enough of the bounty of God." Mr. Şafá Kinney: "For years upon years we worked shoulder to shoulder, like two horses at the plough; ploughing God's field that His plants might grow there . . ." Madame 'Alí-Kuli Khán, chairman of the gathering: "Mrs. Ford's friends all know how clear and sure were her faith and her spiritual mission." 'Alí-Kuli Khán: "A saying of Goethe's is paraphrased thus: 'To live in a great idea is to think as possible, things that seem impossible. So is the case with a great character; when both the great idea and the great character meet in the same person, things appear which fill the world with wonders for thousands of years'; he then read the following from a letter of Shoghi Effendi regarding Mrs. Ford: "Her unique and outstanding gifts enabled her to promote effectively the best interests of the Faith in its new-born and divinely-conceived institutions. I will pray for her soul from the depths of my heart. Her services will always be remembered and extolled."

¹ There was given also, several days alter, a beautiful musicale, by Miss Rata Présent, of Buffalo, in loving tribute to Mrs. Ford.



Elmore Eugene Duckett.

ELMORE EUGENE DUCKETT

BY WILLARD P. HATCH

"Verily, thy Lord is the All-Knowing, His authority embraceth all things, rest thou assured in the gracious favor of thy Lord. The eye of His loving-kindness shall everlastingly be directed towards thee."—*"Gleanings From The Writings of Bahá'u'lláh."*

"We work and pray for the Unity of Mankind, that all the races of the earth may become one race, all the countries one country, and that all hearts may beat as one heart, working together for perfect Unity and Brotherhood."—*'Abdu'l-Bahá, in "The Oneness of Mankind."*

Mr. Elmore Eugene Duckett was thirty-nine years old when he passed away on January 1, 1937. He possessed a "remarkable spiritual insight."

'Abdu'l-Bahá, the great Exemplar of the

Bahá'í World Religion, in addressing an audience gathered together at Hull House, in Chicago, on April 30, 1912, said in part:

"One of the important questions which affect the unity and solidarity of mankind is the fellowship and equality of the white and colored races. . . ."

"In this country, the United States of America, patriotism is common to both races; all have equal rights in citizenship, speak one language, receive the blessings of the same civilization, and follow the precepts of the same religion. . . . the one point of distinction is that of color. . . . God is not pleased with, neither should any reasonable or intelligent man be willing to recognize, inequality in the races because of this distinction. . . . His Holiness Bahá'u'lláh has proclaimed the oneness of the world of humanity."

Elmore Duckett did not find it difficult, as a Bahá'í, to become free from racial animosity. A "remarkable spiritual insight,"

however, was not the only gift he possessed. All of his life he worked hard with the strength that was his. To a casual observer, Elmore was, in a happy way, one of those classified as belonging to Labor; but he showed how different the Bahá'í conception of Labor is, by taking part in "no rebellious demands," and by being completely free from any deep-seated feeling of animosity against capitalists.

Concerning a phase of Labor problems, 'Abdu'l-Bahá writes, expressing the Bahá'í attitude:

" . . . Rules and laws should be established to regulate the excessive fortunes of certain private individuals, and limit the misery of millions of the poor masses—However, absolute equality is just as impossible, for absolute equality in fortunes, honors, commerce, agriculture, industry would end in want of comfort, in discouragement. . . . It is therefore preferable for moderation to do its work. The main point is by means of laws and regulations to hinder the constitution of the excessive fortunes of certain individuals and to protect the essential needs of the masses. . . . The owner of the factory will no longer put aside daily a treasure which he has absolutely no need of (without taking into consideration that, if the fortune is disproportionate, the capitalist succumbs under a formidable burden, and gets into great difficulties and troubles; the administration of an excessive fortune is very difficult and exhausts man's natural strength), and the workmen and artisans will no longer be in the greatest misery and want, they will no longer be submitted to the worst privations at the end of their life.

"As now man is not forced 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 be a thing very much praised, approved and pleasing."

Elmore Duckett was fully aware of 'Abdu'l-Bahá's words—yet was he aware that one man alone, except He be a Christ or Bahá'u'lláh, could not bring about the change of conditions mentioned therein. Therefore he put his affairs in the hands of God, and as one of the great body of workmen in a huge factory, labored in the Bahá'í spirit to

such an extent that he was publicly awarded a badge of honor before his fellow-workmen, by those at the head of the factory, for over ten years of commendable service. He took this award for exactly what it was worth, for he knew that, if such action was not based upon the knowledge and love of God, then it was most likely an inexpensive way of trying to keep the men satisfied; but he evidenced forbearance and patience, as Bahá'ís are taught to do.

True it is that the length of one's days, as has been pointed out by the Divine Exemplar, is not important; to bear fruit in one's life is what counts. Elmore Duckett, in his relatively short life, was a tree that bore a quantity of fruit.

Elmore was born in Cripple Creek, Colorado, November 17, 1898. His family moved to Denver, Colorado, when he was ten years of age. Thereafter they traveled to Arizona, and it was in Bisbee, in 1915, that Elmore's cousin, who was to become his wife three years later, convinced him of the truth of the Bahá'í Faith. This she did, aided by her mother.

Of this period Elmore Duckett's widow writes: "He (Elmore) became a wonderful Bahá'í in a very short time—as he had never taken any interest in any religious faith, he was free from all dogmas and creeds. . . . He studied Spanish and became very proficient, with the thought in mind of going to Old Mexico to work and teach the Cause. In his study of the Spanish language, he met many people in High School, and the private night classes, who were entertained in our home, and given the Bahá'í Message. . . . We were married in Houston, Texas, June 5, 1918. We moved to Los Angeles May, 1922, where Kenneth (their only child) was born August 17, 1922."

Unity was the one thing Elmore loved most and he had a quiet and unobtrusive nature which attracted many friends to him. He lived in Monrovia, California, suburb of Los Angeles, at the time of his passing away. The Monrovia paper carried a notice of his death, and, among other things, wrote: "Mr. Duckett was chairman of the Spiritual Assembly of the Bahá'ís of Los Angeles and had been a member of the Community of the Bahá'ís of that city for many years.

His entire time, other than what was necessary for the maintenance of the material needs of his family, was devoted to the promulgation of the oneness of humanity and he 'consorted with all people with love and fragrance.' He believed in the fundamental oneness of religion and prayed constantly for 'the most great peace,' that has been visioned by the Prophets and poets of the past, and which surely must be the consummation of the evolution of man on this plane."

When Elmore Duckett's final illness overtook him, he firmly believed that it was because of the fumes he was forced to breathe daily in the prosecution of his work. He believed that the inflammation of his heart and the lining of his lungs was an inevitable result of the conditions surrounding his labor, a result that was hidden from him until it was too late to do anything about it. His unusual physical strength gave way slowly, after he was obliged to stop work, before the onslaught of this insidious inflammation. Before its fatal effect was clear to him, he planned, on recovery, never to return to the factory position he had previously held, which, as he expressed it, he thought would be suicide; but intended to take part in the effort to carry the Bahá'í Faith to one of the few states where it was not already established. His wish was to move to Reno, Nevada.

These hopes of moving to Nevada gave way before the increasing encroachments of Elmore's illness. Finally he learned that, should he live, he would become a bed-ridden and helpless invalid. Having always been so strong physically, he could not bear to contemplate this thought. He did not think, perhaps, of the spiritual uses of suffering, nor of the spiritual services he could render, even if ill. He preferred to die, and it was reported that he implored Bahá'u'lláh to release him into the next world. His prayer was granted.

To indicate something of the love Elmore had inspired in the hearts of his fellow-believers, as part of their love for God in the qualities they saw reflected, it is only necessary to write of the meeting of the Spiritual Assembly, of which he had been chairman, gathered together to discuss his funeral. It

was voted at the meeting that each member of the Assembly should mention one good quality of the deceased. The result was a moving compilation. Among the qualities mentioned were: "sincerity; sacrifice of time for the Cause; devotion to the Cause; thoughtfulness of others; a good Bahá'í in the use of time; kindness, generosity to the Cause and to his friends; humility; his lack of fault-finding; a peace-maker."

At his expressed wish, Elmore was buried in the last grave remaining in the plot of ground where Thornton Chase, first American Bahá'í, is at rest, in Inglewood Cemetery, outside of Los Angeles, California.

On March 8, 1937, Shoghi Effendi sent the following message to Mrs. Finks, Secretary of the Spiritual Assembly of Los Angeles, California.

"Please convey to the relatives of the late Mr. Duckett the Guardian's sympathy and condolences on the occasion of the passing away of their beloved and esteemed friend. The services which he has rendered the Cause Shoghi Effendi deeply appreciates and he will specially pray for the progress of his soul in the Abhá Kingdom."

COLONEL DR. IBRÁHÍM PÍRÚZBAKHT

BY ZIKRULLAH KHADEM

Colonel Dr. Pírúzbakht was the eldest son of the late Kázim Khán Ámir Tumán, a distinguished Commanding Officer of his time, very pious and devoted to his duty, belonging to the family of Caucasian refugees. The following is a brief description of this family.

One of the notorious events of the Qájár regime was the war breaking out between Írán and Russia, in consequence of which some important provinces of Caucasia in Írán fell into the hand of the Russians. Groups of nobility, urged by patriotic feelings, left Caucasia for Írán and were then called immigrants. A number of them entered military services and others occupied high positions. At this happy era of the reign of H. M. Riḍá Sháh Pahlaví under whose care and wise policy marvellous progress has been made in the country, a number of the so-called immigrants are also numbered among the devoted and reliable officers and com-

manding officers of the Army. Dr. Pírúzbakht was also of this Írán-loving family, born in Tíhrán in the year 34 of the Bahá'í era corresponding with the year 1878 of the Christian era. He carried on his studies in the Cossak house, in the Íránian College and in the Medical School from which he received his diploma in medicine.

Early in his youth, he married his cousin, Farah Angiz Khánum, but feeling the need of completing his studies he traveled to Russia, France and Belgium, getting his diploma in medicine, surgery and midwifery from the Liége School of the latter country in 1907, corresponding with the year 63 of the Bahá'í era, and returning to his country in the same year, after 7 years of absence. It should also be mentioned that at Colonel Pírúzbakht's time there were no means for one to educate himself in Írán such as are available now-a-days and his special efforts in such lines were indicative of ability and love for education.

After his return from Europe Dr. Pírúzbakht was employed as physician in the Cossaks' quarters. He later accompanied his father on a journey to Luristán and Adhírbáyján and after staying in those provinces for some time he returned to Tíhrán where he spent the rest of his life. He attained the rank of Captain during his services in the Cossaks' Quarters.

The writer has been in frequent contact with this honorable Doctor since he began his service in the Gendarmerie Dept. (Road Guards Dept.) and the following is an account of my personal knowledge of the deceased.

During the early formation of the Gendarmerie Dept. in Írán in the year 1914, Dr. Pírúzbakht served as Vice-Director and later as Comptroller General and physician for a number of years and finally attained the rank of Major. After the dissolution of the Gendarmerie Dept. in 1918, he was appointed by the General Health Dept. as Head of the Sanitation Office at Karej, 42 kilometers from Tíhrán, where a quarantine was being maintained. In 1920, he was employed as Doctor to the Provincial Dept. of Finance, Public Domains and Alimentation of Tíhrán which was an important Government Dept. and he carried on this duty during the office of the American Advisors, Colonel Mc-

Cormack and Mr. Colnman. In 1925, he received appointment as Director of the Sepah Hospital (a military hospital) and during the last years of his life he served with the rank of Colonel as the Director of the Health Dept. of the Military Schools. He discharged his duty most faithfully and sincerely throughout the entire course of his services.

In the year 1914, Dr. Pírúzbakht was serving as Vice-Director at the Gendarmerie Dept., having already completed his studies in medicine. He began to investigate the Bahá'í religion. His official position, as well as his family situation, were such as did not allow him to have any contact with the Bahá'í folk, owing to adverse religious feelings in Írán which threatened to put him and a number of Bahá'ís in grave difficulties. Therefore religious conversations were confined to the Doctor and myself for several months. He was meanwhile given a number of Bahá'í books which he studied very carefully and it was not long before this holy being became a believer and he bought many volumes of Bahá'í books which were available at that time. He was so inspired and inflamed by the Bahá'í books and tablets that, disregarding his official position and personal restraint, he expressed his enthusiastic willingness to meet the believers. The first meeting took place in the house of the late Mírzá Azizolláh Varghá, one of the devoted servants of the Cause and a distinguished believer; and the late Semandar Qazvíní and Mírzá 'Alí Akbar Rafsanjani—two well-known teachers of the Cause—were present at this little reception. In the course of the discussions he displayed such a spiritual zeal and depth of knowledge of intellectual matters that he was heartily admired by all those present. After that meeting he recklessly maintained contact with the Bahá'í groups and individuals and his admirable character and faith earned him such love and endearment in the Bahá'í community that he was appointed, in 1919, as member of the Spiritual Assembly of Tíhrán and also as Chief of the Tarbiyát School for Boys. Dr. Pírúzbakht meanwhile undertook to pay the tuition for some poor pupils.

After his conversion, Dr. Pírúzbakht kept in contact with the members of his family attempting to convert them to the Faith. He

did convert a number of them and some of the rest became friendly to the Cause. Meanwhile, notwithstanding his busy time, he managed to have talks with some of the men of high position and even with the Swedish Officers in the Gendarmerie, giving them books and tablets to read and acquainting them with the importance of the Bahá'í Cause and the great material and moral benefits which the principles of the Cause rendered to the country of Írán and to the world. The deceased, being so keen in serving the Cause, was always chosen as a member of important Bahá'í Committees in Tíhrán where he permanently stayed after embracing the Cause. This year he was a member of both the Teaching and the East and West Committees.

Three Tablets from 'Abdu'l-Bahá and two letters from the Guardian, all showing his ideal position and conferring on him historical honors, have been issued.

As was stated above, this admirable soul spent his dear time in Írán and abroad in the field of education. During his hours of leisure from official duty, he held a private dispensary at his house which he used not for personal interest but for serving the poor and promoting the Cause. He paid medical visits to friends and strangers, usually without receiving fees. He was so kind to all classes of people without distinction of faith, that even some of the Muslim religious authorities, while knowing him to be a Bahá'í, referred to him because of their confidence in his good faith and right conduct. Men of various creeds often called at the Doctor's dispensary and when he was through with his patients he had a friendly meeting with the visitors.

After a serious illness, Dr. Pírúzbakht's noble life ended at the age of 59 on Saturday the 5th of Shahr of the Bahá'í year 93 corresponding with January 23, 1937. A number of his non-Bahá'í relatives insisted on burial in a Moslem grave, but thanks to the admirable courage and efforts of his daughter, Miss Furúghu'z-Zamán, a graduate of midwifery from the French Faculty of Medicine in Beirut, the deceased was taken to Gulastán Javad, the Bahá'í cemetery. Hundreds of officers including Commanding Officers and

senior officers of the Army, with a large crowd of Bahá'ís and non-Bahá'ís were present at the funeral. They followed the bier afoot some distance up the street and then drove their cars to the cemetery. The funeral service was carried through in the most honorable manner worthy of the position of a devoted Colonel and a learned Doctor.

A memorial service in his name was held at the house of the deceased for several days, in the course of which thousands of people came to condole with the members of his family and to take part in the ceremony of chanting prayers and reading tablets. All felt as if they really had lost a dear relative or friend.

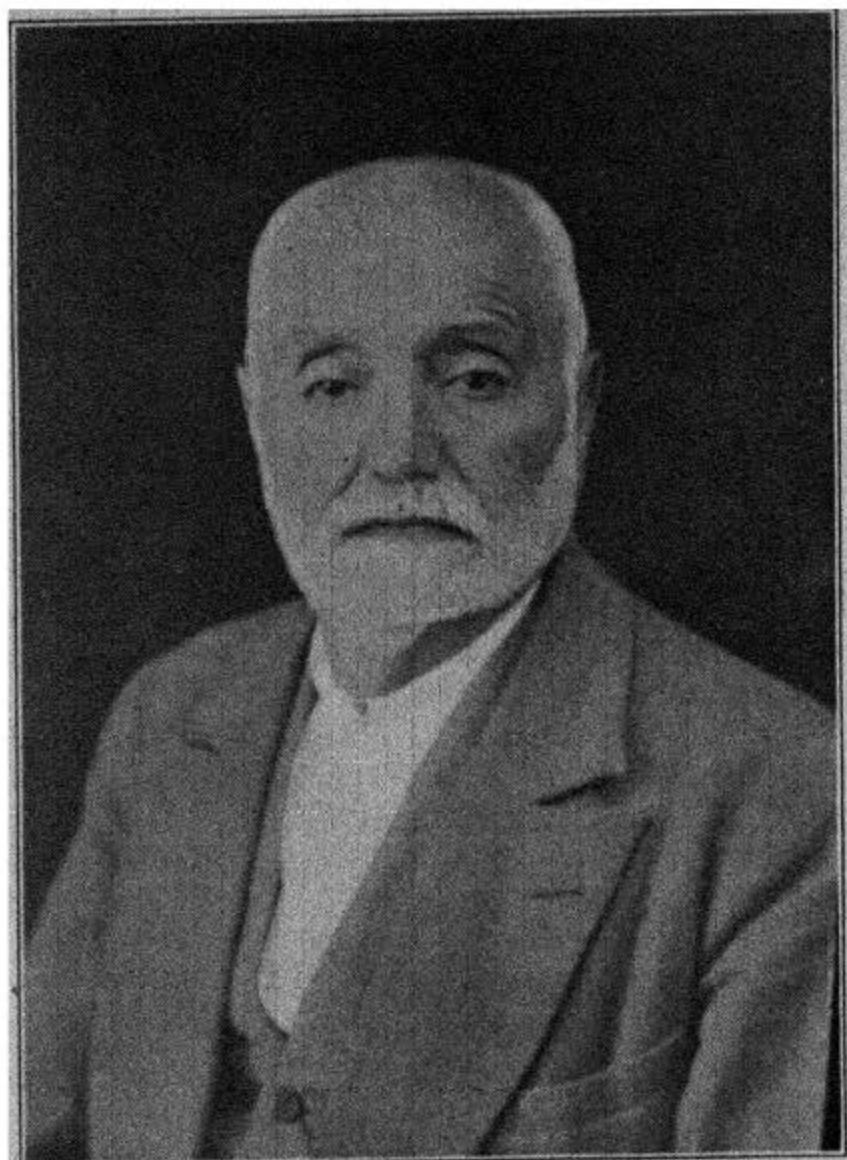
Let us pray that the surviving members of his family will all follow his example in serving the Cause and attaining the high spiritual position he attained.

MÍRZÁ MUḤAMMAD KÁZIM-PÚR

Mírzá MuḤammad Kázim-Púr was the son of Hájí MuḤammad Kázim-i-Shírází, a devout Muslim business-man, widely known for his charitable activities, who had left Shíráz and settled in Yazd in the year 1236 (Persian date, ca. 1857). With his three brothers, Aḥmad, 'Abdu'lláh and 'Alí-Akbar, Mírzá MuḤammad became a Bahá'í during the lifetime of Bahá'u'lláh, and like them was an active servant of the Faith.

In 1281 the people of Yazd rose against the Bahá'ís, plundered the home of 'Abdu'lláh and put him to death. The remaining three brothers were spared, MuḤammad and 'Alí-Akbar being in Sháhrúd on business, and Aḥmad in 'Ishqábád.

Following the Yazd upheaval, the family of Mírzá MuḤammad moved to Sháhrúd; some years later, Mírzá MuḤammad, 'Alí-Akbar and their households left for 'Ishqábád, and during this journey, were blessed with a visit to 'Abdu'l-Bahá in 1289. Returning to 'Ishqábád, Mírzá MuḤammad some years later went back to Sháhrúd, where he engaged in business activities and service to the Cause. He was so energetic in spreading the Faith that he provoked the anger of the townspeople, who, incited by



Mírzá Muḥammad Kázim-Pur.

the mujtahid Shaykh-Aḥmad, rose against all the Bahá'ís of Sháhrúd.

For four years, he and his family were subjected to daily persecution, and finally in 1298 a crisis was reached, when, by order of the same mujtahid, a mob of some 4,000 people, armed with sticks, stones and knives, broke into his house to kill him and his two sons, 'Abdu'l-Ḥusayn Kázim-Púr-i-Amrí, and 'Abbás. They seized Muḥammad and his elder son 'Abdu'l-Ḥusayn, and after beating them and subjecting them to extreme torture, threw them into the streets for dead.

Mírzá Muḥammad and his son survived, were treated by two doctors for about a month and left for Tíhrán. Here Mírzá Muḥammad continued in his devoted services to the Faith. In 1309 he and his wife Sakíniḥ-Bánú visited the Guardian in Haifa. On Wednesday the 22nd of Daymáh 1316 (1937) he passed away suddenly at his place of business; he was seventy-three years of age.

DR. Y. S. TSAO

The sad news has reached me from Shanghai that our beloved Chinese brother, Dr. Y. S. Tsao, died suddenly in his car on the way to his home, on February 8, at 4:30 p. m. Our brother, Mr. M. H. A. Ouskouli, writes me that Dr. Tsao had not been sick and also he asked me to write the BAHÁ'Í MAGAZINE and ask if Dr. Tsao's picture could be published with a short article.

The work which Dr. Tsao has done for the Cause of God in China is an everlasting monument. It was he who translated Esslemont's book into Chinese. He was working on the translation of "Some Answered Questions." About a month ago, his helper, Mr. Tang, died and so there was a setback and now Dr. Tsao has flown to the Kingdom of Bahá'u'lláh, as Mr. Ouskouli writes me.

Dr. Tsao first heard of the Bahá'í Faith through Martha Root when he was the President of Tsing Hua College, the Boxer In-



Dr. Muḥammad Bashir of Alexandria, Egypt.

demnity College. Martha bravely went out to the College without any previous introduction, but was received most kindly by Dr. Tsao and his wife, who is Swedish by birth, but American naturalized. Afterwards Dr. and Mrs. Tsao entertained us in their home and invited me to speak in the Auditorium of the College on the Bahá'í Faith to the whole student body, and a second time he called a meeting for any students who might be interested to meet and talk with us.

After eight years of service at Tsing Hua College, Peiping, Dr. and Mrs. Tsao moved to Shanghai, where they have lived since, and where they have formed the bond with the Iránian Bahá'ís who also live in Shanghai. Dr. Tsao was educated at Yale University and also studied at Harvard.

May the Bahá'ís pray for this wonderful soul who has so suddenly left us, and also for his devoted wife who must now carry on alone.

In His love and service,

AGNES B. ALEXANDER.

Tokyo, February 17, 1937.

DR. MUḤAMMAD BASHIR

Bahá'ís and non-Bahá'ís throughout Egypt still mourn the unexpected death on December 21, 1936, of a leading pioneer and philanthropist, Dr. Muḥammad Bashir of Alexandria, former chairman of the National Spiritual Assembly of this country.

Son of a distinguished early believer, the late Ibráhím Effendi 'Alí, Dr. Bashir was born at Port Said November 30, 1891. Receiving his primary education in Port Said, he graduated from high school in the Syrian Anglican College of Haifa and in August, 1909, proceeded to the United States with Dr. Zia Bagdádí, arriving in New York on September 14 of that year. In 1913 he completed his medical course at Valparaiso College.

The following quotations are from the diary of the late doctor: "In May, 1911, I left for Chicago to attend the Annual Convention . . . I saw a great number of friends in attendance, and had the pleasure of accompanying Mrs. True and a group of Bahá'ís to the grounds of the Mashriqu'l-Adhkár. I had the honor of meeting 'Abdu'l-Bahá on September 3, 1912, at the house



Miss Malakat Núshúgátí of Port Said, Egypt.

of Mrs. True. The Master received me with His lordly kindness and love, saying, 'Your father is a blessed father, and God willing, you shall be a blessed son; God willing, you shall be the herald of the Glad-tidings of God.' "

It was during that critical period of some nine years ago, when the Bahá'ís resolved to approach the Government with a view to clarifying their position in Egypt, that Dr. Bashír was chairman of the National Spiritual Assembly, and his courage strengthened and inspired every believer. He did much to promote the Annual Conventions and to consolidate the Administrative Order. His services to the Cause in Egypt can never be forgotten.

MISS MALAKAT NÚSHÚGÁTÍ

A recent event, though outwardly sad, served to signalize the severing of one of the last links of the chain of ancient fetters of

Islám, and marked a marvellous achievement in freeing Bahá'ís from its outworn dogmas. The passing away of Miss Malakat Núshúgátí, daughter of Maḥmúd Effendi Núshúgátí, a distinguished Bahá'í of Port Said, on September the 17th, 1937, crowned the Faith of Bahá'u'lláh with a fresh triumph. Encouraged by the father of the deceased the Spiritual Assembly of Port Said resolved to perform, for the first time, the funeral ceremony according to purely Bahá'í rites. This firm resolution was met with bitter opposition on the part of Miss Núshúgátí's non-Bahá'í relatives. These relatives not only insisted that the funeral be held according to Muslim rites, but threatened the Bahá'ís that unless they yielded to their request, they would seize the body by force and create a public disturbance. When they saw that the Bahá'ís remained inflexible in their resolve to perform a purely Bahá'í ceremony, they pleaded that at least the body should be carried to the Mosque and there the Muslim

prayers be read, but the Bahá'ís courageously persisted in their plan.

A letter was sent by the Spiritual Assembly to the Commandant of Police, informing him of the situation. The funeral at 4 o'clock proceeded to the burial place; in the front marched a band playing suitable music and followed by the girls of the American School, dressed in white and carrying bouquets of roses. The body was borne for about a half mile by loving Bahá'í friends, the coffin was draped in pink and decorated with flowers. The police, as a result of the much-appreciated action of the authorities, joined the procession, forming a guard of

honor and extending every courtesy to the dead. Crowds had gathered along the way to witness this first Bahá'í funeral. The body was then placed in a car and, followed by ten automobiles, proceeded to the cemetery. At the grave Bahá'í burial tablets were chanted and as a considerable number of non-Bahá'ís were present, it was noted with what keen interest they followed the service.

The same evening Bahá'ís as well as large numbers of Muslims, Christians and Jews attended the meeting in the Bahá'í Hall and offered their condolences and sympathy. During the whole occasion only the Bahá'í tablets were chanted.

APRIL, 1936 — APRIL, 1938

IN MEMORIAM

Death proffereth unto every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conferreth the gift of everlasting life.—
BAHÁ'U'LLÁH.

Mrs. Kate Burke, Chicago.
Mrs. Carolyn Harbin, Miami Beach, Florida.
Mr. Maurice Cohen, New Haven, Conn.
Mrs. E. B. Bullock, San Francisco, California.
Mrs. Louise Herman, Columbus, Ohio.
Mrs. Anna Steinmetz, Minneapolis, Minn.
Dr. Edwin Karl Fisher, Los Angeles, Calif.
Mrs. Elizabeth McGwan, Buffalo, N. Y.
Mrs. Rosa Harmon, Kenosha, Wis.
Mrs. Dora Dunbar Maule, McMinville, Oregon.
Mr. Myron Potter, Cleveland, Ohio.
Mrs. Edyth Blindt Bloom, Burlington, Iowa.
Mrs. Helen Bell, Cleveland, Ohio.
Miss Helen Clevenger, New York.
Mrs. Gertrude Harris, New York.
Mr. Irving Johnson, Chicago.
Mr. Charles N. Dible, Los Angeles, Calif.
(Not reported at the time of his passing, September, 1934.)
Mrs. Gertrude Anderson, Chicago, Ill.
Mr. Jacob Schmit, St. Paul, Minn.
Miss Jessie Bush, Newark, New Jersey.

Miss Elizabeth Chandler, Ithaca, New York.
Mrs. Elizabeth Hurlbut, San Francisco, California.
Miss Lillie Kendall, Aptos, California.
Mr. S. A. Roberts, Kelvin, Arizona.
Mrs. Frances Carre, Mariposa, California.
Dr. Albert Johnston, Montreal, Quebec, Canada.
Mrs. Evelyn Moore, Cambridge, Massachusetts.
Miss Antoinette Sealts, Lima, Ohio.
Mr. William Z. Ralph, Portland, Oregon.
Miss A. R. Phipps, Oriskany, N. Y.
Mrs. Cunningham, Montreal, Quebec, Canada.
Mrs. A. B. Spear, Los Angeles, Calif.
Mrs. Phoebe R. Nelson, Chicago, Ill.
Mrs. Elizabeth R. Wilkinson, Brookline, Mass.
Mr. Elmore E. Duckett, Los Angeles, Calif.
Mr. Worsley G. Hambrough, San Diego, Calif.
Mr. Claude Warren, Binghamton, N. Y.
Mrs. Laurie C. Wilhelm, West Englewood, New Jersey.
Mr. Samuel Hadsell, Phoenix, Arizona.
Mrs. Muriel Rucker, Toronto, Canada.
Mrs. Mary Arch, Washington, D. C.
Mrs. Edward Rupperts, Phoenix, Arizona.
Mrs. Daisy G. Fry, Visalia, Calif.
Miss Avis Morris, San Francisco, Calif.

- Mr. Paul K. Dealy, Fairhope, Alabama.
 Mr. T. C. Gunning-Davis, Chicago, Ill.
 Mr. Charles Parker, Hales Corners, Wisc.
 Mrs. Rose Henderson, Toronto, Canada.
 Mrs. Mae Stone, Topeka, Kansas.
 Mrs. Mary Hanford Ford, Toledo, Ohio.
 Mr. Worsley G. Hambrough, San Diego, Calif.
 Mr. Claude Warren, Binghamton, N. Y.
 Mr. Charles Edsall, Montclair, N. J.
 Mrs. Addie L. Cole, Los Angeles, Calif.
 Mrs. Cecile Hill, Toledo, Ohio.
 Mrs. Mary D. Culver, Eliot, Maine.
 Mrs. E. L. Cavane, Urbana, Ill.
 Mrs. Flora P. Stone, Urbana, Ill.
 Dr. Zia M. Bagdádí, Augusta, Ga.
 Miss Harriet Williams, Boston, Mass.
 Miss Mary Ruth Nitsche, Muskegon, Mich.
 Miss Bertha L. Lackey, Worcester, Mass.
 Mrs. Carrie Timleck, Geneva, N. Y.
 Mr. Lloyd C. Hawley, San Francisco, Calif.
 Miss Esther Davis, La Jolla, Calif.
 Mr. Alfred E. Lunt, Beverly, Mass.
 Mrs. Lucy A. Northrop, Oakland, Calif.
 Mrs. Abbie Campbell, Los Angeles, Calif.
- Mr. Cecil Carmody, New York.
 Dr. Hettie West, Los Angeles, Calif.
 Mrs. Laura L. Drum, Washington, D. C.
 Mrs. Elizabeth Stein, Lima, Ohio.
 Mr. J. B. Gordon Hall, Fernandina, Fla.
 Mr. James Coe (former member of Racine Bahá'í community).
 Mrs. Mary A. Meredith, Buffalo, N. Y.
 Mrs. Margaret Lyons, Colorado Springs, Col.
 Mr. Dudley J. Stevison, Chicago, Ill.
 Mr. Gordon Hall, Fernandina, Fla.
 Mr. Howard Fenton, Akron, Ohio.
 Mrs. Andrew Fleming, Brooklyn, N. Y.
 Mrs. Cordie C. Cline, Yuba City, Calif.
 Mrs. Mabel Nickerson, Chicago, Ill.
- Some notable Íránian believers who passed away during 1936-37.
- Zaynu'l-'Ábidín Abrári, Yazd.
 Qábil Ábádí'í, Ábádih.
 Muḥammad-Ḥusayn Ulfat, Ṭihrán.
 Muḥammad-Náṭiq.
 Ḥasan Fu'ádí, Ṭihrán.
 Mihdí-Qulí Mírzá Mawzún, Hamadán.